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THE
Eclectic Review,

MDCCCXV.

JANUARY—JUNE.

NEW SERIES.

VOL. III.

Φιλοσοφίαν δὲ οὐ τὴν Στωικὴν λέγου, οὐδὲ τὴν Πλάτωνικην, ἢ τὴν Εἰλικουρίου τε καὶ Ἀριστοτελικὴν· ἀλλ' ὅσα εἰρηται παρ' ἑκάστη τῶν αἵρεσεων τούτων καλῶς, δικαιοσύνην μὲτα εὐσεβούς ἐπιστήμης ἐκδιδασκαλίαν, τούτο συμπαν τὸ ΕΚΛΕΚΤΙΚΟΝ φιλοσοφίαν φημι.

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THE ECLECTIC REVIEW,

FOR JANUARY, 1815.

ART. I. *Journal of a Voyage from Okkak on the Coast of Labrador to Ungava Bay, westward of Cape Chudleigh; undertaken to explore the Coast, and visit the Esquimaux in that unknown Region. By Benjamin Kohlmeister and George Kmoch, Missionaries of the Church of the Unitas Fratrum, or United Brethren. Le. Fevre, 2, Chapel-place. Seeley. 1814.*

THE natural enmity of the human heart to the things of God, is a principle, which, though it find no place in the systems of our intellectual philosophers, has as wide an operation as any which they have put down in their list of categories. How is it then that Moravians, who, of all classes of Christians, have evinced the most earnest and persevering devotedness to these things, have of late become, with men of taste, the objects of tender admiration? That they should be loved and admired by the decided Christian, is not to be wondered at: but that they should be idols of a fashionable admiration, that they should be sought after and visited by secular men; that travellers of all kinds should give way to the ecstasy of sentiment, as they pass through their villages, and take a survey of their establishments and their doings; that the very sound of Moravian music, and the very sight of a Moravian burial-place, should so fill the hearts of these men with images of delight and peacefulness, as to inspire them with something like the kindlings of piety;—all this is surely something new and strange, and might dispose the unthinking to suspect the truth of these unquestionable positions, that “the carnal mind is enmity against God,” and that “the natural man receiveth not the things of the spirit of

God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned."

But we do not imagine it difficult to give the explanation. It is surely conceivable that the actuating principle of a Moravian enterprise, may carry no sympathy whatever along with it, while many things may be done in the prosecution of this enterprise, most congenial to the taste, and the wishes, and the natural feelings of worldly men. They may not be able to enter into the ardent anxiety of the Moravians for the *salvation of human souls*; and when the principle is stripped of every accompaniment, and laid in naked and solitary exhibition before them, they may laugh at its folly, or be disgusted by its fanaticism. This, however, is the very principle on which are founded all their missionary undertakings; and it is not till after a lengthened course of operations, that it gathers those accompaniments around it, which have drawn upon the United Brethren the homage of men who shrink in repugnance and disgust from the principle itself. With the heart's desire that men should be saved, they cannot sympathize; but when these men, the objects of his earnest solicitude, live at a distance, the missionary, to carry his desire into effect, must get near them, and traversing a lengthened line on the surface of the globe, he will supply his additions or his corrections to the science of geography. When they speak in an unknown tongue, the missionary must be understood by them; and giving his patient labour to the acquirement of a new language, he furnishes another document to the student of philology. When they are signalized by habits or observances of their own, the missionary records them for the information and benefit of his successors; and our knowledge of human nature, with all its various and wonderful peculiarities, is extended. When they live in a country, the scenery and productions of which have been yet unrecorded by the pen of travellers, the missionary, not unmindful of the sanction given by our Saviour himself to an admiration of the appearances of nature, will describe them, and give a wider range to the science of natural history. If they are in the infancy of civilization, the mighty power of Christian truth will soften and reclaim them. And surely, it is not difficult to conceive, how these and similar achievements may draw forth an acknowledgement from many, who attach no value to the principles of the Gospel, and take no interest in its progress; how the philosopher will give his testimony to the merits of these men who have made greater progress in the work of humanizing savages, than could have been done by the ordinary methods in the course of centuries; and how the interesting spectacle of Esquimaux villages and Indian schools, may, without the aid of any Gospel principle whatever, bring

out strains of tenderest admiration from tuneful poets and weeping sentimentalists.

All this is very conceivable, and it is what Moravians, at this moment, actually experience. They have been much longer in the field of Missionary enterprise, than the most active and conspicuous of their fellow labourers belonging to other societies. They have had time for the production of more gratifying results; and the finished spectacle of their orderly and peaceful establishments, strikes at once upon the eye of many an admirer, who knows not how to relish or to appreciate the principle which gives life and perpetuity to the whole exhibition.

These observations may serve to account for the mistaken principle upon which many admirers of the United Brethren give them the preference over all other missionaries. We are ready to concur in the preference, but not in the principle upon which they found it. They conceive that the Moravians make no attempt towards christianizing the Heathen, till they have gone through the long preparatory work of training them up in the arts of life, and in the various moralities and decencies of social intercourse. This is a very natural supposition; but nothing can be more untrue. It is doing just what every superficial man is apt to do in other departments of observation—mistaking the effect for the cause. They go to a missionary establishment of United Brethren among the Heathen. They pay a visit to one of their villages, whether in Greenland, in S. Africa, or on the coast of Labrador. It is evident that the clean houses, cultivated gardens, and neat specimens of manufacture, will strike the eye much sooner than the unseen principle of this wonderful revolution in the habits of savages, will unfold itself to the discernment of the mind. And thus it is, that in their description of all this, they reverse the actual process. They tell us that these most rational of all missionaries, begin their attempts on the Heathen by the work of civilizing them; that they teach them to weave, to till, and to store up winter provisions, and to observe justice in their dealings with one another; and then, and not till then, do they, somehow or other, implant upon this preliminary dressing, the mysteries and peculiarities of the Christian Faith. Thus it is that these men of mere spectacle begin to philosophize on the subject, and set up the case of the Moravians as a reproach and an example to all other missionaries.

Now we venture to say that the Moravians at the *outset* of their conference with savages, keep at as great a distance from any instruction about the arts of weaving, and sewing, and tilling land, as the Apostle Paul did, when he went about among Greeks and Barbarians, charged with the message of salvation to all who would listen and believe. He preached

nothing but “Jesus Christ and him crucified;” and neither do they; and the faith which attends the word of their testimony, how foolish and fanatical soever it may appear in the eyes of worldly men, proves it to be the power of God and the wisdom of God unto salvation. It is another evidence of the foolishness of God being wiser than men, and the weakness of God being stronger than men. However wonderful it may be, yet such is the fact, that a savage, when spoken to on the subject of his soul, of sin, and of the Saviour, has his attention more easily compelled, and his resistance more effectually subdued, than when he is addressed upon any other subject whether of moral or economical instruction. And this is precisely the way in which Moravians have gone to work. They preached the peculiar tenets of the New Testament at the very outset. They gained converts through that Faith which cometh by hearing. These converts multiplied, and, in many instances, they have settled around them. It is true that they have had unexampled success in the business of civilizing their disciples; but it has arisen from their having stood longer on the vantage ground of the previous knowledge of Christianity with which they had furnished them, than any other missionaries; and the peace, and order, and industry, which are represented by rash and superficial observers, as the antecedents of the business, are, in fact, so many consequents flowing out of the mighty influence which attends the word of their testimony.

It is well that the Moravians have risen into popular admiration. This will surely give weight to their own testimony about their own matters. And when one of their members publishes an account of the manner in which the United Brethren preach the Gospel, and carry on their missions among the Heathen, information from such a quarter will surely be looked upon as of higher authority than the rapid description of a traveller. Now such a treatise has been published by Spangenberg; and it does not appear that any preparatory civilization is now attempted by their missionaries, who have been engaged in the business for many years, and have been eminent above all others, both for their experience and their success. We shall subjoin a few extracts as being completely decisive upon this point.

‘ The method of the brethren to bring the heathen to Christ
 ‘ was in the beginning of their attempts, particularly in Green-
 ‘ land, nearly as follows :

‘ They proved to the heathen that there is a God, and spoke
 ‘ to them of his attributes and perfections. In the next place,
 ‘ they spoke upon the creation ;—how God had made man after
 ‘ his own image, which, however, was soon lost by the fall.
 ‘ They then made the heathen acquainted with the laws which

‘ God gave by his servant Moses. Hence they proved to them
‘ that they were sinners, and had deserved temporal and eternal
‘ punishment. And from this they drew the consequence, that
‘ there must be one who reconciled them to God, &c.

‘ This method of teaching they continued for a long time,
‘ but without any success, for the heathen became tired of such
‘ discourses. If it be asked, how happened it that the brethren
‘ fell upon the said method, I must confess that I am apprehen-
‘ sive I was myself the cause of it. The first brethren who
‘ were destined for Greenland, went to Copenhagen by way of
‘ Halle, where I at that time lived. They tarried a few days
‘ with me, and conversed with me relative to their intentions.
‘ Upon this, I gave them a book to read, (for I knew no better
‘ at that time,) in which a certain divine treated, among the rest,
‘ of the method to convince and to bring the heathen to Christ.
‘ The good man had probably never seen an heathen in all his
‘ life, much less converted any; but yet he imagined he could
‘ give directions how to set about it. The brethren followed
‘ them, but without success.

‘ Meanwhile, it pleased the Lord our Saviour to give the con-
‘ gregation at Herrnhut more insight into the word of atone-
‘ ment through the offering of Jesus. Nor were the brethren
‘ wanting in declaring to those in Greenland, that they must
‘ preach Jesus Christ, if they meant to produce any blessing
‘ among the heathen. Upon this, the brethren began to trans-
‘ late some parts of the Gospel, especially what relates to the
‘ sufferings and death of Jesus, and read that to the heathen.
‘ This gave an opportunity to speak with them farther on that
‘ head. Then God opened their hearts that they attended to the
‘ word, and it proved to them also the power of God. They
‘ became desirous of hearing more about it, and the fire which
‘ had been kindled in them by the Holy Ghost, spread farther
‘ and farther. And thus many were converted to God; since
‘ which time the brethren were frequently asked by the heathen,
‘ why they did not preach sooner to them of Jesus; that they
‘ had been quite tired of hearing the discourses about God, and
‘ the two first parents, &c.

‘ Above thirty years ago, when I lived in North America, I
‘ sometimes got the brethren that were used occasionally in the
‘ service of our Lord to come together, in order that I might
‘ converse with them about their labours. Johannes, an Indian
‘ of the Mahikander nation, who had formerly been a very
‘ wicked man, but was now thoroughly converted, and was our
‘ fellow labourer in the congregation gathered from among the
‘ heathens at that time dwelling in Chekomekah, happened to
‘ be just then on a visit with us, and also came to our little meet-

ing. He was a man that had excellent gifts, was a bold confessor of what he knew to be true, and understood the German language so as to express himself with sufficient clearness. As we were speaking with one another about the heathen, he said, among other things,—“Brethren, I have been an heathen, and am grown old among them; I know, therefore, very well how it is with the heathen. A preacher came once to us, desiring to instruct us, and began by proving to us that there was a God. On which we said to him, “Well, and dost thou think we are ignorant of that? now go again whence thou camest.” Another preacher came another time and would instruct us, saying, Ye must not steal, not drink too much, not lie, &c.—We answered him, “Fool, that thou art! dost thou think that we do not know that? go and learn it first thyself, and teach the people thou belongest to not to do these things. For who are greater drunkards, or thieves, or liars, than thine own people?” Thus we sent him away also. Some time after this Christian Henry, one of the brethren, came to me into my hut, and sat down by me. The contents of his discourse to me were nearly these:—I come to thee in the name of the Lord of heaven and earth. He acquaints thee that he would gladly save thee, and rescue thee from the miserable state in which thou liest. To this end he became a man, hath given his life for mankind, and shed his blood for them, &c. Upon this he lay down upon a board in my hut and fell a-sleep, being fatigued with his journey. I thought within myself,—what manner of man is this? there he lies and sleeps so sweetly; I might kill him immediately, and throw him out into the forest, who would care for it? but he is unconcerned. However, I could not get rid of his words: they continually recurred to me; and though I went to sleep, yet I dreamed of the blood which Christ had shed for us. I thought—this is very strange, and went to interpret to the other Indians the words which Christian Henry spake farther to us. Thus, through the grace of God, the awakening among us took place. I tell you, therefore, brethren, preach to the heathen Christ and his blood, and his death, if ye would wish to produce a blessing among them. Such was the exhortation of Johannes, the Mahikander, to us.

But the brethren were already, before that time, convinced that Jesus Christ must be the marrow and substance of the preaching of the Gospel among the heathen, even as he is in general called, with justice, the marrow and substance of the whole Bible. The ground of this position is contained in sect. 9, and following, where we treated of the Apostles’ labours among the Gentiles. Nor shall we do amiss if we follow the method of the Apostles, who, in their office, were under the peculiar leadings of the Holy Spirit, as far as it is applicable to us. Hence what

‘ Paul writes to the Corinthians—“ I determined not to know any thing among you save Jesus Christ, and him crucified,”— ‘ is a firmly established rule for us in preaching to the heathen.’ (Spangenberg’s account of the manner in which the United Brethren carry on their missions among the Heathens. Section 44, 45, 46.)

Before we give any more extracts from Spangenberg, we cannot help remarking on the efficacy of the simple word upon minds totally unfurnished by any previous discipline whatever. This is something more than matter of faith; it is matter of experience: it is the result of many an actual experiment upon human nature. And how comes it, therefore, that philosophers of the day are so often found to flinch from their favourite evidence on every question connected with the truth and the progress of Christianity? The efficacy of the Bible alone, upon simple and unfurnished minds, is a fact; and the finest examples of it are to be found in almost every page of the annals of Moravianism. The worthy men of this denomination have long laboured in the field of missionary exertion, and Greenland was one scene of their earliest enterprises. In their progress thither, they were furnished with a cloistered speculation on the likeliest method of obtaining access to the mind of a savage for the truths of Christianity. These men had gone out of Germany without any other instruments for their work than the Word of God in their hands, and a believing prayer in their hearts. But the author of this speculation had thought, and thought profoundly on the subject; and the humble brethren bowed for once to the wisdom of this world, when his synthetic process for the conversion of savages was put into their hands, and they took it along with them. Thus furnished, they entered upon the field of exertion; and never was human nature subjected to experiment under circumstances more favourable. Never did it come in a more simple and elementary state under the treatment of a foreign application. There was no disturbing cause to affect the result of this interesting trial; no bias of education to embarrass our conclusions; no mixture of any previous ingredient to warp and to darken the phenomena, or to throw a disguise over that clear and decisive principle which was on the eve of emerging from them. The rationalising process of the divine was first put into operation and it failed. Year after year did they take their departure from the simplicity of his first principles, and try to conduct the Greenlanders with them along the pathway which he had constructed for leading them to Christ. The Greenlanders refused to move a single step, and with as great obstinacy as the world of matter refuses to conform her processes to the fanciful theories of men. The brethren, disheartened at the result of an operation so fatiguing and so fruitless, resolved to vary the experi-

ment, and throwing aside all their preparatory instructions, they brought the word of the testimony directly to bear upon them. The effect was instantaneous. God, who knoweth what is in man, knoweth also the kind of application that should be made to man. He glorified the word of his grace, and gave it efficacy. That word which he himself commanded to be preached to all nations, to the barbarians as well as the Greeks, is surely the mighty instrument for the pulling down of strong holds ; and the Moravians have found it so. The Greenland experiment has furnished them with a principle which they carry along with them in all their enterprises. It has seldom failed them in any quarter of the globe ; and they can now appeal to thousands and thousands of their converts, as so many distinct testimonies of the efficacy of the Bible.

We like to urge the case of the Moravians, for we think that much may be made of it in the way of reclaiming that unhallowed contempt which some of the ablest, and most accomplished men in this country have expressed for a righteous cause. The truth is, that these Moravians have of late become the objects of a sentimental admiration, and that too to men whom the power of Divine grace has not yet delivered from their natural enmity to the truth as it is in Jesus. Their numerous establishments, and the many interesting pictures of peace, and order, and industry, which they have reared among the wilds of Heathenism, have at length compelled the testimony of travellers. It is delightful to be told of the neat attire and cultivated gardens of savages ; and we can easily conceive how a sprig of honeysuckle, at the cottage door of a Hottentot, may extort some admiring and poetical prettiness from a charmed spectator, who would shrink offended from the peculiarities of the Gospel. Now they are right as to the fact. It is all very true about the garden and the honeysuckle ; but they are most egregiously wrong as to the principle ; and when they talk of these Moravians as the most rational of missionaries, because they furnish their converts with the arts and the comforts of life, before they ever think of pressing upon them the mysteries of their faith, they make a most glaring departure from the truth, and that too in the face of information and testimony afforded by the very men whom they profess to admire. It is not true that Moravians are distinguished from other missionaries by training their disciples to justice and morality, and labour, in the first instance ; and by refraining to exhort to faith and self-abasement. It is not true, nor does it consist with the practice of the Moravians, that in regard to savages, some advance towards civilization is necessary preparatory to any attempt to christianize them. This attempt is made at the very outset ; and should they meet with a fellow creature in the lowest state of uncultivation, it is enough for them that he

is a man ; do they wait the issue of any preparation whatever previously to laying before him the will of God for the salvation of mankind ? The degree of cultivation, it should appear, is a thing merely accidental. It has too slender an influence upon the result to be admitted into their calculations ; nor does it affect the operation of those great principles which are concerned in the transition of a human soul out of darkness into the marvellous light of the Gospel. . Why lavish all your admiration upon the sensible effect, while ye shrink in disgust from the explanation of the principle ? Why, ye votaries of science, whose glory it is to connect phenomena with their causes, why do you act so superficially in this instance, and leave with the fanatics, whom you despise, all the credit of a manly and unshrinking philosophy ? They can tell you all about it, for they were present at every step of the process ; and the most striking development of the natural enmity ever witnessed, is to be seen in that mixture of contempt and incredulity, and wonder, with which you listen to them. One might be amused at observing so much of the pride of philosophy combined with so glaring a dereliction of all its principles ; but a feeling more serious is awakened when we think of that which is spoken of in the prophecies of Habakkuk : “ I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you : ” — “ Behold, ye despisers, and wonder, and perish ! ”

Although it is at the hazard of extending this article to a disproportionate length, yet we feel strongly tempted to present another extract from Spangenberg. It tends to prove that the work of civilization is altogether subsequent to the work of conversion ; and that the attempts of the United Brethren in this way, are among men whom they had previously reclaimed from Heathenism, by that peculiar method of evangelizing which has been already insisted on. We shall make no other change in the extract than to throw into Italics those parts of it which bear most decisively upon the argument in question.

‘ It is likewise a concern of the brethren, that have the care of
‘ the heathen, to bring those *that are converted to our Saviour*
‘ into good order outwardly. We have found in most places
‘ where brethren dwell among the Heathen, that the latter go on
‘ without much care or thinking. Were they with suitable con-
‘ sideration to regulate their matters duly, to take care and
‘ manage what Providence gives to them, they would not so
‘ often be driven to the utmost distress. But instead of that,
‘ they are idle when they should labour, and when they have any
‘ thing to eat, they will squander it in an extravagant manner ;
‘ and afterward they are miserably distressed for want of food,
‘ and tormented by the cares of this life.

‘ But *when they are baptised*, the brethren advise them to a

ledge, a discovery of power, a new kind of enjoyment: but this golden age is gone for ever, and

——— ‘ nothing can bring back the hour
Of splendour in the grass, of glory in the flower.’

Such is *Life*,—a gradual receding from beatitude to apathy, which nothing can re-quicken or illumine but the genial influences of nature, cheering, strengthening, and elevating the mind of her votaries. And what is *Death*? Hear it from a meditation on the demise of Mr. Fox.

‘ A power is passing from the earth
To breathless nature’s dread abyss ;
But when the Mighty pass away,
What is it more than this,
That man, who is from God sent forth,
Doth yet again to God return ?
Such ebb and flow must ever be,
Then wherefore should we mourn ?’ Poems, Vol. II. p. 140.

The question in the last two lines needs no answer : to that in the four preceding ones we must reply distinctly :—“ It is appointed to men once to die, but *after this the JUDGMENT.*” Heb. ix. v. 27.

Intimations of sensibilities and opinions thus refined and recondite, abound in Mr. Wordsworth’s former volumes, from which these extracts are taken ; but in the work before us, the fruit of long labour, experience, and meditation, directed by sovereign genius, and executed with consummate skill, the principles and evidence of the Author’s system of ethics, are splendidly, if not clearly and fully unfolded. Here we are taught, that communion with those forms of nature which excite no morbid passion, but which possess ineffable affinities to the mind of man, so softens, controls, and exalts his feelings, that,—every asperity of temper being softened down into tranquillity, and every perverseness of reason subdued into willing obedience to truth ;—he, whose soul is thus harmonized within itself, cannot choose but seek for objects of kindred love in natures resembling his own. Meanwhile, as the imagination is purified, and the affections are enlarged, the understanding is progressively enlightened, and the subject of this happy change, desiring that which is good, looks for it every where, and discovers it in every thing ; till aversion, hatred, contempt, envy, and every malignant or disquieting passion cease to be known ; except by name ; or if the signs of them are discovered in others, they awaken only compassion, while nothing can abate or destroy the love of God, of Nature, and of Man. By this blissful converse of the human soul with ‘ the soul of things,’ the former grows wiser and better of necessity, while it spontaneously surrenders

led to communion with nature in quest of knowledge and pleasure, which stray hand in hand through all her walks, are prepared to meet the objects of their desire at 'all times and every where :' but hearts, regenerated by the Spirit of God, allied to minds thus expanded, are alone capable of exercising all the energies, and of enjoying all the privileges of the human soul in its intercourse with the visible creation, as the mirror of the power and perfections of Deity ; or, rather, as "*the hiding of his power,*" the veil of glory which he has cast round the thick darkness wherein he dwells withdrawn from mortal sight, yet makes his presence felt wherever there is motion, breath, or being.

It was one of the most captivating dreams of ancient philosophy, one of its infant dreams, for the earliest idolatry sprang from this source,—that there was a living Spirit in every orb of the universe ; the sun, the moon, the stars, the earth itself, were conscious beings, acting and re-acting one on another by their respective influences. Superstition afterwards multiplied intelligences through the minor forms of nature, and turned them all into divinities. Hence the sympathetic intercourse, which exalted understandings may hold with animate and inanimate things, as the effects of one great cause, was debased into a false religion, in which the devotees, by a direct inversion of what reason would teach on such a subject, worshipped objects inferior to themselves, creatures of God, or creatures of the imagination. Language itself in its origin was composed of pictures in words ; things that *were* representing things that *were not* ; and men spoke, as well as wrote, in hieroglyphics, before abstract terms and letters were invented. Poetry in all ages has retained the figures of primitive speech as its most graceful and venerable ornaments : hence its professors have invariably realized the dream of philosophy, and given souls, not only to the host of heaven, but to all the shapes and substances on earth. Mountains, trees, rivers, elements, &c. are personified, apostrophized, and made both the subjects and the objects of hope, fear, love, anger, revenge, and every human affection. With the multitude of poets these are only technical modes of expression employed to charm or astonish their readers ; but with Mr. Wordsworth, the Author of the extraordinary volume before us, they are far otherwise. Commonplace prosopopœias he disdains to use ; he has a poetical mythology of his own. He loves nature with a passion amounting almost to devotion ; and he discovers throughout her works an omnipresent spirit, which so nearly resembles God in power and goodness, that it is sometimes difficult to distinguish the reverence which he pays to it, from the homage due to the Supreme alone. In proportion, all subordinate identities and phenomena, whether on the earth or in the sky, excite in him

joy or wonder, corresponding to the character of simplicity or complexity, beauty or sublimity, inherent in them, and holding mysterious affinity with congenial qualities in the Poet's own soul. Hence, in the poems formerly published, he frequently divulged sensations of rapture, surprise, or admiration, unintelligible to vulgar minds ; and avowed sympathies too profound for utterance, in the contemplation of every-day objects, which ordinary eyes pass over as mere matters of fact, no more demanding attention than a truism requires demonstration. Consequently, such passages provoked the scorn of superficial readers, and even incurred the heaviest censure of self-constituted critics in the highest place, solely because the poet, when most solemnly touched, either awakened ludicrous associations, or failed to present his peculiar ideas in such colours as to excite answering emotions in bosoms unaccustomed to feel and reflect after his manner. Few people would be sentimentally struck by the unexpected appearance ' of a host of dancing daffodils ' on the margin of a lake, ' whose sparkling waves danced beside them ; ' and still fewer would carry away the image and treasure it up in memory for the occasional exhilaration of their private thoughts ; yet Mr. Wordsworth, after fancifully describing such a merry dance of flowers and sunbeams on the waters, says,

' Oft when on my couch I lie,
In vacant or in pensive mood,
They flash upon that inward eye,
Which is the bliss of solitude,
And then my heart with pleasure fills,
And dances with the daffodils.' *Poems*, Vol. II. p. 50.

Perhaps every one who has been brought up in the country, the first time he hears the cuckoo in spring, is vividly reminded of the sports of his boyhood, by a sound so familiarly old, that he never remembers *not* to have heard it at that season of the year. None, however, except a poet of the most curious sensibility, who at once lives along the line of past existence, and can dwell on any part of it at pleasure, would be thrown into such a trance, at the call of the cuckoo, as to realize the scenes of infancy with raptures like the following :—

' I can listen to thee yet ;
—Can lie upon the plain,
And listen till I do beget
That golden time again.
O blessed bird ! the earth we pace,
Again appears to be
An unsubstantial fairy place,
That is fit home for thee.' *Poems*, Vol. II. p. 59.

Men, at least in imagination, love the light, the air, the calm and the quiet of the hills, the woods, and the streams; retirement, incomparably more than the crowded streets, the busy atmosphere, and the prison-like walls of a populous city; he must have an eye purified to behold invisible realities, surround him like the horses and chariots of fire guarding the prophet and his servant,—and an ear opened to receive invisible sounds, like the voice of the heavens when they are telling the glory of God,—who, with Mr. Wordsworth, in looking back on creation, can listen to ‘the still sad music of humanity,’ and perceive

‘A presence that disturbs him with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit that impels
All thinking things, all objects of all thought,
And rolls through all things.’

Lyrical Ballads, &c. Vol. I. p. 196.

Mr. Wordsworth often speaks in ecstatic strains of the pleasures of infancy. If we rightly understand him, he conjectures the soul comes immediately from a world of pure felicity, and it is born into this troublous scene of care and vicissitude. He tells us, that ‘our birth is but a sleep and a forgetting’ of our antecedent state; that

‘Trailing clouds of glory we do come
From God who is our home.’

‘Heaven lies around us in our infancy:’—

the shades of the prison-house’ begin to close on the boy; youth travels further from this ‘east,’ yet still accompanied by the vision of diminishing splendour, till at length the man receives it

————— ‘die away
Into the light of common day!’ Poems, Vol. II. p. 151.

This brilliant allegory, (for such we must regard it,) is employed to illustrate the mournful truth, that looking back from the present age to the earliest period of remembrance, we find

‘That there hath pass’d away a glory from the earth,’

the time, when every fresh object created wonder or delight, and every day’s experience was an acquisition of knowledge. III. N. S. C

'*The Excursion*,' it appears, is only 'a portion of a Poem,' and belongs to the second part of a long and laborious work, which is to consist of three parts. 'This section is published first, because it refers 'more to passing events, and to an existing state of things, than the others were meant to do ;' nor does it 'depend on the preceding' so much as to injure its particular interest. The whole work is to be entitled "*THE RECLUSE*," being 'a philosophical Poem, containing views of Man, Nature, and Society ; and having for its principal Subject the sensations and opinions of a Poet living in retirement.' We are further informed, that the Author has written a preparatory piece, which is 'biographical, and conducts the history of his mind to the point, when he was emboldened to hope that his faculties were sufficiently matured for entering upon the arduous labour' of constructing '*a literary work that might live*.' We love to pry curiously into the secrets of a human heart ; and since no living Author affords such familiar and complete access to his heart as Mr. Wordsworth does, we rejoice in every opportunity of visiting and exploring its inexhaustible riches of thought, imagery, and sentiment. How these were originally discovered, and how they have been gradually accumulated, we are desirous of knowing ; and it is earnestly to be wished, by all his admirers, that he will not withhold from them so reasonable a gratification, as this introductory poem has been long finished.

The preface to "*The Excursion*" concludes with an extract from the preceding portion of the Poem, in which the Author commences his plan, and invokes celestial aid.

Urania, I shall need
 by guidance, or a greater Muse, if such
 Descend to earth or dwell in highest heaven !
 For I must tread on shadowy ground, must sink
 Deep—and, aloft ascending, breathe in worlds
 To which the heaven of heavens is but a veil.
 All strength—all terror, single or in bands,
 That ever was put forth in personal form ;
 Jehovah—with his thunder, and the choir
 Of shouting Angels, and the empyreal thrones,
 I pass them, unalarmed. Not Chaos, not
 The darkest pit of lowest Erebus,
 Nor aught of blinder vacancy—scooped out
 By help of dreams, can breed such fear and awe
 As fall upon us often when we look
 Into our Minds, into the Mind of Man,
 My haunt, and the main region of my Song.' pp. xi, xii.

We have said, that Mr. Wordsworth discerns throughout Nature an omnipresent Spirit, and that it is sometimes difficult

istinguish the reverence which he pays to it, from the homage to God alone. In the following lines we do not clearly apprehend who is 'the prophetic spirit,' and who 'the dreader;' whether they are two or one;—a creature of the imagination, or the Creator himself; or whether the first be not the creature of imagination, and the second the Creator. If 'the dread power' means *not* God, it is difficult to imagine how the poet can justify the language which immediately follows that verse, as addressed to any other being.

‘—Come thou prophetic Spirit, that inspir’st
The human Soul of universal earth,
Dreaming on things to come; and dost possess
A metropolitan Temple in the hearts
Of mighty Poets; upon me bestow
A gift of genuine insight; that my Song
With star-like virtue in its place may shine;
Shedding benignant influence,—and secure,
Itself, from all malevolent effect
Of those mutations that extend their sway
Throughout the nether sphere!—And if with this
I mix more lowly matter; with the thing
Contemplated, describe the Mind and Man
Contemplating; and who, and what he was,
The transitory Being that beheld
This Vision,—when and where, and how he lived;—
Be not this labour useless. If such theme
May sort with highest objects, then, dread Power,
Whose gracious favour is the primal source
Of all illumination, may my Life
Express the image of a better time,
More wise desires, and simpler manners;—nurse
My Heart in genuine freedom:—all pure thoughts
Be with me;—so shall thy unfailing love
Guide, and support, and cheer me to the end?’ pp. xiii. xiv.

Nothing can be more artless than the narrative, or externally more unpretending than the characters of '*The Excursion*;' would any thing be more easy (according to the fashionable practice of reviewers) than, with that insidious candour, which is the truth so as to insinuate a lie, and secure a false impression, to detail the story, and exhibit the persons in such a manner as to cast unmerited ridicule both on the Author and on his subject. With us, however, it is no self-denial to forego the occasion of attempting to shine at the expense of genius such as Mr. Wordsworth's. Selecting men of low estate, and incidents of every-day occurrence, he throws around both such a colouring and imagination as to exalt them far above the stalking heroes, monstrous adventures of romance. His powers are pecu-

liar; his descriptions, his figures, his similes, and his reflections, are all homogeneous and *unique*. He writes almost as if he had never read, and while he unperceivedly avails himself of the experience and wisdom of others, he seems to utter only his own observations from his own knowledge. Corresponding with this originality of mind, he has invented a style more intellectual than that of any of his contemporaries, and in contradiction to his own theory, (See the Preface to *Lyrical Ballads*, &c.) as different from the most energetic language of ordinary minds in excitement, as the strain of his argument is elevated above vulgar reasoning. Hence this poem is not more distinguished by depth, compass, and variety of speculation, than by exquisite choice of ornament, and inimitably appropriate diction. The poet possesses the rare felicity of seizing the evanescent forms of thought, at any moment of their change, and fixing them in any point of view, in phraseology so perfect, that the words seem rather the thoughts themselves made palpable, than the symbols of thoughts. No difficulty of mastering his conceptions ever discourages him from attempting the full expression of them; he resolutely faces his subject, fastens on it, wrestles with it, and never quits it till he has won his whole purpose. This may be the true secret of his superiority; others, his equals perhaps in genius, are sooner weary of labour, or impatient of delay, and content themselves with less than the highest attainable reward; Mr. Wordsworth seems always to do his best; he is not satisfied with conquering, he must also triumph. We will offer one example of his success in subduing a most untractable thought, and enriching himself with its spoils.

‘I have seen
 A curious Child, who dwelt upon a tract
 Of inland ground, applying to his ear
 The convolutions of a smooth-lipped Shell;
 To which, in silence hushed, his very soul
 Listened intensely; and his countenance soon
 Brightened with joy; for murmurings from within
 Were heard,—sonorous cadences! whereby,
 To his belief, the Monitor expressed
 Mysterious union with its native Sea.
 Even such a Shell the Universe itself
 Is to the ear of Faith; and there are times,
 I doubt not, when to You it doth impart
 Authentic tidings of invisible things:
 Of ebb and flow, and ever-during power;
 And central-peace, subsisting at the heart
 Of endless agitation, Here you stand,

Adore, and worship, when you know it not ;
 Pious beyond the intention of your thought ;
 Devout above the meaning of your will.' p. 191, 192.

We doubt whether any other living writer could have so gracefully presented the image, or so sublimely applied it to elucidate a mysterious subject.

In love there is a certain charm, which renders all things lovely to the eye or the fancy of the lover : the beauty, which he follows with fondness, leaves its light on every object where it has shone. Some such ineffable spell Mr. Wordsworth possesses ; the meanest circumstance he raises into dignity ; to the homeliest features he communicates grace ; whatever, in ' Nature, Man, or Society,' was indifferent to us before, becomes interesting and romantic, when it comes under his notice. He says, in his introduction,

' Beauty,—a living Presence of the earth,
 Surpassing the most fair ideal Forms,
 Which craft of delicate Spirits hath composed
 From earth's materials—waits upon my steps ;
 Pitches her tents before me as I move,
 An hourly neighbour. Paradise, and groves
 Elysian, Fortunate Fields—like those of old
 Sought in the Atlantic Main, why should they be
 A history only of departed things,
 Or a mere fiction of what never was ?
 For the discerning intellect of Man,
 When wedded to this goodly universe
 In love and holy passion shall find these
 A simple produce of the common day.' p. xii.

Neither is our praise extravagant, nor is this boasting of the Poet self delusion. The reader who is not affected in the manner we have intimated, will be but very slightly affected by the tenderness, the tranquillity, and the grandeur united, which give inexpressible repose amidst animation, to the scenes and the sentiments of this poem.

On a summer forenoon, the Author walks across a common to a ruined cottage, in a grove, where he meets an ancient friend, of whom he gives some account. This personage, who is distinguished by the appellation of '*The Wanderer*,' was born in Scotland, of poor parents ; but having received the rudiments of a plain education, and feeling within himself the motions of a mighty Spirit, that would not let him take root in his native mountain, he becomes one of those travelling merchants—a race now almost extinct—who were wont to carry their shops on their backs, and who were familiarly known in the north of England,

by the name of 'Scotchmen.' These itinerants performed their stated rounds as regularly as the seasons, passing from village to village, and calling on families, whom they furnished with drapery and other small wares for use or finery. It was one of the most daring experiments in modern poetry, to make a *quondam* Pedlar the hero of 'a literary work, that might live;' and we will venture to say it has been one of the most successful. Our readers will observe with what ease the Poet lifts him above his mean estate, and invests him with that moral and intellectual dignity, which is not hereditary in the palaces of Princes, but which Nature, or rather the God of Nature, in his sovereign bounty, bestows on select individuals, few in number, remote in locality, distant in time, and scattered through every rank of life.

' From his sixth year, the Boy of whom I speak,
 In summer, tended cattle on the Hills;
 But, through the inclement and the perilous days
 Of long-continuing winter, he repaired
 To his Step-father's School, that stood alone,
 Sole Building on a mountain's dreary edge,
 Far from the sight of City spire, or sound
 Of Minster clock! From that bleak Tenement
 He, many an evening to his distant home
 In solitude returning, saw the Hills
 Grow larger in the darkness, all alone
 Beheld the stars come out above his head,
 And travelled through the wood, with no one near
 To whom he might confess the things he saw.
 So the foundations of his mind were laid.
 In such communion, not from terror free,
 While yet a Child, and long before his time,
 He had perceived the presence and the power
 Of greatness; and deep feelings had impress'd
 Great objects on his mind, with portraiture
 And colour so distinct, that on his mind
 They lay like substances, and almost seemed
 To haunt the bodily sense. He had received
 (Vigorous in native genius as he was)
 A precious gift; for, as he grew in years,
 With these impressions would he still compare
 All his remembrances, thoughts, shapes, and forms;
 And, being still unsatisfied with aught
 Of dimmer character, he thence attained
 An active power to fasten images
 Upon his brain; and on their pictured lines
 Intensely brooded, even till they acquired
 The liveliness of dreams. Nor did he fail,
 While yet a Child, with a Child's eagerness

Incessantly to turn his ear and eye
 On all things which the moving seasons brought
 To feed such appetite: nor this alone
 Appeased his yearning:—in the after day
 Of Boyhood, many an hour in caves forlorn,
 And 'mid the hollow depths of naked crags,
 He sate, and even in their fix'd lineaments,
 Or from the power of a peculiar eye,
 Or by creative feeling overborne,
 Or by predominance of thought oppress'd,
 Even in their fix'd and steady lineaments
 He traced an ebbing and a flowing mind,
 Expression ever varying!—pp. 9, 10, 11.

Again:

' O then what soul was his, when, on the tops
 Of the high mountains, he beheld the sun
 Rise up, and bathe the world in light! He looked—
 Ocean and earth, the solid frame of earth
 And ocean's liquid mass, beneath him lay
 In gladness and deep joy. The clouds were touch'd,
 And in their silent faces did he read
 Unutterable love. Sound needed none,
 Nor any voice of joy; his spirit drank
 The spectacle; sensation, soul, and form
 All melted into him; they swallowed up
 His animal being; in them did he live,
 And by them did he live; they were his life.
 In such access of mind, in such high hour
 Of visitation from the living God,
 Thought was not; in enjoyment it expired.
 No thanks he breathed, he proffered no request;
 Rapt into still communion that transcends
 The imperfect offices of prayer and praise,
 His mind was a thanksgiving to the power
 That made him; it was blessedness and love!—pp. 13, 14.

The manner in which a being, so spiritualized by communion with Nature, profited by his connexion with the world of society, is thus shewn.

' From his native hills
 He wandered far; much did he see of Men,
 Their manners, their enjoyments, and pursuits,
 Their passions, and their feelings; chiefly those
 Essential and eternal in the heart,
 Which, mid the simpler forms of rural life,
 Exist more simple in their elements,
 And speak a plainer language. In the woods,
 A lone Enthusiast, and among the fields,
 Itinerant in this labour, he had passed

The better portion of his time; and there
 Spontaneously had his affections thriven
 Upon the bounties of the year, and felt
 The liberty of Nature; there he kept
 In solitude and solitary thought
 His mind in a just equipoise of love.
 Serene it was, unclouded by the cares
 Of ordinary life; unvexed, unwarped
 By partial bondage. In his steady course
 No piteous revolutions had he felt,
 No wild varieties of joy and grief.
 Unoccupied by sorrow of its own
 His heart lay open; and, by Nature tuned
 And constant disposition of his thoughts
 To sympathy with Man, he was alive
 To all that was enjoyed where'er he went;
 And all that was endured; for in himself
 Happy, and quiet in his cheerfulness,
 He had no painful pressure from without
 That made him turn aside from wretchedness
 With coward fears. He could *afford* to suffer
 With those whom he saw suffer. Hence it came
 That in our best experience he was rich,
 And in the wisdom of our daily life.
 For hence, minutely, in his various rounds,
 He had observed the progress and decay
 Of many minds, of minds and bodies too;
 The History of many Families;
 How they had prospered; how they were o'erthrown
 By passion or mischance; or such misrule
 Among the unthinking masters of the earth
 As makes the nations groan.—pp. 20, 21, 22.

Having obtained a small competence, he withdrew from the
 drudgery of business; yet still in the summer months, he loved
 to haunt the paths which he formerly trod, and journeyed far,—
 revisiting the scenes to memory endeared.

His person is thus picturesquely delineated.

' Plain his garb
 Such as might suit a rustic sire, prepared
 For sabbath duties; yet he was a Man
 Whom no one could have passed without remark.
 Active and nervous was his gait; his limbs
 And his whole figure breathed intelligence.
 Time had compressed the freshness of his cheek
 Into a narrower circle of deep red
 But had not tamed his eye; that under brows
 Shaggy and grey had meanings which it brought
 From years of youth; which, like a Being made
 Of many Beings, he had wondrous skill

To blend with knowledge of the years to come,
Human, or such as lie beyond the grave.'—p. 24.

Contemplating this portraiture, we would ask, — Was there ever such a man formed under such circumstances? and we have no hesitation in answering—There was not. Mr. Wordsworth's Wanderer is a character as ideal as Homer's Achilles. The Poet indeed speaks of him as as 'a being made of many beings;' and assuredly he is *one* made of *two*:—a man of toil, endowed with the sensibilities, and made wise by the experience, ascribed to the Wanderer, with the learning and refinement of the Author, a man of leisure, superadded: for Mr. Wordsworth himself, had he been born in the same sphere, and passed through the same probation, could never have been more than half the magnificent and venerable being, which his fine imagination has here conceived and bodied forth. But if this paragon have no prototype in individual man, it has perfect ideal existence, and therefore poetical reality. It resembles Nature as the Belvidere Apollo, and the Venus de Medici resemble her, being *defective* only in *wanting the defects* of every model of living excellence.

With this companion the Author proceeds on 'The Excursion;' and, by the way, the Wanderer relates the history of the former tenant of the ruined cottage;—one instance of that slow and heart-consuming misery which thousands have suffered, during the last twenty years of war, and, in many cases, with aggravated horrors; for though a more pathetic tale than this before us was never told, the effect is produced by innumerable little touches, which imperceptibly work up the picture to the consummation of wretchedness.

The pleasure and independence of *walking*, were perhaps never more worthily celebrated than in the subjoined clause.

' The Wealthy, the Luxurious, by the stress
Of business roused, or pleasure, ere their time,
May roll in chariots, or provoke the hoofs
Of the fleet coursers they bestride, to raise,
From earth the dust of morning, slow to rise;
And They, if blessed with health and hearts at ease,
Shall lack not their enjoyment:—but how faint
Compared with our's! who, pacing side by side,
Could with an eye of leisure look on all
That we beheld; and lend the listening sense
To every grateful sound of earth and air,
Pausing at will; our spirits braced, our thoughts
Pleasant as roses in the thickets blown,
And pure as dew bathing their crimson leaves.—p. 56.

On the last two of these lines we may remark, that some similes have only an abstract affinity to the things with which

they may be combined. These are rarely used by secondary poets, and little understood by careless readers, for they include the most refined and spiritual resemblances. They may be classed with the ideas of the blind concerning objects of vision:—thus one compared the colour of scarlet to the sound of a trumpet; and another supposed the splendour of the sun to be like the intense smoothness of a convex mirror. To *feel* the propriety of these curious conceptions, *we* must imagine,—what indeed we can very imperfectly imagine,—the exquisite sense of hearing and delicacy of touch, which almost compensate the loss of sight to persons born blind. He must have a dull spirit, who, on these things being pointed out, cannot perceive their correspondence; but to discover them is one of the transcendent prerogatives of genius.

In the adjacent glen the Wanderer introduces the Poet to another personage, who is designated '*The Solitary*.' He also is a North Briton, and had been engaged in the Christian ministry; but having lost an amiable wife, and both his children, he became a prey to melancholy, from which he was roused into a temporary frenzy of political zeal for the rights of man, by the shock of the French Revolution. Discovering his error in the disappointment of his hopes, he renounced his sacred function, and with it his faith: and after seeking rest but finding none, either at home or abroad, he has abandoned himself to misanthropy and scepticism, and lives in sullen retirement from the world, with a single family, consisting of four persons, the sole inhabitants of a secluded valley. This unhappy mortal tells his own distressing tale; and gives bitter vent to his despondency: the Wanderer reproves that despondency, and holds out to him motives and means of felicity. Here the Author has put forth all his strength, and it was to this conversation especially, that we alluded in the preamble to this article. The Sceptic twice asks questions concerning the way of salvation revealed in the Scriptures, and in neither case does he receive a direct answer. Describing his unappeasable anguish of spirit during a voyage to America, he says,

‘ within the cabin stood
That Volume—as a compass for the soul—
Revered among the Nations. I implored
Its guidance; but the infallible support
Of faith was wanting. Tell me, why refused
To One by storms annoyed and adverse winds,
Perplexed with currents, of his weakness sick,
Of vain endeavours tired, and by his own,
And by his Nature's ignorance, dismayed.—p. 134.

Another time, 'in rueful tone, with some impatience in his mien,' he demands,

— 'shall the growing Spirit cast her load,
' At the Redeemer's feet?'

The sum of all the prodigality of eloquent arguments, poured forth by the Wanderer, in reply to the Solitary, comprehending reproof, instruction, and exhortation, amounts to little more than a prescription of air and exercise, and the contemplation of nature, whereby health of body and peace of mind may be restored! If the patient were a mere hypochondriac, devoured by spleen, or overwhelmed with temporal calamity, this advice might perhaps be sufficient; but a "wounded spirit," a guilty conscience, "an evil heart of unbelief," cannot be healed by the breezes, purified by the streams, or regenerated by the light of the morning. Our limits absolutely preclude us from entering upon any analysis of this most animated division of the poem, which wants nothing but an honest exposition of the *Christian faith*, in addition to accounts of 'the Jewish, Persian, Babylonian, Chaldean, and Grecian modes of belief,' to constitute it the most perfect strain of moral poetry in the English, or perhaps in any language. But wanting this "one thing,"—this "one thing needful,"—all the glories of philosophy, though displayed with unparalleled splendour, vanish like a florid sunset, leaving the forlorn and disconsolate sinner wandering in darkness, and still crying,—"What shall I do to be saved?"

The following definition of the contrasted griefs of the Solitary and his "Wife," on the sudden loss of their children, may disdain eulogy, and defy censure.

' Calm as a frozen Lake when ruthless Winds
Blow fiercely, agitating earth and sky;
The Mother now remained; as if in her,
Who, to the lowest region of the soul,
Had been erewhile unsettled and disturbed,
This second visitation had no power
To shake; but only to bind up and seal;
And to establish thankfulness of heart
In Heaven's determinations, ever just.
The eminence on which her spirit stood,
Mine was unable to attain. Immense
The space that severed us! But, as the sight
Communicates with heaven's ethereal orbs
Incalculably distant; so, I felt
That consolation may descend from far;
(And that is intercourse, and union, too,)
While, overcome with speechless gratitude,
And with a holier love inspired, I looked

On her—at once superior to my woes
 And Partner of my loss.—O heavy change!
 Dimness o'er this clear Luminary crept
 Insensibly;—the immortal and divine
 Yielded to mortal reflux; her pure Glory,
 As from the pinnacle of worldly state
 Wretched Ambition drops astounded, fell
 Into a gulph obscure of silent grief,
 And keen heart-anguish—of itself ashamed,
 Yet obstinately cherishing itself:
 And, so consumed, She melted from my arms;
 And left me, on this earth, disconsolate.

‘ What followed cannot be reviewed in thought;
 Much less, retraced in words. If She of life
 Blameless; so intimate with love and joy,
 And all the tender motions of the Soul,
 Had been supplanted, could I hope to stand?
 Infirm, dependant, and now destitute!
 I called on dreams and visions, to disclose
 That which is veiled from waking thought; conjured
 Eternity, as men constrain a Ghost
 To appear and answer; to the Grave I spake
 Imploringly;—looked up, and asked the Heavens
 If Angels traversed their cerulean floors,
 If fixed or wandering Star could tidings yield
 Of the departed Spirit—what Abode
 It occupies—what consciousness retains
 Of former loves and interests. Then my Soul
 Turned inward,—to examine of what stuff
 Time's fetters are composed; and Life was put
 To inquisition, long and profitless!
 By pain of heart—now checked—and now impelled—
 The intellectual Power, through words and things,
 Went sounding on, a dim and perilous way!
 And from those transports, and these toils abstruse,
 Some trace am I enabled to retain
 Of time, else lost;—existing unto me
 Only by records in myself not found.’—pp. 125, 126, 127.

The origin of Grecian fables is thus elegantly imagined.

‘ — In that fair Clime, the lonely Herdsman, stretched
 On the soft grass through half a summer's day,
 With music lulled his indolent repose:
 And, in some fit of weariness, if he
 When his own breath was silent, chanced to hear
 A distant strain, far sweeter than the sounds
 Which his poor skill could make, his Fancy fetched,
 Even from the blazing Chariot of the Sun,
 A beardless Youth, who touched a golden lute,
 And filled the illumined groves with ravishment.

The nightly Hunter, lifting up his eyes
 Towards the crescent Moon, with grateful heart
 Called on the lovely wanderer who bestowed
 That timely light, to share his joyous sport:
 And hence, a beaming Goddess with her Nymphs,
 Across the lawn and through the darksome grove,
 (Not unaccompanied with tuneful notes
 By echo multiplied from rock or cave)
 Swept in the storm of chase, as Moon and Stars
 Glance rapidly along the clouded heavens,
 When winds are blowing strong. The Traveller slaked
 His thirst from Rill or gushing Fount, and thanked
 The Naiad.—Sunbeams, upon distant Hills
 Gliding apace, with Shadows in their train,
 Might, with small help from fancy, be transformed
 Into fleet Oreads sporting visibly.
 The Zephyrs, fanning as they passed, their wings,
 Lacked not, for Love, fair Objects, whom they wooed
 With gentle whisper. Withered Boughs grotesque,
 Stripped of their leaves and twigs by hoary age,
 From depth of shaggy covert peeping forth
 In the low vale, or on steep mountain side;
 And, sometimes, intermixed with stirring horns
 Of the live Deer, or Goat's depending beard;
 These were the lurking Satyrs, a wild brood
 Of gamesome Deities! or Pan himself,
 The simple Shepherd's awe-inspiring God.'—pp. 179, 180.

The Poet and his two companions afterwards visit a 'Church Yard among the mountains,' where meeting with 'the Pastor,' he, at their request, records the names and worth of several persons, who lie buried there. These 'short and simple annals of the poor,'—short in detail, and simple in occurrence,—are rendered exceedingly attractive, as well as dignified, by the rich and harmonious style in which they are told; and by many readers they will undoubtedly be deemed the most delightful portions of the work. We must be sparing of quotation. The subsequent remarks on contemplating the epitaphs in a Church yard, though sufficiently obvious, may claim the merit of novelty.

'I, for my part,
 Though with the silence pleased which here prevails,
 Among those fair recitals also range
 Soothed by the natural spirit which they breathe.
 And, in the centre of a world whose soil
 Is rank with all unkindness, compassed round
 With such Memorials, I have sometimes felt
 That 'twas no momentary happiness
 To have *one* enclosure where the voice that speaks
 In envy or detraction is not heard;

Which malice may not enter: where the traces
Of evil inclinations are unknown;
Where love and pity tenderly unite
With resignation; and no jarring tone
Intrudes, the peaceful concert to disturb
Of amity and gratitude."—pp. 278, 279.

We will not give utterance to a very harsh suspicion, which almost inevitably obtrudes itself, while we are considering the uniform language of panegyric, which tomb-stones are taught to speak; but we may observe, that if the world of the living resembled the world of the dead, in piety and virtue, this earth would only be a nursery for heaven.

A termagant Woman, of masculine intellect, but sordid views, is thus represented in her last hours.

' A sudden illness seized her in the strength
Of life's autumnal season.—Shall I tell
How on her bed of death the Matron lay,
To Providence submissive, so she thought;
But fretted, vexed, and wrought upon—almost
To anger, by the malady, that griped
Her prostrate frame with unrelaxing power,
As the fierce Eagle fastens on the Lamb.
She prayed, she moaned—her Husband's Sister watched
Her dreary pillow, waited on her needs;
And yet the very sound of that kind foot
Was anguish to her ears!—"And must she rule,"
This was the dying Woman heard to say
In bitterness, "and must she rule and reign,
"Sole Mistress of this house, when I am gone?
"Sit by my fire—possess what I possessed—
"Tend what I tended—calling it her own!"
Enough;—I fear, too much.—Of nobler feeling
Take this example.—One autumnal evening,
While she was yet in prime of health and strength,
I well remember, while I passed her door,
Musing with loitering step, and upward eye
Turned tow'ards the planet Jupiter, that hung
Above the centre of the Vale, a voice
Roused me, her voice; it said, "That glorious Star
"In its untroubled element will shine
"As now it shines, when we are laid in earth
"And safe from all our sorrows."—She is safe,
And her uncharitable acts I trust,
And harsh unkindnesses, are all forgiven;
Though, in this Vale, remembered with deep awe?"
pp. 283, 284, 285.

The tale of poor "*Ellen*," will not yield in tender or tragic interest to any one of the innumerable stories of seduction

and desertion, which abound in prose and rhyme. We can only select one beautiful incident, which reads as if it were a real one.

‘—Beside the Cottage in which Ellen dwelt
Stands a tall ash-tree; to whose topmost twig
A Thrush resorts, and annually chaunts,
At morn and evening from that naked perch,
While ‘all the undergrove is thick with leaves,
A time-beguiling ditty, for delight
Of his fond partner, silent in the nest.

—“ Ah why,” said Ellen, sighing to herself,

“ Why do not words, and kiss, and solemn pledge;

—“ And nature that is kind in Woman’s breast,

“ And reason that in Man is wise and good,

“ And fear of him who is a righteous Judge,

“ Why do not these prevail for human life,

“ To keep two Hearts together, that began

“ Their spring-time with one love, and that have need

“ Of mutual pity and forgiveness, sweet

“ To grant, or be received, while that poor Bird,

“ —O come and hear him! Thou who hast to me

“ Been faithless, hear him, though a lowly Creature,

“ One of God’s simple children that yet know not

“ The universal Parent, how he sings

“ As if he wished the firmament of Heaven

“ Should listen, and give back to him the voice

“ Of his triumphant constancy and love;

“ The proclamation that he makes, how far

“ His darkness doth transcend our fickle light!”

Such was the tender passage, not by me

Repeated without loss of simple phrase,

Which I perused, even as the words had been

Committed by forsaken Ellen’s hand

To the blank margin of a Valentine,

Bedropped with tears.’—pp. 289, 290.

The history of the Priest, who emigrated with his family, like a band of gipsies, from Northumberland, and dwelt in a neighbouring hamlet, is very lively and striking. After a residence of forty years at the rustic parsonage, they all went down to the grave in half of that number of months.

‘ Our very first in eminence of years,

This old Man stood, the Patriarch of the Vale!

And, to his unmolested mansion, Death

Had never come, through space of forty years;

Sparing both old and young in that Abode.

Suddenly then they disappeared:—not twice

Had summer scorched the fields,—not twice had fallen

—On those high Peaks, the first autumnal snow,—

Before the greedy visiting was closed

And the long-privileged House left empty—swept

As by a plague; yet no rapacious plague

Wordsworth's *Excursion*:

Had been among them; all was gentle death,
 One after one, with intervals of peace.
 —A happy consummation! an accord
 Sweet, perfect,—to be wished for! save that here
 Was something which to mortal sense might sound
 Like harshness,—that the old grey-headed Sire,
 The oldest, he was taken last,—survived
 When the meek Partner of his age, his Son,
 His Daughter, and that late and high-prized gift,
 His little smiling Grandchild, were no more.

“All gone, all vanished! he deprived and bare,
 “How will he face the remnant of his life?
 “What will become of him?” we said, and mused
 In sad conjectures, “Shall we meet him now
 “Haunting with rod and line the craggy brooks?
 “Or shall we overhear him, as we pass,
 “Striving to entertain the lonely hours
 “With music?” (for he had not ceased to touch
 The harp or viol which himself had framed,
 For their sweet purposes, with perfect skill.)
 “What titles will he keep? will he remain
 “Musician, Gardener, Builder, Mechanist,
 “A Planter, and a rearer from the Seed?
 “A Man of hope and forward-looking mind
 “Even to the last!”——Such was he, unsubdued.
 But Heaven was gracious; yet a little while,
 And this Survivor, with his cheerful throng
 Of open schemes, and all his inward hoard
 Of unsunned griefs, too many and too keen,
 Was overcome by unexpected sleep,
 In one blest moment. Like a shadow thrown
 Softly and lightly from a passing cloud,
 Death fell upon him, while reclined he lay
 For noon-tide solace on the summer grass,
 The warm lap of his Mother Earth: and so,
 Their lenient term of separation past,
 That Family (whose graves you there behold)
 By yet a higher privilege, once more
 Were gathered to each other.”—pp. 321, 322, 323.

We never met with a more gentle image of Death than
 the passing cloud:—nor with a more peaceful image of life
 than in the ‘Deaf Man.’

‘There, beneath
 A plain blue Stone, a gentle Dalesman lies,
 From whom, in early childhood, was withdrawn
 The precious gift of hearing. He grew up
 From year to year in loneliness of soul;
 And this deep mountain Valley was to him
 Soundless, with all its streams. The bird of dawn
 Did never rouse this Cottager from sleep
 With startling summons; not for his delight

The vernal cuckoo shouted; not for him
 Murmured the labouring bee. When stormy winds
 Were working the broad bosom of the lake
 Into a thousand thousand sparkling waves,
 Rocking the trees, or driving cloud on cloud
 Along the sharp edge of yon lofty crags,
 The agitated scene before his eye
 Was silent as a picture: evermore
 Were all things silent, wheresoe'er he moved.
 Yet, by the solace of his own pure thoughts
 Upheld, he duteously pursued the round
 Of rural labours; the steep mountain-side
 Ascended with his staff and faithful dog;
 The plough he guided, and the scythe he swayed;
 And the ripe corn before his sickle fell
 Among the jocund reapers. For himself,
 All watchful and industrious as he was,
 He wrought not; neither field nor flock he owned:
 No wish for wealth had place within his mind;
 Nor husband's love, nor father's hope or care.' pp. 328, 329.

We are reluctantly compelled to refrain from further quotations here. It would be a curious, and not an uninteresting experiment to compare Mr. Wordsworth's Villagers with Mr. Crabbe's, (particularly in the Parish Register,) and with the picture which Cowper has sketched in the Task. Crabbe gives life with all its meanness and misery; Cowper paints it as sprightly freedom as the familiar friend of the Poor; Wordsworth casts over it a pensive hue of thought, that enhances its asperities, and heightens its charms, without diminishing its verisimilitude.

From the Church Yard the Pedestrians accompany the Pastor to his home. Much conversation is held by the way of the consequences of manufactures being spread over the face of the country, instead of being confined to a few districts or towns. This subject of course elicits many melancholy, and some noble truths from the golden lips of the orator. The Pastor's family are depicted in such captivating colours, that, as we cannot give the groupe at full length, we shall leave them to the reader's imagination, till we can see them in the book itself. After being hospitably entertained during the heat of the day, the Poet's party in the evening, accompany the Pastor's family, in an excursion on the moor. On their return after sunset, standing on an elevated spot, a vision of glory opens around them, which is thus described.

‘Already had the sun,
 Sinking with less than ordinary state,
 Attained his western bound; but rays of light—
 Now suddenly diverging from the orb
 Retired behind the mountain tops or veiled

By the dense air—shot upwards to the crown
 Of the blue firmament—aloft—and wide:
 And multitudes of little floating clouds,
 Pierced through their thin ethereal mould, ere we,
 Who saw, of change were conscious, had become
 Vivid as fire—clouds separately poized,
 Innumerable multitude of Forms
 Scattered through half the circle of the sky;
 And giving back, and shedding each on each,
 With prodigal communion, the bright hues
 Which from the unapparent Fount of glory
 They had imbibed, and ceased not to receive.
 That which the heavens displayed, the liquid deep
 Repeated; but with unity sublime!’ pp. 413, 414.

Amid this solemn and magnificent scene, which seems to open the heavens above and around them, the pious Pastor breaks forth into spontaneous prayer. We must conclude our extracts with the opening.

‘Eternal Spirit! universal God!
 Power inaccessible to human thought
 Save by degrees and steps which Thou hast deigned
 To furnish; for this Image of Thyself,
 To the infirmity of mortal sense
 Vouchsafed; this local, transitory type
 Of thy paternal splendors, and the pomp
 Of those who fill thy courts in highest heaven,
 The radiant Cherubim;—accept the thanks
 Which we, thy humble Creatures, here convened,
 Presume to offer; we, who from the breast
 Of the frail earth, permitted to behold
 The faint reflections only of thy face,
 Are yet exalted, and in Soul adore!
 Such as they are who in thy presence stand
 Unsullied, incorruptible, and drink
 Imperishable majesty streamed forth
 From thy empyreal Throne, the elect of Earth
 Shall be—divested at the appointed hour
 Of all dishonour—cleansed from mortal stain.
 —Accomplish, then, their number; and conclude
 Time’s weary course! Or, if by thy decree
 The consummation ~~that~~ will come by stealth
 Be yet far distant, let thy Word prevail,
 Oh! let thy Word prevail, to take away
 The sting of human nature. Spread the law,
 As it is written in thy holy book,
 Throughout all Lands; let every nation hear
 The high behest, and every heart obey;
 Both for the love of purity, and hope
 Which it affords, to such as do thy will
 And persevere in good, that they shall rise,
 To have a nearer view of Thee, in heaven.’ pp. 415, 416.

The company afterwards proceed to the parsonage; the Solitary takes leave at the door; the Poet and the Wanderer remain for the night. Thus '*the Excursion*' is not finished; and the Author gives us ground to hope for a sequel; but whether that sequel is to be the third part of the whole Poem, or a second part of this second part, is not quite obvious. At any rate we have to expect two further portions of "*The Recluse*;" and that they will equal this specimen is as much as we dare hope, while we cannot doubt it. Life, however, is short, and the Author may not live to accomplish his task.—Life is short, and many who read this volume may never see another. Mr. Wordsworth did not miscalculate his powers, when he began to compose this 'literary work;'—it *will* live.—It has increased the interest which we always felt in the life and well being of the Author, and the hope of seeing the consummation of the plan is among our most pleasing anticipations.

Art. III. *An Essay on the Prevention and Cure of Insanity; with Observations on the Rules for the Detection of Pretenders to Madness.* By George Nesse Hill, Medical Surgeon, and Surgeon to the Benevolent Institution, for the Delivery of Poor Married Women, in Chester. 8vo. pp. 446. price 12s. Longman, and Co. 1814.

INSANITY is a subject of dreadful interest. There is a melancholy peculiarity in the nature of mental maladies, to the description of which, language is inadequate. Mere bodily ailments, even of the most afflictive kind, are susceptible of much mitigation by the sympathies of friendship, or the kindness of relatives; but with madness, who can sympathize? It is not merely the sufferings, it is the actual loss, for the time being, of our friend, that in this case we deplore. The manly and conscious mind; is sunk down to the feebleness and imbecility of childhood. That countenance in which we once delighted to trace the turns of expression, and dwell on the features of intelligence, and which formerly met our smile with responsive smile, and answered to all our affection, now presents us nothing but the stare of vacancy, or the dire expression of malignant hostility; and while firm faith, in the solemn truths and consoling promises of Christianity, can alone reconcile us to the lingering sufferings, or premature departure of those we love, that faith is assuredly required in a high degree, to bring the mind to a feeling of resignation, while contemplating the decay and destruction of kindred mind.

Whatever be the philosophical light in which this subject is

viewed,—whether we subscribe to the sentiments of one class of pathologists, and refer the whole series of changes which constitute mental aberration to bodily disorder, or with another class, consider such aberrations as, in some cases, more strictly and properly mental, the effect in either way is the same; and in all instances where consciousness and reflection have ceased to do their office, the subject of the disease is enveloped in the thick glooms of peculiar wo.

The melancholy interest of the subject in question, is still further augmented by the consideration, that complaints of the class which we are about to notice, are, in modern times, of comparatively frequent occurrence: of nervous maladies, at least, the recent increase has become a matter of proverbial notoriety; and a writer, of no mean authority,* has said that every nervous disease is a degree of insanity. Although we by no means subscribe entirely to this position, and shall have an opportunity in the course of our present investigation, to state the grounds of our dissent from the above-quoted apophthegms, we still think that the reason that these affections are of such acknowledged increase, would form a most interesting subject for the research of the medical philosopher. It is not, however, for us at present to step out of our path in order to pursue this inquiry, as it forms no part of the business of that treatise, the merits and demerits of which we are now called upon to canvass.

The prominent and characteristic feature of the introductory portion of Mr. Hill's treatise, is a bold and undisguised defence of the doctrines of materialism. Now, as either the establishment, or the overthrow of these doctrines, does not end merely in a matter of speculative nicety, or theoretical belief, but possesses, as will be subsequently seen, a considerable influence on the conclusions to which we are to come, respecting the actual nature and distinct essence of mental malady, it will be proper to stop at the commencement of our disquisition, in order to say a few words on the controversy between the MENTALIST and the MATERIALIST.

The grand hinge, then, upon which the treatise under review turns, is this: 'That insanity has *always* corporeal disease for its foundation:'—a conclusion which, indeed, unavoidably follows from the premises, that every thing which we are accustomed to consider and to call an attribute of mind, may be traced to physical causes. Now if it be once allowed that all the pheno-

* Dr. John Reid;—from whom we are told to expect shortly some observations on the subject of nervous ailments.

mena of mind are referable to organization, there is immediately opened a wide door for every licentious inference. The petulant and peevish man may, upon this principle, transfer the charge of waywardness from himself to his nerves and blood vessels: the miser may plead bodily necessity for his senseless and selfish pursuit of wealth: and the more decided delinquent, even while in the perpetration of horrid crime, may refer as an excuse, to acknowledged and irresistible compulsions of constitution.

We are sufficiently aware that no question purely philosophical, can be properly tried solely upon the ground of its moral bearings; but, in the present instance, we have chosen, in the first place, to bring the tenets in question to their *ad absurdum* test, both because it will not be the business of the present paper to plunge into metaphysical subtilties, and because the moral tendency of the reasonings in question, is what we have principally to do with in reference to the particular subject under discussion, as will be seen in the sequel. However, before we for the present dismiss this dispute, we may be allowed to say further, that a great part of the doctrine of that class of philosophers, to whose speculations we now allude, is as inconsistent with a sound ratiocination, as it is pregnant with injurious consequences to the moral interests of the community.

The errors, as it appears to us, which attach to the schools of materialism, arise from considering the mere instrument in the light of the prime agent. Thus a consistent disciple of this philosophy would say, that because the visual organ, and light, are indispensable to the production of the phenomenon of vision, therefore, light, and the eye, are vision: or, that because the brain and nerves are, in some way or other, the principal media, through which perceptions are produced, therefore perception is some peculiar modification of the organs in question: than which conclusions, nothing can be more absurd, or inconsistent with philosophical induction. Reasoning of this nature, proceeds entirely, as it has been justly observed, upon the supposition of our acquaintance with causation, respecting which, the most profound philosopher is, and ever must be, as fully at fault as the veriest clown. Suppose that the retort of the chemist, the knife of the anatomist, and the reasoning powers of the physiologist, were, at some future period, to discover so much of the modes, and forms, and laws, of organized matter, as to make our present acquaintance with these subjects mere ignorance, we should still remain at precisely the same point of distance, in regard to our knowledge of the *quo modo*—the why and the wherefore--the *modus-operandi*, of sensual perception and mental feelings. One link must always be deficient for the completion of the chain; the *πῶς* of Archimedes, can never be obtained;

the elephant that supports the world, must have something upon which to support himself.

Now the Scotch-philosophy, as our Author terms it, and at which he is so exceedingly angry, both in its sum and substance confesses that ignorance, which good sense and correct views of the subject compel to the confession of; and having ascertained the limits of human intelligence, it ceases to worry itself with attempts to pass those limits,—attempts which must always be fruitless; and it confines itself to the generalisation, and classification of those facts which are constantly presenting themselves to the eye of observation. It is, indeed, inductive philosophy, which nature owns, and which truth approves. But we must check our disposition to illustrate and confirm the validity of these statements, and hasten to the more particular consideration of the work before us.

Our Author divides his subject into four parts. In the first part, he endeavours to make out his proposition, that insanity has *always* corporal disease for its foundation. In the second division of his treatise, he attempts to prove that all the varieties of mental aberration, are divisible into two leading species; viz. the Sthenic, and the Asthenic; and that the mania of writers is applicable to the former, melancholic, to the latter. Thirdly, he tries to prove that madness is not, in the proper sense of the word, an hereditary disease. And, finally, he maintains that it is as generally curable as any of those violent diseases which are most successfully treated by medicine.

It requires a person to be but in a small degree conversant in the usual tenor of reasoning on these subjects, to perceive that the present writer is greatly at issue with most of those who have preceded him on the same subject; and although we purposely defer our remarks on the composition of the treatise till the conclusion of our analysis, we shall here just observe, that it possesses an independence of manner, as well as an originality of matter, which, although it may fail to convince, cannot fail to interest.

We shall preface our further strictures with an unqualified concession, that bodily disorganization is demonstrably, in many instances, productive of mental aberration; and we are ready also to admit, that hallucination of the intellect must always bring with it some corporal condition, different from what would have existed under circumstances of sanity: but still, we must maintain the secondary nature, in many instances, of the bodily change. Nay, we are bold to assert that almost the first example which the Author adduces in support of his hypothesis, gives, to say the least of it, some weight to the opposite side of the question. The narration is as follows.

‘ A gentleman who received a severe bite from a dog, soon after fancied the animal was mad ; he felt a horror at the sight of liquids, and was actually convulsed on attempting to swallow them. So uncontrollable were his prepossessions, that Mr. Hunter conceived he would die, had not the dog which inflicted the wound, been fortunately found, and brought into his room in perfect health ; this soon restored his mind to a state of tranquillity ; the sight of water no longer affected him, and he quickly recovered,’ p. 33.

Here, surely, was a bodily disorder produced by a mental cause ; and no one will be inclined to dispute that the sight of the animal in health, operated more effectually in dissolving the morbid concatenation, than remedies of a physical nature would have done. The insane and the sane states, were both brought about by an originally mental operation ; and the return to health was subsequent, instead of precursory, to the return of sanity. In other words, the bodily change came after the mental ;—a succession of events, contrary to the order of our Author’s theory.

In pursuit of his subject, Mr. Hill refers to the phenomena of memory, as a further evidence of the mental faculties and affections being actually a part of the material organization. For our own parts, however, we have always thought that this is one of the weakest positions upon which to make a stand in defence of materialism. Physiology has furnished evidence of an unceasing mutation in the parts of a living organized body. In this constant change of particles, indeed, consist the essence of vitality, and its difference from inert, unorganized matter. Now the perceptive and retaining faculties are developed through the instrumentality of the brain and nerves ; yet the brain and nerves of the man of forty, are not the brain and nerves of the same individual at twenty : notwithstanding which, intellectual identity remains, consciousness is preserved, and the recollection of past events is retained. Nay, further, as the individual advances in life, and the susceptibility of the intellectual organs, becomes blunted by age, so that new impressions are received obtusely, and retained with difficulty, the impressions of former years are now often renovated to so great a degree, that age becomes a second childhood in more senses than one. Yet who will maintain the bodily identity of the two states of infancy and old age ? Organization and intellect are, therefore, distinct and independent things. Memory is no modification of matter, and no matter what it is : a true philosophy teaches us that we have no business with its essence ; it is for us to investigate only its laws. Describing the state of insanity, our Author says,

‘ Insanity unfolds, as it were, the just texture of every understanding it has attacked, and during its presence strips it of all adventitious appendages ; all such circumstances are now suspended, or

thrown into shade, and the human mind becomes exhibited to the sagacious observer in its true colours; whatever original constitution, education, and habit, have made it, all is now laid bare, every latent thought is sooner or later disclosed with undisguised truth; hence it is that attendants upon lunatics make discoveries of thought, intentions, and correspondent actions, of which they had no previous knowledge, or even apprehended had an existence!' p. 39.

We think this statement is, in some measure, erroneous; and it is most assuredly inconsistent with the writer's own notions respecting the production of the disease. Arrant hypocrisy we allow to be too characteristic of man. Sin has so marred creation, that the very essence of society—of polished society in particular—has come to be made up of artifice, and concealment, and fraud: still we cannot be brought to consider the maniacal, to be the real state of the mind. Let the above statement be contrasted with the following extract, and Mr. Hill, to be consistent with himself, must allow 'the retiring modesty of the accomplished woman,' mentioned in the last paragraph of the extract, to be a mere cloak to conceal the basest propensities of human nature.

'That the general symptoms mentioned above will terminate in a Sthenic attack, is known by an unusual and remarkable inequality of temper and spirits, or a manifest tendency to an exactly opposite conduct to the accustomed one. In males from temperance to excess, from a mild demeanour, to a lofty, overbearing, dictatorial manner; from civility of manners, to *hauteur* and self-consequence; from avarice, to generosity, and *vice-versa*; from energy, and fearlessness of conduct, to indecision and latent cowardice. In females, the change is marked from their habits of seclusion, and domestic occupancy, being converted into a rambling visitation of all their intimates, and a disposition to convert a very slight acquaintance into an intimate friend. An increasing boldness, and unseemly audacity usurps the place of that retiring modesty, which heretofore endeared the conduct of the accomplished woman. A coarseness of manners bordering on indelicacy is gradually evolved.' p. 242.

In justice to ourselves, we must remark that the want of consistency displayed in these two accounts, is not noticed in the spirit of hypercritical cavil, but with a view to obviate any distressing misconception in the mind of an individual, which might happen upon the supposition that a person had not assumed his genuine character till the mask of sanity had been torn away:—that he was not a true man till he had become a maniac!

So widely indeed does fact differ from the above representation of our Author, respecting the development of latent disposition during insanity, that the exact contrary is a matter of almost universal notoriety. It happens especially to medical practitioners, often to witness, that, even in the delirium and

temporary insanity accompanying febrile and some other acute diseases, the whole man shall be totally transformed. We have ourselves seen instances of a delicacy which had been carried to an almost morbid extreme, being converted, under the circumstances supposed, into grossness and indelicacy, both of demeanour and expression; and we have had still more lamentable occasions to observe even exemplars of morality and religious rectitude, changed, by mental disorder, into revellers, so to speak, in vicious and profane discourse. So precarious is the tenure of the most noble possession of man! So much does it behove him to put the talent intrusted to his use, to a good account, "while it is called to day!" and so cruelly harsh, we may add, are those inferences which are sometimes made of what the man *has been*, from what he is now! The athletic and robust, by fractured limbs, or diseased bodies, are rendered equally impotent, with the feeble and delicate; and what can be expected from the acutest understanding, or most correct mind, when that mind has become disjointed and broken?

We now proceed to some observations on our Author's second division of his subject.

We are happy in having it in our power to recommend an attentive perusal of the first section of this second chapter, to all who are attached to the system of venesection, which has, we are sorry to say, become too prevalent in the modern practice of medicine. The two states of Sthenia and Asthenia, are here, as in other parts of the work, marked out with a degree of precision, which is, in some respects, perhaps, unfounded and deceptive; yet still we feel conscious, that much and serious mischief, has grown out of the neglect to notice the prevailing diathesis in mental sufferings. Mania and melancholia, however, we deem improper, and practically injurious designations, of the Sthenic and Asthenic states. These two conditions of the same disease not only alternate their states in a manner different from the frequent conversion of Sthenia into Asthenia, but the highest and most obstinate degree of Melancholia, is often grafted upon a system where great and Sthenic excitement prevails.

Two succeeding sections of this chapter are devoted to the description and history of the Sthenic, or high form of insanity; and the features of the dreadful malady are evidently delineated by the hand of an able and very experienced artist. So much were we struck with the fidelity and force of some of the colouring in this part of the work, that, had it been consistent with our limits, we should here readily have transcribed several pages of description.

From the Sthenic, our Author proceeds to an account of the Asthenic, or Melancholic, species of the disease; and here again

we detect the prevailing tendency of his mind to attribute all to organic læsion, raising this from its frequent situation of effect, into the rank of cause. 'Debility,' he says, 'with the læsion of some important organ, is the foundation of this form of mental aberration.' Many of our readers are aware, that on the circumstance of that visceral affection which accompanies the complaint, being a precursor or successor of the attack, has been founded the distinction of the schools between *Hypochondriasis* and *Melancholia-vera*; a distinction which the present Author's principles would lead him to disregard, but which, we think, notwithstanding, to be founded on truth.

We may here complain of a want of definition of madness, founded upon its peculiar characteristics; and although to describe, is, in the general way, better than to define, yet still, neglecting to point out the essentials of the insane state, may lead to serious error; when it is our wish to determine on its actual existence. It is often, as we shall see hereafter, of great moment to be able to draw the line with decision and nicety, between the sound and the unsound mind; and towards enabling us to effect this, it will then appear how important an accurate definition of the constituents of the state may sometimes prove. One clew, however, to this secret, is furnished by the following statement. 'A renewed impression, without the presence of the original object in a sane mind, is never so vivid as the original, but in an insane mind, the reverse is the fact.' And again: 'They (the subjects of the disease) take no note of time, for this is an act of sanity; but time passed during insanity is a period of non-existence.' These are statements which stand confirmed with melancholy force by the two following cases; the one extracted from a periodical publication, the other narrated by the Author himself—

'A gentleman on the point of marriage, left his intended bride for a short time; he usually travelled in the stage coach to the place of her abode; the last journey he took from her was the last of his life. Anxiously expecting his return, she went to meet the vehicle. An old friend announced to her the death of her lover; she uttered an involuntary scream and piteous exclamation, "he is dead." From this fatal moment, for fifty years, has this unfortunate female daily, in all seasons, traversed the distance of a few miles to the spot where she expected her future husband to alight from the coach, uttering in a plaintive tone, "he is not come yet—I will return to-morrow." p. 105.

'A young robust divine was one wintry day employed in snipe-shooting with a friend: in the course of their perambulations, a high hedge intervened between the companions. The friend fired at a bird which sprang unexpectedly up, and lodged a part of the shot in the forehead of the clergyman; he instantly fell, and did not recover.

the shock of (for) some days, so as to be deemed out of danger; when he was so, it was perceived that he was mentally deranged. He was to have been married two days subsequent to that on which the accident happened; from this peculiar combination of circumstances, the phenomena of the case appeared to arise, for all sanity of mind seemed to make a full stop as it were at this spot of the current, and he soon became a mild, pleasant, chronic lunatic. All his conversation was literally confined to the business of the wedding; out of this circle he never deviated, but dwelt upon every thing relating to it with minuteness, *never retreating or advancing one step further for half a century*, being ideally still a young, active, expecting, and happy bridegroom, chiding the tardiness of time, although it brought him, at the age of eighty, gently to his grave. This sufferer was never known to complain of heat or cold, although his window was open all the year round.'

It may be noticed, as we proceed, that one of the above cases, appears to acknowledge a purely mental origin; the other was engendered in a mixed way. The injury done to the brain, in the last instance, would most probably have been insufficient to the production of lunacy, had the subject of the disease been in different circumstances of mind.

On the subject of predisposition to insanity, our Author has been guilty of the common error, especially in medical writings, of clothing common-place, self-evident truisms, in the garb of pompous, high-sounding words; and thus deceiving himself into a supposition that he is advancing new and important truths. Dr. Cullen's long dissertation respecting excitement and collapse, has always appeared to us to be of this nature; and Mr. Hill, with different terms, has pursued the same track. Predisposition, the whole section says, and it says nothing more, is predisposition!

The proximate cause of insanity, we are told, consists in a peculiar or specific change in the power of accumulation, and subsequent action of the subtle matter of nervous influence. Such may be the case; but as this subtle matter has not yet assumed a sensible, tangible shape, it would have been more consistent with the simplicity which philosophy requires, to have talked of irregularity in distribution of power, rather than of matter.

The cloven foot of materialism is, as might be expected, fully displayed, while treating of the exciting causes of the insane state. The absence of brainular appearance correspondent to symptoms of diseased brain during life, has been remarked by all the writers who have treated of the subject of mental hallucination. Mr. Hill is exceedingly anxious to shew that such want of sensible, is no want of actual proof, that brainular changes had taken place; for morbid dissections of other parts, even of the lungs, have often, he says, displayed a very different

state of things from that which the anatomist had anticipated. In this part of the treatise, our Author evidently exhibits a disposition to mould his facts into the form of his theory.

This attachment to system at the expense of fact, again breaks out, when our Author comes to the consideration of the much agitated inquiry, respecting the hereditary nature of the malady in question. It might have been expected from a thoroughbred Brunonian, who talks of *Sthenia* and *Asthenia*, as states always regular and minutely recognizable, that he would enter the list with those who fall into the vulgar notion of hereditary predisposition. But to deny the fact of constitutional similarity between parent and progeny, is, assuredly, to fly in the face of truth. Philip's father having been arthritic, Philip will, in the general way, be more predisposed to gout than another; and it will behove him to be more careful in avoiding exposure to the exciting causes of gout. Nay, further, the son will sometimes inherit the patrimonial malady in spite of all his precautions. Constitutional bias, both mental and physical, is, in many instances, early discoverable; and in both cases, it becomes a part of the moral duty devolving upon the individual, sedulously to counteract evil tendency, by a timely and prudent employment of preventive measures. A special and strong guard ought always to be kept, at the most vulnerable parts. To question the enemy's power, or to deny his existence, is not the way successfully to oppose his machinations. Let it never be forgotten, that the mind religiously disciplined, and duly regulated, has a certain degree of command over constitutional bias, and original temperament. If we endure the tortures of the gout, we must, before we complain of the legacy left us by our parents, first institute a self-inquisition as to our own share in producing the expansion of the latent germe; and the same principle must be pursued with respect to other tendencies. Natural disposition will prove troublesome, or otherwise, in proportion to its being, or its not being, permitted an uncontrolled reign. That I am of an evil temper, is an illegitimate plea before conscience and my Maker, for evil conduct. We are not passive bodies, impelled by pure necessity. Moral responsibility is not a name without meaning. But to return to our Author.

The fourth and last chapter of the work, brings us to the treatment, preventive and curative of the complaint; and here we have to remark, in the first place, that the Author deals too much in the language both of censure and of confidence. He is too free with the conduct of others, and perhaps too positive in favour of his own principles. We are no enemies to decision, nor do we think it necessary to conceal our sentiments on the misconduct of others; but, in the present instance, we think the

candid avowals of Mr. Haslam especially, are dealt with too harshly; and a confidence is evinced in the efficiency of the writer's own plans of treatment, which, highly as we esteem his talents and judgement, we cannot say has, by any means, a full warrant from his own narrative of cases.

Failure in treatment is referred to delay in the application of appropriate remedies; to the censurable practice of sending the insane to receptacles for lunatics; and to the mistakes that are made with respect to the form of the disease. Mr. Hill is a decided enemy to lunatic asylums; and perhaps carries his objections to these establishments to an unjustifiable extent. We have ourselves been witnesses to the beneficial effects of these asylums, under certain circumstances; but it is a deplorable fact, that they are susceptible of abuse; and that they have been abused in a variety of ways. It seems, however, scarcely practicable, even if it were desirable, that every insane subject should have a separate residence, and a separate attendant, in the way that Mr. Hill suggests. While making this admission, we feel anxious to have it understood, that it is far from our design to advocate the indolent, unfeeling, and cruel principle, of indiscriminately condemning every nervous invalid to the stigma of madness, and to the confines of the mad-house. A conscientious discrimination and delicacy, ought ever to be exercised on these momentous and melancholy occasions. Nothing, perhaps, is more calculated to make a man mad, than the idea that he is thought to be so by others. The following recital of the Author, deserves the most serious consideration. It is a recital of heart-rending interest.

‘ The amiable daughter of a once respectable tradesman of this city, now dead, became, at the age of twenty-three, a sufferer under the Sthenic form of insanity. She was naturally of a sprightly disposition, endowed with great sensibility, an excellent understanding, and most affectionate heart: becoming very unmanageable, her relatives sent her to an extensive asylum in a neighbouring county; during a long residence, she became convalescent, after a few well marked lucid intervals, in which she grieved excessively on discovering her situation. One day two old school-fellows were accidentally viewing the receptacle of multiplied misery, with an attendant in waiting, as a matter of mere travelling curiosity, (which, it is proper to notice, is a very reprehensible practice,) not knowing she was there. Upon entering a common sitting-room, the invalid was discovered sewing; when, lifting her eyes from her work, she fixed them most earnestly on the visitors, screamed, sprang from her chair, rushed into the arms of the foremost, and exclaimed, “ Ah! my dear, dear S——, “ you to see me HERE!!” and at intervals, screaming and sobbing, reiterated the words, adding, “ in this place, in this figure,” &c. As soon as her arms could be disengaged, she was removed to her

own apartment, from whence she has scarce ever emerged, although upwards of ten years have succeeded the heart rending scene.' p. 382.

The fourth section of this chapter, entitled, 'On the Prevention of Insanity,' involves considerations of the highest political and moral interest. It is here that we find the principles of the Author conducting him to dangerous inferences; and here we become particularly impressed with the absolute necessity of accurately marking the constituents, or real essence of madness. We have already more than once observed, that in spite of all that has been, or that can be, advanced in defence of the doctrine of necessity, we must still consider man as a moral agent; and it is not until insanity be established that responsibility is lost. Surely then, we cannot be too earnest in our endeavours to ascertain the essentials of the two states of madness and sanity. Now it appears to us that every form of actual madness, is, in one way or other, resolvable into this; *That imagination has become exalted to the strength of supposed perception, or actual belief of non-existing things.* Short of this, an individual may be fretful, gloomy, wayward, melancholic, despondent, nervous—but he is not mad; and it requires a reiteration, or continuance of the above-mentioned circumstances, to constitute genuine insanity. Here then is the principle upon which the whole business rests; and an investigation of the mental state, with a view to ascertain its precise condition, resolves itself into an inquiry, whether the imagination has become so inordinately excited as to have deranged conception, and destroyed consciousness; which last circumstance involves the annihilation of free agency, and of consequent responsibility. The assassin Bellingham was not mad, inasmuch as the wanderings of his imagination had not proceeded a sufficient length to disorder the faculty of conception, and to convert the lamented victim of his guilt, into something different from what he actually was. Had Mr. Perceval been presented to the perceptions of the assassin, as an enemy seeking his life and fortune, the act of vengeance would then have been committed in supposed self-defence: it would have been an act of insanity, and no criminality would have attached to it, because no proper consciousness would have been engaged in its perpetration. Again, the disappointed gamester, whose fortune, and imaginary happiness have been thrown away by the chances of a single night, and who, in consequence, dreadfully resolves, and rashly executes, his own destruction, rather than plunge into the abyss of poverty and ignominy, that he sees before him, is not a mad-man, but a criminal; and your pity for his fate, and sympathy with the sufferings of surviving friends, are, or ought to be, mingled with decided condemnation of the dreadful deed. But

upon the strict principles of necessity, which are the principles of materialism, and these latter we are concerned to say are the avowed principles of the work before us, pity is the sole sentiment that should be called into exercise upon such occasions. The advocate of these tenets is admonished to reflect most seriously, whether they do not involve the possibility of his being the advocate of assassination, and the apologist of suicide.

It must be allowed that cases sometimes occur, wherein propensities are displayed to acts of criminality, which seem to impel the mind with irresistible force, even while consciousness remains unimpaired, and the degree of guilt about to be incurred, is accurately judged of. But these instances we believe to be comparatively few; and here the question comes to be tried, of the precise signification which ought to attach to the term irresistible. The assassin already alluded to, argued the irresistibility of his criminal impulses; and it may, with this laxity of interpretation, be said of every suicide, that he was irresistibly impelled.

The fact is, that these alleged cases of unconquerable impulse, how different soever in degree, are similar in kind, to what take place in the common and familiar occurrences of life. We may as well say that it is impossible for the voluptuary to forego his vicious and unchristian habits, for the glutton to lay aside his gross and unmanly enjoyments, or for the gamester to abjure his dice, as talk of the irresistibility of propensities of a still more censurable and alarming nature. If we consult, on these occasions, the oracles of conscience, and regulate our decisions by her dictates, it will be found that she talks a language very foreign from physical necessity, and uncontrollable impulse. And with respect to prevention, which is the business of the section under notice, what are the means which afford most promise of success in accomplishing this object? Suppose the project of the assassin or the suicide, (and these examples we bring forward and dwell upon, because Mr. Hill has done the same,) suppose, we say, the projects of these in either instance were imparted to a friend, would that friend set about the prevention of the purposed deed, by physical agents, force being excluded—or would he not rather endeavour to *dissuade* by arguments drawn from a religious, moral, or political source, according to the requisites of the case? For our own parts, in the event of these last having been put into employment and failed, we should have very little confidence in the superior efficacy of vomits, camphor, digitalis, or belladonna.

Had we time or space to pursue the investigation, we might enlarge here on the interesting subject of those preventive means, which should be exercised against the establishment of

such states as border on insanity, and which, under an improper management, often menace actual lunacy ; but this, as we have already hinted, is not the place to pursue this research. We must not, however, dismiss this subject without repeating our admission that the nervous system is sometimes brought into such a state of morbid being, as to exhibit propensities beyond the power of resistance, even where we might hesitate in predicating the actual presence of insanity.

A melancholy case of the kind just now occurs to our recollection, of a very recent date indeed,; viz. that of a tender mother, and affectionate wife, expressing a wish to murder her husband and children. Now, our views respecting the actual essentials of insanity might be objected to, from the consideration of such instances as these. But upon minutely examining circumstances of this nature, it would be ascertained, that something like a *belief* existed of the necessity of the acts in question, very different from either the impassioned, or the cool perpetration of the deeds before alluded to:—a *belief* which, when so confirmed by repetition, as to become ‘parcel of the mind,’ would come to constitute genuine lunacy. In like manner, when an individual commits suicide upon a supposition—a *belief*—that he is executing the commission of a superior power, or that, as in a case which Mr. Hill relates, by applying the instrument to his throat, he is about to dislodge infernal spirits who have made good their lodgement within him, he performs an act of unconsciousness, and insanity—and is therefore justly freed from the imputation of crime.

We shall make no apology for having extended our criticisms on this head to some length, as our aim in having done so, will be obvious to the reader. The subject is unquestionably of prime import to the interests of the community, and we verily believe that a criminal and injurious laxity has obtained both, as it respects private and judicial decisions on cases of self-destruction. Criminal—inasmuch as conscience, and not respect for private feeling, ought to be the only guide in determining upon questions of this nature ; and injurious—because we are convinced, that were the intentions of legislative enactment to be abided by, and acted up to in these very important investigations, the number of cases for investigation would be considerably diminished. Motives of shame, and apprehensions of infamy, would often deter, when higher motives had lost their influence.

But we must check our disposition to transgress our limits in pursuance of this view of the subject, and proceed to a more pleasing part of our duty as critics, viz. that of commendation ; for in the two sections of the work, which treat more especially of the medical management of the insane, we find a great deal to approve and recommend. The practice of giving

repeated emetics, is spoken of in terms of high approbation ; and they are recommended to be given in some cases ' every third morning for many weeks together, until finally the stomach has so far recovered its healthy tone, as to manifest a more ready disposition to action, from one half or one third of the accustomed quantity of the medicine, than it formerly did from the largest doses.' Mr. H. thinks one of the best formula for emetics, is that of *Marryatt*, which is composed of equal parts of *tartarized antimony*, and *sulphate of copper*. He deprecates the plan of giving much drink to facilitate the action of the vomit, and indeed states it as his opinion, that every kind of drink should be rigidly denied. Cold applications to the head, camphor, and fox-glove, are deservedly favourite remedies of our Author. There is some very good speculations on the *modus-operandi* of the *digitalis* in maniacal cases ; but we feel our inability to give any thing like a satisfactory analysis of this portion of the treatise, and must refer our readers for information to the work itself.

A rather curious speculation is introduced here, respecting the possibility of madness being communicated in the way of infection,—an opinion to which Mr. Hill inclines ; but we are rather disposed to suspect that it has been forced upon him by his materializing notions, and his anti-madhouse mania. These sections close with a very important hint in regard to the great delicacy required in the management of insane convalescents.

' An old injurious train of thought cannot be too entirely severed, in order that the new and salutary one may be admitted, which once effected it must be duly cherished, and not rudely disturbed by ignorant inattention. Former intimacies are not to be renewed with recovering lunatics, by asking them a number of ridiculous questions, and probably two or three at a time before one is answered, anticipating, or directing the sufferer's reply, thus confounding his yet feeble powers, whilst they sagaciously (as they mistakingly believe) observe in an under-tone of voice, or a stage-whisper, to some by stander, " I did it to see what he would say," as an ignorant, but well meaning father once did, on being permitted too early an interview with a convalescent daughter, shewing her a bank note, he desired her to try if she could read it, and readily complying, he expressed his astonishment that she could read. " Why father," said she, " what has been the matter with me that you thought I could not read?" This scene proved highly injurious to my patient, as there can be no doubt similar conduct has to numbers.' p. 374.

The book closes with an interesting chapter on the subject of pretended insanity, from which we should be tempted to make large extracts, had we not already exceeded our bounds. The principal means, Mr. Hill informs us, for the detection of pretenders to madness, are, a consideration of their probable motives for coun-

terfaising the state ;—a strict examination of their conduct when they suppose themselves to be alone and not overlooked, contrasted with their conduct when they are conscious of being observed ;—the existence of that peculiar *fætor* in the exhalations, which almost invariably accompanies the true maniacal state ;—and the manner in which the subject is affected by the administration of drastic drugs.

‘ But indeed,’ he observes, ‘ the affectation of madness always exhibits such “ inconsistent combinations of character, as rarely to pass current on the clear unbiassed judgment of mankind :” in general, persons actually insane, wish not only to be esteemed most free from the malady, but to be considered as possessing considerable intellectual endowments ; hence *real* lunatics never allow the existence of their lunacy, but are always endeavouring to conceal from observation those lapses of thought, memory, and expression, which are tending every moment to betray them, and of the presence of which, they are much oftener conscious, than is generally apprehended or believed. Alexander Cruden, when suffering under his second and last attack of mental aberration, upon being asked whether he ever was mad, replied “ I am as mad now, as I was formerly, and as mad then as I am now, that is to say, *not mad at any time.*” p. 392.

We have now brought to a conclusion our remarks on the subject of Mr. Hill's treatise, having extended our observations rather beyond the usual length of critiques on works merely medical ; partly on account of the almost universal interest with which the subject of insanity is pregnant, and partly on account of our having found in the Essay, a more than ordinary combination of censurable, and of praise-worthy matter. It now only remains for us to say a few words on the style and composition of the treatise before us. The force and strength of the Author's manner have already been commended, and we wish it were in our power to speak as favourably concerning the purity and elegance of his style. But in these respects, there is, to say the least, a very faulty slovenliness. Involved, obscure sentences, relatives without antecedents, parenthesis after parenthesis, epithets actually crowding each other, adjectives used adverbially, shamefully inaccurate punctuation, and words that are any thing but English, may be mentioned among the faults of Mr. Hill's book. These, however, are minor blemishes, and remediable in another edition. And notwithstanding the much more important charges, which our duty has obliged us to bring against the sentiments in favour of materiality which it advances, we trust we have said sufficient to recommend an attentive, though guarded perusal of the treatise, particularly to the medical student ; and we conclude by stating it to be our

opinion, that a medical library would certainly be incomplete, that should not number in its catalogue, Mr. Hill's Essay on the Prevention and Cure of Insanity.

Art. IV. *Sermons, chiefly on Particular Occasions.* By Archibald Alison, LL.B. Prebendary of Sarum, Rector of Rodington, Vicar of High Ercal, and Senior Minister of the Episcopal Chapel, Cowgate, Edinburgh.—8vo. pp. 466, price 12s.—Longman, and Co. 1814.

WE cannot sympathize in the feeling avowed by the Author of these Sermons, that 'they have no recommendations' to the world in general. The distinguished reputation which Mr. Alison enjoys, as a fine writer and an ingenious philosopher, will operate in drawing attention to whatever he may publish; and the present volume is calculated to be peculiarly acceptable to persons of cultivated taste.

The congregation to which these Discourses were originally addressed, was composed almost entirely, as we are informed in the Preface, of persons in the higher ranks, or in the more respectable conditions of society; including a number of young men engaged in a course of academical instruction preparatory to their entering into the liberal professions. Though such a multitude of sermons of almost every character, have appeared in our language, few have been specifically accommodated to the Aristocracy. Our great preachers, indeed, our Barrows, our Souths, our Seckers, and our Horsleys, discoursed to princes and nobles; but, as if powers of thought and habits of reflection were connected with elevation of rank, they seemed to imagine that it became them to discourse in a style suited only to scholars and philosophers. Their compositions are accordingly distinguished by profound and comprehensive views, elaborate reasoning, and learned illustrations, not adapted to the taste or comprehension of their august audience; the noble personages whom they addressed, possessing but little knowledge of religion, and being unaccustomed to abstruse and refined speculations. Hence they have served little other purpose than that of solving the perplexities, and awakening the admiration, of the solitary student. Mr. Alison has adopted a plan much more likely to ensure success. He has chosen themes of a general and popular nature; has exhibited the results rather than the process of reasoning; and employed a diction very ornate and nicely modulated, for the purpose of conveying sentiments of the mildest benevolence, of enlightened patriotism, and of enthusiastic admiration, for all that is fair in nature, or noble and generous in the character of man. The

prevailing features of the style are beauty and a touching solemnity; but some passages border upon the sublime.

Of the twenty-two sermons of which the volume is composed, one is on the beginning of the century; another, on seasons of scarcity; five are on the seasons; eight, upon public occasions; and the remaining seven have the following titles. 'On the youth of Solomon.' 'On the encouragement which the Gospel affords to active duty.' 'On the religious and moral ends of knowledge.' 'On evil communication.' 'On freedom of thought.' 'On the consolation which the Gospel affords under the natural evils of life.'

Although the sermons on general and permanent topics are not the most interesting in the volume, the beginning of that on 'the encouragement which the Gospel affords to active duty,' is, perhaps, one of the most happy illustrations of the Preacher's manner. It is founded on these words: "And they that had eaten, were about four thousand, and he sent them away." After noticing the superiority which our Saviour discovered over every secular consideration, Mr. Alison thus proceeds:

'Of this distinguishing feature in our Saviour's character, we have a remarkable proof in the words of the text. The miracle which he had performed, "that of feeding four thousand men in the desert," you will observe, was of a nature very different from those which he usually performed. It was one, which demonstrated his power over nature itself; which taught those who witnessed it, that, if his kingdom were of this world, he possessed the power to maintain it; and which might lead them to wish to assemble under a leader, whose commands nature obeyed, and whom, therefore, no mortal opposition could withstand. It is accordingly in this singular moment, when his divine commission was most fully manifested, and when we may suppose all the vulgar passions of hope and ambition were working in the minds of the multitude, "that he sends them away;" to shew them that his kingdom was a "spiritual kingdom;"—that there were greater interests which he came to serve, than those of time;—and that the reign of his power was to commence in a sublimer being, when the shadows of mortality were passed, and when time itself was no more.

'2. If the words of the text have this instruction to us, with regard to the character of our Lord, they have a second instruction with regard to the character of his religion. When you examine the systems of pretended revelation which have prevailed, or which are still prevailing in the world, you will find, that if their origin betrays the ambition of their authors, their character betrays equally the weakness and imperfection of human nature. To one or other of the fundamental errors in religion;—to the encouragement either of superstition or of enthusiasm, and, by these means, to the fatal separation of piety from moral virtue, they have uniformly led. They have either drawn men from the sphere of social duty, to as-

semble them, under the influence of superstition, in impure and sanguinary ceremonies, and persuaded them, that guilt could be expiated by the ritual of unmeaning devotion; or they have driven them from all the most sacred relations of life, into solitudes and deserts, and taught them, that the Deity was to be propitiated by the tears of unproductive repentance, or the dreams of visionary illumination. The conduct of our Lord, and the spirit of His religion, are very different—He assembles the multitude, indeed, around him, in the desert of human life, that he may teach them the end of that journey upon which they are going;—that he may recall the wandering, and animate the desponding, and invigorate the “weary and the heavy laden;”—and he points out to them, with no mortal hand, that continuing city to which they travel, where there are mansions for all the holy and the good, and where there “dwelleth knowledge, and wisdom and joy.” But when these mighty lessons are taught, he sends them away to their usual abodes and their usual occupations.—He sends them back again to their own homes,—to that sacred though sequestered scene, where all their duties meet them on their return,—where every virtue and every vice of their nature takes its origin,—and where they can best display both the strength of their faith and the purity of their obedience. It is thus that the religion of Jesus blends the great interests of piety and of morality,—that it lets down the golden chain which unites Earth with Heaven, and forms, even under the “tabernacles of clay,” the minds that are afterwards “to be made perfect,” and to be made citizens of a kingdom “which passeth not away, but which is eternal as the Heavens.” p. 117—121.’

In the discourse on freedom of thought, after shewing that it is properly employed, when directed to the investigation of truth, but lamentably perverted, when employed ‘as an end in itself,’ for the purpose of attracting admiration and applause, Mr. Alison addresses the younger part of his audience in this impressive language.

‘Such is then, my young friends, the plain answer to this important inquiry; and such the standard by which you can yourselves determine whether you are to be the servants of God, or the servants of the maliciousness of man. If, in these happy but eventful hours of education, you feel the genuine love of truth;—if, with the powers which are given you, you feel at the same time the mighty purpose for which they were given;—if, in generous ardour for the extension of knowledge and of happiness, you forget yourselves and the little vanity of your hour;—if, in short, you feel that opinions are valuable in your estimation, not because they are *free*, but because they are *true*, then go on, in the sight of God and of man, to the true honours of your moral and intellectual being. It is in this discipline you can acquire for yourselves permanent fame;—it is thus that you can prepare yourselves to be the benefactors of mankind;—it is thus that you can become the servants of God, and be the ministers of his benevolence to a lower world.

‘ But if it be otherwise, my young friends, if vanity and presumption have already seized upon your minds, fitted for better things; if, in the employment of the powers of thought, you look only to your own distinction, and care not for the ends for which they were given; if the name of genius has more influence upon your minds than the name of truth: if, in short, in your own bosoms you feel, that opinions are become valuable to you, not because they are *true*, but because they are *free*, pause, I beseech you, before you advance farther. You are hazarding every thing that is most dear to the mind of man;—you are hazarding your fame, your usefulness, and your salvation;—and you are sacrificing, for the vanity of an hour, every thing for which every generous and noble mind lives, and would wish to live.’ p. 288—290.

The sermons on the Seasons may be considered as illustrations of the theory of beauty and sublimity which is unfolded in the Author's Essays on the Principles of Taste. The Preacher dwells on the reflections which the varying aspects of nature suggest to the contemplative and feeling mind; and the emotions in which they lead it to indulge. Of these sermons, that on Autumn is the most striking. The whole train of sentiment is in harmony with the character of the season. Having adverted to the gentle, soothing melancholy which Autumn tends to inspire, Mr. Alison thus proceeds:

‘ It is the peculiar character of the melancholy which such seasons excite, that it is general. It is not an individual remonstrance;—it is not the harsh language of human wisdom, which too often insults, while it instructs us. When the winds of autumn sigh around us, their voice speaks not to us only, but to our kind; and the lesson they teach us is not that we alone decay, but that such also is the fate of all the generations of man—“ They are the green leaves of “ the tree of the desert, which perish, and are renewed ” In such a sentiment there is a kind of sublimity mingled with its melancholy;—our tears fall, but they fall not for ourselves;—and, although the train of our thoughts may have begun with the selfishness of our own concerns, we feel that, by the ministry of some mysterious power, they end in awakening our concern for every being that lives.—Yet a few years, we think, and all that now bless, or all that now convulse humanity will also have perished. The mightiest pageantry of life will pass,—the loudest notes of triumph or of conquest will be silent in the grave;—the wicked, wherever active, “ will cease from troubling,” and the weary, wherever suffering, “ will be at rest.” Under an impression so profound, we feel our own hearts better. The cares, the animosities, the hatreds which society may have engendered, sink unperceived from our bosoms. In the general desolation of nature, we feel the littleness of our own passions;—we look forward to that kindred evening which time must bring to all;—we anticipate the graves of those we hate, as of those we love. Every unkind passion falls, with the leaves that fall

around us; and we return slowly to our homes, and to the society which surrounds us, with the wish only to enlighten or to bless them.' p. 329—331.

'It is the unvarying character of nature, amid all its scenes, to lead us at last to its Author; and it is for this final end that all its varieties have such dominion upon our minds. We are led by the appearances of spring to see His bounty;—we are led by the splendours of summer to see His greatness. In the present hours, we are led to a higher sentiment; and, what is most remarkable, the very circumstances of melancholy are those which guide us most securely to put our trust in Him. We are witnessing the decay of the year;—we go back in imagination, and find that such in every generation has been the fate of man;—we look forward, and we see that to such ends all must come at last;—we lift our deponding eyes in search of comfort, and we see above us, One, "who is ever the same, and to whose years there is no end." Amid the vicissitudes of nature, we discover that central majesty "in whom there is no variableness nor shadow of turning." We *feel* that there is a God; and, from the tempestuous sea of life, we hail that polar star of nature, to which a sacred instinct had directed our eyes. and which burns with undecaying ray to lighten us among all the darkness of the deep.' p. 332, 333.

The most eloquent, however, of these Discourses, are those which Mr. Alison delivered on days of public abasement, or of public exultation. Avoiding all reference to party politics, the preacher indulges in the warmest expressions of attachment to his country, and dilates in the tone of elevated confidence, on the wisdom and equity of Eternal Providence. The following passage is extracted from the discourse on the Fast of 1806.

'It is a cause in which the unchangeable laws of the Almighty are with us. The world has seen other conquerors and other despots. It has wept before the march of temporary ambition, and bled beneath the sword of transitory conquest. But nature has reassumed her rights; and while conquerors have sunk into an execrated grave, and tyrants have perished in the zenith of their power, the race of men have raised again their dejected heads, and peace, and order, and freedom have spread themselves throughout the world. Such, my brethren, will also be the termination of the tragedy of our day, and such is the confidence which they ought ever to maintain, upon whom "the Almighty hath lifted up the light of his countenance." We are witnessing, indeed, the most tremendous spectacle which the theatre of nature has ever exhibited, of the pride and ambition of man. For years, our attention has been fixed upon that great and guilty country, which has been fertile in nothing but revolution, and from which, amid the clouds that cover it, we have seen at last that dark and shapeless form arise, which, like the vision that appalled the King of Babylon, "hath its legs of iron, and its arms of brass." We have seen it extend its terrific shadow over every surrounding people, and the sinews of

man to wither at its approach. We see it now collecting all its might, and thinking to change times, and laws, and speaking great words against the Most High. Yet, while our eye strains to measure its dimensions, and our ear shrinks at the threatening of its voice, let us survey it with the searching eye of the prophet, and we shall see, that its *feet* are of base and perishable clay. Amid all the terrors of its brightness, it has no foundation in the moral stability of justice. It is irradiated by no beam from Heaven,—it is blessed by no prayer of man,—it is worshipped with no gratitude of the patriot heart. It may remain for the time, or the times that are appointed it. But the awful hour is on the wing, when the universe will resound with its fall; and that sun which measures out, as with reluctance, the length of its impious reign, will one day pour his undecaying beams amid its ruins, and bring forth, from the earth which it has overshadowed, the promises of a greater spring.' pp. 270—272.

The reader will have observed, as a slight deduction from the merit of these compositions, that the style, though elaborated into harmony and dignity, is not altogether free from blemishes: it wants ease and variety; it is sometimes verbose, satisfying the ear at the expense of the understanding. Sonorous epithets, which add little to the sense, such as *lofty*, *sublime*, *magnificent*, and especially, *mighty*, occur with wearisome frequency. We find the last epithet in combination with stage, compensation, object, obligation, scene, day, hour, time, language, tragedy, reward, preparation, prophecy, and a long catalogue of other words which seemed to require to be magnified. We have also 'ardent tears,' p. 429, and 'tears to be reapt,' p. 444. But these last are probably casual slips of the pen, which, in compositions of an inferior nature, we should have forborne to notice.

We have hitherto considered these Discourses simply in the light of literary compositions, in which point of view, they certainly maintain high pretensions. But we should ill discharge the duty we owe to the public, were we to content ourselves with adjudging this praise to productions, of which the literary merit ought to constitute a very subordinate recommendation, and might possibly form only a subject of regret. It must have been felt as an objection to these sermons, from the perusal of the copious extracts we have given, that they are not sufficiently *Christian*. It must have been apparent that the strain of exhortation is altogether secular; the topics chiefly insisted upon, being fame, reputation, and interest; and that an efficacy is ascribed to the efforts of reason, and to the impressions of material nature, which is disproved by observation, and opposed to the declarations of inspired truth. But we must speak more freely. Mr. Alison sustains a highly important and responsible station in the Episcopal Church. He presents to us a com-

marrying combination of character, as the Philosopher, and the Christian instructor; and his addresses, designedly adapted to persons of elevated rank and of proportionate influence in society, and to young men preparing to act distinguished parts in life, have been already cited as models, both of language and sentiment, by Journalists whose opinions have extensive currency. They have not scrupled to venture the assertion, that they 'know, in fact *no* sermon so pleasing, or so likely both 'to be popular and to *do good* to those who are pleased with 'them.' And they close their panegyric, with a sentence which we are persuaded Mr. Alison himself, equally with ourselves, must condemn for its flippancy, as well as reprobate for the temerity of the insinuated comparison which it contains of the elegant Essayist, with a prelate of powers so vast, and of attainments so comprehensive, as were combined in the Bishop of St. Asaph. We will quote their words.

'It is a fine thing, we make no doubt, to compose a learned 'commentary on the prophet Hosea, or a profound dissertation 'on the intermediate state of the soul;—but we would prefer, 'doing what Mr. Alison has done in the volume before us: 'and we cannot help envying the talents by which he has 'clothed so much wisdom in so much beauty—and made us 'find, in the same work, the highest gratifications of taste, and 'the noblest lessons of virtue.'—Edinb. Review, No. 46, p. 440. One would imagine that nothing but the consciousness of possessing that sort of credit with the public, that will procure for all the sentiments they may be pleased to utter, unhesitating acquiescence, could have reconciled them to the imbecile extravagance of this sweeping encomium.

The defect in Mr. Alison's sermons to which we have alluded, is not of partial extent, nor of slight importance. It amounts, we are constrained to say, to a systematic exclusion of the grand peculiarities of the Christian system. It is an attempt—say his encomiasts, 'to lead us on to piety, through the purification 'of our taste, and the culture of our social affections—to found the 'love of God on the love of Nature and of man:' but we feel compelled to characterize it as an attempt to conduct the process of moral education and of religious instruction, with a careful avoidance of every principle, every motive, and every sanction, which is peculiar to the religion of Jesus Christ. We do not say that not a casual reference is made to any of the doctrines of Christianity, or that the name of the Son of God, as the Saviour of the World, is not occasionally introduced with becoming reverence. We do not mean to cast any imputation upon Mr. Alison's personal belief, or upon the purity of his design. But we must seriously submit to him the consideration, whether, by the style of address which he has adopted in these

talents ought to have been limited. But what moral tendency can we attribute to expressions like the following?

‘Nor ask for a reward to your labours. To be thus employed is itself happiness. It is to be fellow-workers with the Father of Nature, in the prosperity of his people. It is to give men to society, citizens to your country, and children to your God.’ p. 216.

‘Of that *illustrious man* (Nelson) whose memory is now present to every heart, and whose loss has dimmed the eye of public exultation, I have not the confidence either to attempt the praise or to deplore the fall. I remember that there is a silence more impressive than words; and still more, that there is a veil drawn by the hand of Heaven, between the “spirit that enters into the joy of his Lord,” and those feeble accents of mortal praise that follow its ascension.’ p. 234.

‘——— nature, in these hours has lessons to us all—which come to us with that gentle and unrepublishing voice, which delights while it instructs us, and which marks the fine education of Him who is the Father of our spirits.’ p. 336.

‘In the character of our Saviour, on the contrary, there is always something above the world:—a superiority alike to all that is great and all that is weak in man;—a forgetfulness of himself which results rather from nature than from effort, and which assimilates him, in our opinion to some higher and purer order of existence.’ p. 116.

‘There are emotions which every where characterize the different seasons of the year. In its progress, the savage is led, as well as the sage, to see the varying attributes of the Divine Mind;—and in its magnificent circle, it is fitted to awaken in succession, the loftiest sentiments of piety which the heart can feel.’ p. 431.

We shall quote only one passage more, containing a misapplication of Scripture, which borders at once on bombast and impiety. We believe it has no parallel in the volume.

‘These days, too, are over. “He hath blown with his wind, and they are scattered.” The cross is again triumphant in the sky, and in its sign the faithful have conquered. The might of the gospel hath infused itself into the soldier’s arm; and, while the foe is prostrate upon the ground, the mild, but thrilling voice, seems again to be heard from Heaven, “I am Jesus, whom thou persecutest.”’ p. 460.

We could enumerate many other passages of an equally equivocal meaning, or of a description equally exceptionable. It is, however, to the general strain of these Discourses, that our animadversions are designed chiefly to apply; and it is rather what is excluded from them, than what they positively contain, that renders them objectionable. We could have forgiven the philosopher for having attributed to the impressions of material beauty,

a moral efficiency in meliorating the character, (which is, however, altogether chimerical,) had he at the same time referred to the necessity of a change of heart, to the production of which, any agency short of Omnipotence is inadequate. We could have allowed him to exult in the dignity of human nature, if this exultation had been tempered by the acknowledgement, that man has fallen from God, and through sin has become a mighty ruin, which none but the Almighty Creator can restore. We could have admired the exalted eloquence with which the Preacher descants upon the magnificent works of creation, and by which he would win his hearers to ennobling contemplations, if he had but consecrated the 'loftiest sentiments of piety,' to the mysteries of Redemption, and reserved his most persuasive eloquence, as the minister of Christ, for beseeching men to be "reconciled to God." The ministry of reconciliation is not, we lament to say, the ministry to which these pages are devoted. That they contain much wisdom clothed in much beauty, we do not wish to deny; but we are reminded that there is a species of wisdom, which is foolishness with God. They display indeed a captivating splendour of style, by which they may dazzle the imagination; but when estimated according to their practical value, they can be considered only as a splendid trifle.

Art. V. 1. De L'Interêt de la France à l'Egard de la Traite des Nègres. Par J. C. L. Simonde de Sismondi. 8vo. pp. 52. price 3s. Londres. Schulze et Dean, Poland-street. 1814.

2. A Letter to his Excellency Prince Talleyrand Perigord, &c. &c. &c. on the Subject of the Slave Trade. By William Wilberforce, Esq. M. P. 8vo. pp. 83. Price 3s. Hatchard. 1814.

'IT is astonishing,' remarks the eloquent Author of the first of these pamphlets, 'that the great interests of Europe which are to be discussed at the Congress of Vienna, have hitherto occupied so little of the attention of political writers. The circumstances under which that Congress is proceeding to determine the fate of the Universe, are so novel and unforeseen, that even the most skilful statesmen cannot be supposed to possess a deep knowledge of the interests of each government.' There appears, indeed, to prevail in the public mind, a degree of apathy as to the result of those deliberations, to be accounted for only by that weariness of expectation, and that distrust of change, which the calamities of Europe have induced. It is not to be disguised, that the blessings of Peace have not as yet been realized. That confidence, which is one of its most pre-

cious fruits, is of slow growth, and requires the quickening influence of prosperity. The consequences of the disorders which had well-nigh overwhelmed the Continent, are still felt in their almost unmitigated pressure upon the circumstances of private life; and each individual sufferer is too much occupied with his particular hopes and interests, to indulge in enlarged contemplations upon the general relations of states and kingdoms, and the complex subjects of diplomatic subtlety. The gorgeous tragedy which recently made up the whole scene of political affairs, affected the minds of many persons chiefly as a spectacle of strongly moving interest; and to those who are influenced principally by dramatic effect, conventional arrangements and a Congress, form but a tame and insipid sequel. While spectators of more thoughtful character, who have beheld the fruitless issue of every successive experiment upon human nature, as the subject of political regulation, which philosophers have devised, or conquerors achieved, witness with little hope of success, the fresh attempts of assembled princes and statesmen, to establish the peace of Europe on a basis of permanent security. Looking upon the Demon of War as not cast out, but only as having spent for a time his strength, they cannot help fearing that the golden chains in which he seemingly consents to be bound, will be snapped as a hay-band, when his power returns; and they listen with anxiety to distinguish the mild accents of that voice which alone can control the passions and restrain the wrath of man. No considerations so fluctuating as those of policy and interest, no arrangements founded upon convenience, can afford satisfactory assurances of the future. The recognition of moral principles as the basis of the laws of nations, and a constant reference to the ends of government as the foundation of political rights, are the only signs which could unerringly distinguish the introduction of a new order of things. Some symptoms of such a disposition are, perhaps, faintly discernible: and yet, how can we allow our minds to be elevated with sanguine expectations, when on such a subject as the Slave Trade, there can exist among the leaders of a powerful nation, not only a difference of opinion, but a total absence of moral feeling, and a determinate opposition to the dictates of humanity?

It will be unnecessary for us, after the discussions which have occupied some of the former pages of our Review, with regard to this subject, to give more than an abstract of the two pamphlets which stand at the head of this article. That by M. Sismondi, although a very eloquent performance, is not a mere effusion of declamatory eloquence. It grounds its argumentative appeal on facts and computations, which establish the fatu-

ity, as well as the wickedness, of an attempt to revive this detestable commerce. He remarks that,

‘ The vague name of the Slave Trade, does not immediately strike the imagination with the representation of what it involves, and what it is designed to re-establish. That article in the treaty of Paris which is again to come under discussion, reserves to the French the privilege of purchasing for five years, on the coasts of Senegal—either captives taken in wars excited for the mere purpose of afterwards selling the prisoners, or pretended criminals, condemned by iniquitous judges for trivial or imaginary crimes, or children sold by their own parents for brandy, in the delirium of an intoxication they seek to prolong, or free-men, kidnapped on the highways by ruffians, or lastly some slaves, already accustomed to servitude, but who, in the desert, were the companions, rather than the instruments of their master, and who, even in their deplorable condition, had never formed an idea of those forced toils of which even Africa knows nothing. This dreadful assemblage of crimes, by which the slaves were multiplied on the coasts of Senegal and Guinea, has been for seven years suspended by the abolition of the Slave Trade in England: and even before that period, the impossibility which the French and the Dutch found, of their continuing the traffic, had considerably diminished it. The accounts of travellers, documents laid before the Parliament of England, place it beyond doubt, that the vast continent situated between the tropics, has been restored to peace, and to a state of comparative prosperity, by the cessation of the trade;—that the petty kings, till then incessantly at war with each other, have laid down their arms; that kidnapping has become very rare; that cultivation has considerably increased, and that civilization is beginning to make rapid progress. The right, then, which the French would now reclaim, is, that of corrupting afresh the manners of the Africans, of opposing with all their power the beneficent influence of the philanthropic societies which are designed to civilize them, of violating their own laws—those of Christianity, those of nature, by treating men their fellows, their brethren, as God has not permitted us to treat even the beasts;—and lastly, of guaranteeing this horrible tyranny by tortures so dreadful that our imagination shrinks from the description.’

We must very briefly follow M. Sismondi along the chain of calm reasoning by which he proves the pecuniary inexpediency of the revival of the trade, in its bearing upon the commerce of France. It will be read, however, with considerable interest. He first shews that Martinique and Guadaloupe, will furnish no demand for slaves, having, under the English system, become rich and flourishing. ‘ The number of births in those colonies ‘ has begun to exceed that of deaths, since humanity has ‘ come to be the best calculation with the planters; and experience ‘ has proved, in all the islands under English administration, ‘ that a slave will live as long as an European, as soon as his

‘master knows that he cannot replace him by a new captive.’ It is, then, St. Domingo only, that remains to be planted and enriched. ‘And it is with a repetition of the disastrous experience of Le Clerc,’ adds M. S. ‘that the execution of this project of economy and of riches is to be commenced!’ He presents us as the alternative for effecting this object, false pretences and illusive promises, or force. ‘The discovery of the first would be necessarily followed by rebellion, nor would St. Domingo want another Toussaint Louverture.’

‘On peut étourdir les hommes sur la destruction de leur liberté politique, parcequ’aucune douleur physique, aucune privation personnelle ne suit immédiatement sa perte; mais on ne sauroit les tromper sur la destruction de leur liberté domestique; jamais aucun homme n’a pu renoncer volontairement à sa propriété, à sa personne, à sa famille; et donner la préférence aux coups d’étrivière sur son revenu, ou les fruits de son travail.’ pp. 14—15.

A war of utter extermination, M. S. justly adduces as the only certain means of success. ‘Upon the atrocity of such a project, and upon the perfidy necessary to ensure its success,’ he says, ‘I will not dwell.’

‘Il est entendu que la probité, que l’honneur, que l’humanité, ne font rien à la chose; il ne s’agit que d’argent à gagner. Eh bien, voyons enfin ce que les seuls motifs pécuniaires doivent conseiller à la France.’ p. 16.

M. Sismondi’s arguments are briefly these. The capital of France has always been found inadequate to her commercial wants. All her wealth, especially at this moment, is required for the encouragement and revival of her inland commerce and of national industry. The national capital being limited, whatever portion of it may be embarked in the adventure of a new Slave Trade, must be diverted from other channels. Not only so, but a commercial war, a long and expensive one, for the purpose of conquering St. Domingo, must first be undertaken. In order to encourage the planters, a monopoly must be conceded to them, and the French consumers of the produce must be subjected to a heavy duty, not in favour of the public treasury, but in favour of those who shall consent to sully their honour and the name of Frenchmen, by the infamous traffic in slaves. The capitalists are thus to be lured by superior profits, to withdraw their funds from commerce, agriculture, and manufactures; and they must then withstand the competition of the English, who can afford the same articles cheaper; the competition of other nations, of all the tropical countries; and this for a branch of industry which the very progress of commerce must at some future time necessarily annihilate! ‘Quelle manière d’enrichir une nation!’

M. Sismondi gives us a striking exhibition of the fatal effects of the prohibitory and anti-commercial system of Buonaparte on the national prosperity. Nothing is wanting, he adds, to complete the ruin of the nation, but to force her to expend the remainder of her funds in the establishment of colonies, which will ultimately be unable to stand against foreign competition, and which she will, therefore, be forced to abandon. He then computes the probable expense of subduing the island, and refers to the expedition under General Le Clerc, which cost the French an army. The colony, if ever it be conquered, will have cost France, he says, fifty thousand men, and three hundred millions sterling. Of the five years allowed for the continuance of trade by the treaty, two must be allotted to the conquest of the island, and each of the remaining three, will only allow of the transportation of 15,000 slaves. A colony would thus be formed, worth a tenth of its ancient value. The purchase of slaves, however, according to the calculations of all the planters, forms only three eighths of the expense of an establishment: three-eighths (as shewn in a note taken from M. de Humboldt) being required for the first breaking up of the earth, and two-eighths for buildings, manufactures, and cattle. It would be two years before any advantage could be drawn by the capitalist; and at the end of that term, *if* the colony prosper, and *if* the profits of the planters be equal to what they were in the greatest prosperity of St. Domingo, the plantations would yield about eight per cent. or hardly more than half what the same funds would produce if employed in inland commerce.

M. Sismondi then just glances, 'for curiosity's sake,' as the immorality of the action must not be admitted into the account, at the blood and the crimes superadded to the money, which this little establishment must cost France. He estimates them thus: 400,000 individuals, the negro population of St. Domingo which must be destroyed, 50,000 soldiers which France must lose in this butchery, through the effect of the climate still more than by arms, (and the example of Le Clerc proves this calculation not to be exaggerated.) To establish 45,000 slaves in Domingo, 60,000 must have embarked at Senegal: the miseries of the middle passage, sickness, grief, and suicide, always carry off a quarter. Two men, embarked at the coast, always cost Africa at least three. Kidnapping a free man, the most odious of offences, is not committed gratuitously. The father who has not succeeded in rescuing his children, does not so soon lose the hope of revenging them; and stealing a man is a crime which may risk the shedding of blood for many generations. Thus then, to the sixty thousand slaves who are sold, we must add thirty thousand killed on their account; and thus, to succeed in furnishing St. Domingo with 45,000 slaves, we

shall have the sum total of 540,000 deaths, 540,000 murders !

The mind revolts from the necessity of pursuing the argument further ; and yet statements as clear in point of fact, as horrible in their details, and as conclusive in their reasoning, as these, were, for a series of years, presented before a British Parliament, and in the face of Heaven, they were unblushingly resisted !

M. Sismondi, towards the close of this able pamphlet, enters into the question of the superior advantages of employing free slaves as farmers,

‘ Le métayer travaille gaîment, parce qu’il sait qu’il partagera tous les produits ; il soigne également toutes les parties de sa terre, et profite également de toutes ses journées, parce qu’il sait que ce qu’il fait est pour lui ; aucun inspecteur, aucun commandeur de nègres n’est nécessaire, parce qu’il est assuré que s’il se conduit avec indolence ou mauvaise foi, le maître ou son facteur lui ôteront, sa métairie : et au moment du partage des récoltes le facteur se trouve sur l’aire où le blé a été battu, comme il se trouveroit sur celle où le café se dépouille. Le cultivateur s’est payé lui-même de ses sueurs, il a vécu, il a été heureux ; et le propriétaire a retiré une rente nette, proportionnée à la fertilité de sa terre, comme à l’intelligence de son métayer, animée par la liberté.

‘ Ceux qui prétendent que les nègres sont trop indolens pour remplir les conditions imposées au métayer, oublient le plantage de chaque esclave, qui est toujours soigné avec autant d’industrie que de zèle. Ils ignorent que, dans ce moment même, l’île de St Domingue est cultivée par les nègres, non pas en vue seulement de leur propre subsistance, mais en vue du commerce dont ils ont senti le besoin. Les nègres indépendans d’Hayti, ont été obligés de renoncer à la culture et à la fabrication du sucre, qui demandoit trop de capitaux, et peut-être trop de connoissances chimiques ; mais ils ont soigné les plantations de café et de coton, et cette année même leur île a fourni pour l’Angleterre le chargement de vingt gros vaisseaux. Les paysans de l’Italie sont peut-être également indolens, également avides de jouissances présentes, et de l’enivrement d’un beau climat, également pauvres et ignorans ; mais ils sont attachés à leur travail dans chaque métairie, par la double jouissance de la propriété et de la liberté. Selon que cette propriété est plus ou moins garantie, que cette liberté est plus ou moins entière, on voit le paysan italien, industrieux et actif en Toscane, nonchalant et découragé en Sicile. Les bonnes lois augmentent les revenus d’un pays comme les jouissances de ses habitans ; mais dans le pays même où elles sont les plus mauvaises, le paysan d’Agrigente n’a pas besoin du fouet d’un commandeur, pour faire partager à son seigneur les riches fruits d’un beau climat et d’un sol fertile.’ pp. 47—49.

He concludes his observations by reprobating commercial monopoly in the following striking language.

‘ Si les autres Puissances luttent pour exclure les Français de toute l’Amérique et de toute l’Inde, c’est à eux à lutter pour y entrer. Lorsqu’au contraire ils s’enchaînent au monopole de leurs petites colonies, ils ressemblent à un prisonnier, qui, séparé du monde entier par les verroux de ses géoliers, s’enferme en dedans à double tour, et croit ainsi mettre l’Univers en prison, en-dehors de son donjon.’ pp. 51—52.

The name of Mr. Wilberforce, affixed to the second of these pamphlets, supersedes the necessity of our being so particular in our notice of its contents. The facts and arguments, indeed, which are brought forward, cannot but be already familiar to English readers, and will interest more by their force than by their novelty. Nothing could be better adapted, however, to the purpose for which it was designed, than the general train of this letter, which is written in the conciliatory tone of a persuasive eloquence. To one passage only we hesitate to assent, and fear that the benevolent feelings of the distinguished writer have betrayed him into too sanguine an estimate of the character of our merchants.

‘ Such has been,’ he says, ‘ the progress of truth and of right; such the consequences of the development of the real nature and effects of the Slave Trade, that now, throughout these kingdoms, not an individual is to be found by whom that traffic is not condemned in terms of the strongest reprobation. There is no man whose feelings would not shrink from the shame, as well as his conscience recoil from the guilt, of being concerned in it;—no man who would not conceive that he should thereby hand down to his descendants profits polluted with blood, and a name branded with infamy.’ p. 4.

It cannot, then, be true—we will not believe that it can be, what a merchant of Rouen did not hesitate to affirm to the Rev. Mr. Shepherd, the author of the work which forms the subject of our next article—that the article in the Treaty of Paris, reviving the Slave Trade ‘ was not intended for the benefit of France; the French merchants had not sufficient capital to carry on the Slave Trade. It was inserted for the purpose of gratifying certain interests in England which would soon, by means of the easy intercourse between the two countries, be deeply embarked in the abominable traffic. I hope,’ adds Mr. Shepherd, ‘ this is one of those refinements in speculation, in which Frenchmen are so apt to indulge themselves.’ p. 151. So monstrous and aggravated a degree of wickedness would, indeed, be the consummation of all the abominations involved in that unnatural system of rapine, slavery, and murder, which was once legalized under the name of the Slave Trade.

Art. VI. *Paris in Eighteen Hundred and Two, and Eighteen Hundred and Fourteen.* By the Rev. William Shepherd. Second edition. cr. 8vo. pp. 284. price 7s. 6d. London. Longman and Co. 1814.

THE highly respectable Author of this amusing production, apprises his readers in the Preface, that ‘ it purports only ‘ to show how an individual, limited in point of time and property, ‘ may pleasantly and profitably spend a few weeks in Paris.’ It is accordingly written in the unaffected style of a journal, and contains the lively observations and intelligent remarks of a man of taste and erudition, made *en passant*, and given as they occurred, without any attempt to exhibit himself either as a *savant* or *un homme d’esprit*. To persons who intend visiting the capital of France, this volume will supply many useful hints; and to those to whom the gratification of the epidemic curiosity which prevails, to see the other side of the channel, is denied, it may, perhaps, answer a still more valuable purpose; for it not only makes us acquainted with all that is to be seen at Paris, but it informs us also how little that all comprises, worth the trouble and expense of the expedition.

Paris, at different periods, has certainly been an object of high interest; but we are not aware that the transactions which have made it so, have been of a nature to confer any strongly attractive charms of association on its walls. Frivolity, and blood-thirsty cruelty, have alternately distinguished the manners of its inhabitants. Other cities have either some classical, or religious, or at least some historical associations connected with them, by which they speak to the feelings; some benefactor of mankind was born within its walls, or the mighty dead lie entombed within its sanctuaries. But the strong recollections which absorb the mind on entering Paris, are those of revolutionary frenzy, or of imperial tyranny; or, if the mind reverts to a former period, ideas of massacre, of irreligious fury, and of exterminating bigotry, present themselves. The sensations with which one would contemplate Paris, might seem to bear some resemblance to those with which we should explore the crater of a volcano, while the lava on its sides is yet warm, and the half smothered rumblings of internal fires is still heard beneath. And the reflections which naturally arise on seeing the childish fondness and security with which the people seem to be building up again their fragile and glittering establishments on the very site of the ruins of former erections, partake in some degree of that surprise and melancholy with which the traveller beholds the cottages of the peasants cresting the mountain in the very channel of its fiery torrents.

Paris is still, however, in some respects, an object of high cu-

riosity ; and chiefly from the spoils, with which rapacious vanity has enriched it, at the expense of other countries. To the man of letters, or of taste, to the author, or the artist, the opportunities and peculiar advantages it affords for study or research, render it at least a desirable temporary residence. The galleries and museums constitute its principal attraction. When to these are added, its theatre, the Louvre, and within the reach of a pleasant ride in its vicinity, the Palaces of Versailles, St. Cloud, and Trianon, we apprehend its peculiar sources of amusement are all enumerated. The climate of France is, indeed, in itself a luxury ; but to the man of pleasure, all climates are much the same ; and the beauties of nature are among the last objects, for which our countrymen think of visiting France.

Some of the most interesting details of Mr. Shepherd's work, relate to the sentiments which he heard from the various descriptions of persons with whom he had intercourse, and which may be considered as indicative of public feeling. Some anecdotes are given, strikingly characteristic of the people. The reason assigned by a *demoiselle* for her detestation of Buonaparte, is natural enough : ' *Parcequ'il a fait tuer tous nos amans.*' The mass of the people, Mr. S. deems friendly to the Bourbons. They were so oppressed by Buonaparte, he says, and the conscription in particular, made such inroads upon their domestic comforts, that though their joy is by no means extravagant, they are glad to see the throne filled by a monarch of a mild disposition, and of a pacific character. His government, however, must be that of influence : it cannot be maintained by force.

We have thought it unnecessary to give any extracts from this publication, as we have no doubt our readers will, from the account we have given of it, be desirous of examining its contents for themselves.

Art. VII. *Letters from a Lady to her Sister, during a Tour to Paris, in the months of April and May, 1814.* 12mo. pp. 160. price 4s. Longman and Co.

THE point of time at which this lady visited Paris gives its interest to her simple narrative. She is anxious that it should be understood that these letters are genuine, and that they were not written with any view to publication. Of this there is sufficient evidence in the careless, unaffected style in which they are written. The manner in which the scenes are described, is that of an eye witness, writing under the first lively impressions of wonder, and agitation, and vague delight, which their almost romantic nature, and rapid succession, were calculated to excite on a mind not deeply reflective. The modest apology contained in the Preface, precludes all criticism on this hasty

performance. We should imagine they are the Letters of a very young Lady ; as such they can hardly fail to be amusing.

This lady was fortunate enough to obtain a ticket for the cathedral at Notre Dame, at the *entrée* of Louis XVIII. into Paris. We subjoin her description of the spectacle, as a specimen of the performance.

‘ Soon after eleven, every one began to be anxious, and listening to every sound. About one o’clock, we heard the distant roll of cannon, which increased until the feelings were wrought up to the highest pitch of expectation. Gradually the sound of drums, and the exclamations of the populace were heard, swelling, until the burst of applause, the cries of *Vive, Vive le Roi!* gave us the welcome intelligence that the procession was near. At a quarter past two it arrived. Never can I forget the deep impression it made on my heart! The sacredness of the place was no restraint ; but every heart, every voice exclaimed as they entered, “ *Vive Vive le Roi!*” The cathedral echoed with the bursts of applause and delight.—Many ladies threw themselves on their knees as the king passed, and all waved their handkerchiefs. When the “ *Domine salvum fac Regem*” began, which was not only performed by the choristers, but joined by the whole congregation, it was more deeply affecting than I can describe. Uninterested as it might be supposed that I felt, I wept like an infant ; and entered as sincerely into the feelings of the moment as any Frenchman in Notre Dame.’ pp. 51—52.

‘ The Parisians are notorious for their want of sincerity, and I cannot pretend to defend them, yet never did I witness more genuine affection and joy, than in the circle where I sat in Notre Dame.

‘ Their feelings were elevated almost to wildness and I confess, proud as I ever am of being born an English woman, I never felt more happy, more gratified on this account, than on that day. Every one was eagerly endeavouring to speak or look at the English, and when the King entered, many pressed forward and said to us, “ We owe all these blessings to you,” and could I be an English woman born, and not be delighted at such a moment! I would not have bartered my little simple hat for all the towering plumes or jewels in the world! I would not have exchanged my common English face, to have been the most celebrated belle on the Continent! Oh! how proud, how vain did I feel! yet not on my account, but for dear happy England!’ pp. 54—55.

Art. VIII. *A Letter from Paris*, to George Petre, Esq. By the Reverend John Chetwode Eustace: Sixth Edition, 8vo. pp. 98. Price 4s. Mawman, 1814.

AND what says Mr. Eustace to Paris? The readers of his Classical Tour through Italy, will naturally expect to find, in a Letter from him, the characteristic marks of no superficial observer ; and to obtain that sort of information which is elicited by reflection from the scenes and occurrences beheld alike by all travellers, and detailed, perhaps, in their

journals, but which only a philosophic mind can convert into real knowledge, by tracing their meaning and their bearings on the past and on the future. It is but a small portion of an object, which the eye actually perceives;—the mere outline and shading, are all that are received on the retina; its size, its distance, its latent or impalpable qualities, the species to which it is to be referred, the use to which it may be applied, all these are taken in apparently at a glance of observation, but they are in fact, perceived as the result of habits of experience and judgement; and to the mind, not previously exercised upon them, they would be imperceptible. Equally imperfect, as a representation of the thing, is the simple impression received by observation, of the circumstance, or scene, or person, that comes before us: its nature, its origin, its relations, which constitute the most essential part of its identity, are visible only to the contemplative mind. Mr. Eustace is no ordinary observer. He is rather liable to err in seeing, from the force of imagination, more than actually attaches to the reality, instead of overlooking any thing which comes before him. His Letter contains a series of observations rather than of matter of fact details; and it is to us so much the more interesting.

‘ France, (he observes,) during the space of twenty-four years, has passed through all the gradations of revolution and rebellion, of civil and external war, of anarchy and despotism, of republican and military government. In the progress of revolutionary madness, a plan was formed the most daring and the most sacrilegious ever conceived, of annihilating all the institutions of thirty million of people; of suppressing all that had previously existed, and replacing the whole religious and civil system, by new and unauthorized whims and theories. Thus an attempt was made to strike out one link in the chain of generations, to separate man from his God and his ancestors, to deprive him of all the lights of history, and all the benefits of experience, and to let him loose upon himself and his fellow creatures, untutored, undisciplined, without any guide but passion, any impulse but interest.’ p. 1, 2.

‘ This system of complete disorganization was carried on through every period and by every party that succeeded each other during the whole revolution; sometimes indeed with less publicity, but always with equal art and perseverance. To trace the effects of such a system operating for a considerable time on a country of such extent and population, is part of the occupation of a traveller, who looks beyond mere amusement, and endeavours to turn the excursion of the season to some permanent advantage. With this object in view, you will peruse the following observations.’ p. 3.

He thus characterizes the scenery of France.

‘ The scenery of France, as that of the continent in general, is upon a larger scale than the scenery of England. The vales spread

wider; the hills form more extensive swells; there are no hedges or divisions; and the trees are either collected in clumps and masses, round the villages, or form large woods and forests that sweep over hills and dales, and sometimes shade the whole horizon with a dark border. The roads are generally lined either with fruit trees, or lofty elms, sometimes in double and triple rows. These rows, however, as there are no fences, do not obstruct the view; and the eye may generally range over an immense tract of plains and hills, of wood and tillage, and not unfrequently expatiate over an ocean of corn waving for miles around without interruption, and presenting no other variety than the tints which its own motion and the passing clouds cast over it. Cultivation, if we except the neighbourhood of Paris, seems to have been carried on every where with the utmost vigor; and not a spot of earth appears to have escaped the vigilance and the industry of the husbandman.* Roads wide, straight, generally paved in the middle, and always excellent, intersect this scene of fertility, and conduct the traveller from post to post with ease and rapidity.' p. 4, 5.

'So far the picture is pleasing: but its colors will lose much of their brilliancy when I inform you, that the villages and towns are crowded with beggars, and that whenever you stop, your carriage is instantly surrounded with a groupe of objects the most miserable and disgusting. In a country where the poor and distressed are abandoned to the charity of individuals, the number of Mendicants must be greater than in one where public provision is made for the suffering class: *this* is true; yet the number, who in France fall under that denomination, seems to me far beyond the usual proportion, especially as idleness in a country so well cultivated, can scarcely be the cause of such poverty; nor is it a mere pretence employed to extort donations, as the haggard looks, the nakedness, and oftentimes the ulcers and the deformities of the claimants too clearly prove its reality. In truth, there is great poverty in France; and however fertile the soil, a very small portion of its produce seems to fall to the lot of the common people.' p. 6, 7.

Mr. Eustace adds, that besides this poverty, there is also a great appearance of depopulation, which is especially evidenced by the ruinous state of most of the towns. The operations of agriculture are carried on by old men, women, and children; (there are supposed to be twelve women to one effective man!!) and few, indeed, he adds, of any other description, are to be seen, either in the fields, on the roads, or in public places.

* 'I speak here not of the real but of the apparent cultivation. I suspect that our English farmers would discover much bad husbandry; the breed of cattle, of sheep, of swine, is most strikingly bad; and the quantity of stock very small indeed. An observation which, however, I do not mean to extend beyond the country between Calais and Paris.' Eustace's Letter, p. 5, Note.

‘ These exertions, premature in boys, and misplaced in women, must not only check the growth of the rising generation, but eventually degrade the sex, whose virtues are principally domestic, and whose charms shed their best influence around the fire-side, and give to home all its attractions. Add to this evil, another of equal magnitude; employment of children in their infancy, by calling them away from home, withdraws them from the control, and deprives them of the instructions and the example of their mothers, instructions and example of all others the most important, because to them the infant owes the first ideas of decency, the first motions of piety, the sentiments and the manners that raise the citizen above the savage, the Christian above the barbarian. To deprive children, therefore, of this early tuition, and to let them loose unrestrained in the fields, is to abandon them to the innate corruption of their own hearts, and to fit them beforehand for guilt and profligacy. Accordingly, vice and ferocity seem imprinted on the countenances of many of the rising generation; and have effaced those features of joy and good humour, and that merry grimace, which was supposed to characterize even the infants of ancient France.’ p. 8, 9.

We refer our readers to the pamphlet itself for a description of Paris, given with Mr. Eustace's usual felicity of pencil, and conveying, by minute discriminating touches, the evident likeness of what he depicts. Above forty pages are occupied with architectural observations on the public edifices and recent improvements in the capital. ‘ But I have dwelt, perhaps, ‘ too long,’ he says ‘ on the material part of Paris—you are ‘ impatient to hear something about the manner and character ‘ of the modern Parisians.’ The following description of what they once were, will be recognised as nicely accurate.

‘ Has the Revolution altered their ancient habits, or are they still the same good-humoured and lively people, proud of themselves, and indulgent to others, content with the amusement of the day, with little foresight or retrospect, polite and attentive, always desirous to please, and not unfrequently very pleasing?—Alas! no my friend—so many deeds of blood, so many scenes of misery, so many years of military oppression, and such a familiarity with injustice and slaughter, must be supposed not only to have checked the native sprightliness of the race, but to have instilled into it a considerable portion of gloom and ferocity.’ p. 60, 61.

In assigning the causes of this deterioration of character, he remarks,

‘ Now what was the spirit of the French army under Napoleon; a spirit of atheism and vice almost incredible. The French soldier was taught to adore his emperor and to obey his officers, and this was his only creed, his only duty: beyond this he was abandoned to his own discretion, that is to his passions and to his ignorance; and encouraged to give every appetite its full play. Hence those scenes

of rapine, lust, and cruelty, exhibited in Spain and Portugal, and all the accumulated woes of unhappy Germany. I shall be told without doubt by the panegyrists of Napoleon, that soldiers of all nations are disorderly and vicious, and that the British army itself has left some memorials of its lawless spirit at Bajadoz and St. Sebastian. But if armies, formed of individuals, whose minds, in general at least, have been seasoned by christian instruction, and whose consciences, however debbled, are yet alive to the distinction between right and wrong, and awake to the pangs of remorse, and the terrors of divine vengeance; if armies acting under officers of principle, honour, and humanity, and kept in constant check, not only by the authority of their superiors, but by the more powerful influence of the opinion and the estimation of their Christian countrymen, are yet so depraved and so mischievous, so apt to indulge foul passions, and to perpetrate deeds of cruelty, what must an army be, when free from all these wholesome restraints, when ignorant and regardless of virtue and of vice, without fear of God, without respect for themselves or their fellow-creatures, without one thought or one wish beyond the moment, and scoffing alike at the hopes and the terrors of immortality.' p. 64, 65.

'Such an army is a confederacy of banditti, a legion of demons, let loose upon the creation to disfigure and to destroy its beauties. Now, into this school of wickedness every youth in France was compelled to enter; and it is easy to imagine the deep, the indelible impression which the blasphemies, and the crimes of so many thousand fiends, must make upon the minds of boys of seventeen.' p. 65, 66.

We must make room for two more extracts. The first suggests many important reflections, in which we have not room to indulge. Mr. Eustace's usual accuracy leaves us little occasion to harbour any doubts in regard to the circumstances which he advances as facts.

'It has been stated by some of the newspapers in England, that Protestantism has made considerable progress in France, and that Protestant churches are common both in Paris and in the country towns. This statement is inaccurate. In Paris there are only three Protestant temples, for so they are called, and those are of no magnitude, nor can their congregations be numerous. In the northern provinces there are no Protestants; and even in the two southern provinces, where they were formerly most numerous, they do not, I believe, increase. The truth is, that the only religious contest now carried on in France, is not between Catholics and Protestants but between Christians and unbelievers. The Catholic religion has a peculiar hold upon the feelings of a Frenchman; it is interwoven with the whole history of the nation; it combines its influence with the glory of the French arms, with the charms of French literature, with the fame of French heroes, and with the virtues of French worthies. If a Frenchman is a Christian he must naturally be a Catholic; he considers the two appellations as synonymous, and

takes or rejects the system on the whole and without distinction.' p. 75, 76.

The other passage that we shall quote, closes a train of reflections upon the French Revolution, which took place, says Mr. Eustace, 'in a country where there was no public virtue, and no public opinion.'

'What has been the result of this tremendous revolution? what have been its benefits? has it improved the literature of France? has it produced one single historian, one poet, one sound philosopher? No: literature is on the decline; its utility is disputed; the dry sciences have usurped its place; and the language itself tends to barbarism. Has it improved even military tactics? No: the art of war consists in carrying a post, or gaining a battle with the least possible bloodshed. Was this the art of the French generals, and above all, of Napoleon? They gained their end by numbers, by bloody sacrifices, by a prodigality of carnage. Has it ameliorated the manners, and improved the principles of the nation? No; it corrupted their morals, and perverted their principles; had it lasted one generation more, France would have been inhabited by monsters, and Europe would have been compelled to wage against it a war of extermination. What then has it produced? It has deluged Europe with blood, and covered France with ruins and with graves.' p. 95, 96.

Art. IX. *A Course of Lectures*; containing a Description and systematic Arrangement of the several Branches of Divinity: accompanied with an Account both of the principal Authors, and of the Progress which has been made at different Periods, in Theological Learning. By Herbert Marsh, D.D. F.R.S. Margaret Professor of Divinity. Part III. *On the Interpretation of the Bible*. pp. 121. Price 3s. Deightons, Cambridge. Rivingtons, London. 1813.

COMMUNICATIONS of a *literary or theological* nature, from the Margaret Professor, whether they be made *viva voce* from the divinity chair, or through the medium of the press, are always acceptable to us. His comprehensive knowledge of the subjects of which he treats, the lucid order in which he arranges them, and the perspicuity of his language, recommend him as a writer; dignified manner, and clear and forcible enunciation, distinguish him as a speaker. For his labours in the department of Biblical Criticism he is entitled to our thanks. We wish him health and leisure to accomplish the objects of his professional studies; and shall be happy to accompany him into any of the walks of Biblical literature into which he may conduct us.

In this portion of the lectures, which relates to the interpretation of the Bible, many remarks will be found worthy

the attention of every student for the ministry in every class of professing Christians. An acquaintance with the principles of sacred Criticism, and the knowledge of the rules of Biblical Interpretation, are primary considerations with every man who fills the office of Expositor of the word of God. It is the combination of genuine learning with true piety, which makes the "workman that needeth not to be ashamed."

As Criticism and Interpretation are not unfrequently confounded, the Author commences his thirteenth lecture, by explaining the relation which the latter bears to the former. The object of Biblical Criticism, he justly remarks, is to ascertain what an author *actually wrote*—the words which came from his pen: the object of Interpretation, to ascertain the author's *meaning*—the import of his words. Before a writer, or a speaker, attempts the exposition of a Book, he should obtain a correct copy of it;—every comment ought to be founded on a genuine text. The Criticism of the Bible must therefore precede the Interpretation of the Bible.

To every Christian—to all who believe the Scriptures to be the word of God, it must surely appear important to possess the sacred writings in the greatest attainable purity. The only way in which we could possess the *very words* of the original writers, would be, either by having the Autographs,—the different books in the very hand-writing of their respective Authors, or a copy of those books exactly resembling the originals. The Autographs have perished;—no book of the Bible is preserved in the hand-writing of its author; nor does any copy exist which is an exact transcript from an Autograph. Should any person suppose that the New Testament has remained invariably the same through seventeen centuries, and has been conveyed to us in its pristine purity, his error may easily be corrected, if he will use his reflection on indisputable facts. The supposition is correct, as it regards the doctrines and the precepts of Scripture, and as it relates to the Books of Scripture in the main; but incorrect in respect of the words of Scripture. Many persons, it should seem, have never put to themselves the following very obvious questions. Since the art of printing was not invented before the middle of the fifteenth century, in what form did the Scriptures exist previously to that invention?—and when they were first printed, in what manner did the first editors proceed in committing them to the press? The first part of the question, is answered by the fact, that the Scriptures existed in a written form, on parchment and paper, nearly fourteen hundred years; and as new copies were wanted, to supply the loss and waste of old ones, and to answer the demand of those who wished to procure them, they were written out from

preceding copies. If the writers committed no mistake—if they never transposed a sentence, nor omitted, nor added, nor changed a word, in all the thousands of copies which were written out during fifteen centuries, they must all have been guided by a miraculous agency. This supposition, however, is too improbable to be admitted; and if any person's credence is so peculiar as to lead him to adopt it, facts will prove its falsehood.

Several hundred copies of the New Testament, of different degrees of antiquity, and all of them written before the invention of printing, and preserved in public and private libraries, have been examined and compared, and no one manuscript is, in all respects, like another. The possessors of these manuscripts must therefore have occasionally read differently from each other, and that which was Scripture to one, could not be Scripture to another. For example: the possessor of one M.S. would read, Mark iii. 32.—“Thy mother and thy brethren, without, seek thee;” and the possessor of another M.S. would read “Thy mother, and thy brethren, *and thy sisters*, without, seek thee.” If we ask which of the two manuscripts,—the one containing the former reading, and the other, the latter,—contains the passage as it was originally written, it will be beyond the ability of a man unacquainted with Biblical Criticism, to give a satisfactory answer. Should such a person say, the difference is of no importance; it is easy to reply, how can *you* tell that there are not very important differences in the varying manuscripts of the New Testament? Besides, you must first ascertain whether a passage be genuine, before its importance, or non-importance, can be a subject of consideration. If the words—“*and thy sisters*,” were written by the pen of the Evangelist Mark, it cannot be any objection to their being regarded as a part of the sacred writings, that they were not inserted in the printed copies of the New Testament, because the first editors may have printed from the MSS. in which they are omitted. This was unquestionably the case in various instances; for of the many MSS. still preserved, they employed but a very small number, in preparing, and in printing, the early editions of the New Testament.

In the first stereotype 12mo. Cambridge Testaments, Galatians iv. 29. is thus printed: “But as then, he that was born after the flesh persecuted him that was born after the spirit, to remain, even so it is now?” The words ‘*to remain*’ are no part of the *English translation*; but how is this known? Present a copy of this impression to an Englishman, in a distant country, where he could have no access to other copies, and on the supposition that he was unac-

quainted with the New Testament, would he not consider the words as part of the genuine text; and feeling himself embarrassed in attempting their explanation, would he not be apt to pronounce the passage unintelligible? But put a copy of this edition into the hands of an editor of the English version at Cambridge, or Oxford, and it would be immediately detected as a spurious addition; nor would the circumstance of its having occupied a place in the text, prevent its excision. What answer would a person ignorant of Biblical Criticism, return to the following question—On what ground do you not receive these words as part of the sixth chapter of the Gospel according to St. Luke? Τῇ αὐτῇ ἡμέρᾳ θεασάμενός τινα ἐργαζόμενον τῷ σαββάτῳ, εἶπεν αὐτῷ ἄνθρωπε, εἰ μὲν οἶδας τί ποιεῖς, μακάριος εἶ. εἰ δὲ μὴ οἶδας, ἐπικατόρατος καὶ παραβάτης εἶ τοῦ νόμου. “*On the same day, seeing a certain person working on the Sabbath, he said to him, friend, if thou knowest what thou art doing, thou art happy; but if thou knowest not, thou art accursed, and a transgressor of the law.*” An expositor of the New Testament ought surely to be prepared to satisfy the inquiry. The passage was once accounted genuine, since it exists in the Codex Bezae.

The purpose of Criticism is to collect, compare, and examine, the varieties found in existing MSS. of the Scriptures; and from the best rules of decision, to apportion to every reading its value, and to make as near an approximation as possible to the original words. Every man possessed of common intelligence, will allow that a collection of four hundred MSS. is a better apparatus for this purpose than a collection of four or sixteen, and of course, that the first printed copies of the New Testament might not be furnished with an unimpeachable and unalterable text. To add to the Divine word—to regard that as a part of the inspired volume, which its Author never inserted in it, is not less culpable than is the rejection of any sentence which is essentially a part of it.

Biblical criticism conducted independently on all party bias, guards the Divine volume against additions and subtractions; against the mistakes of the careless, and the corruptions of the wilful. One important advantage resulting from an acquaintance with it, is, the removal of our doubts in relation to the uncertainty of the sacred text. We know the extent to which those doubts can go; we know that neither the authority, nor the excellence of the New Testament is impaired by various readings; and we feel ourselves repaid for the time and labour devoted to this study, by the confidence in the Divine records with which it inspires us.

It is always with regret that we hear that the mention of a various reading excites alarm in any man; and we are especially grieved, when we perceive the ministers of religion disquieted

and dismayed, as if the foundations of the building were shaken, and the Church of Christ nodded to her fall* ! We commend them to see with their own eyes the state of every critical question, and to furnish themselves with competent skill in Biblical Criticism, that, instead of betraying their fears, and manifesting their ignorance, they may quit themselves as men, and be strong in resisting opponents, and in defending friends. In apology for these remarks we must plead their necessity, as taught us by our own observations ; and we must further insert Dr. Marsh's thoughts on the importance of the subject.

‘ The process of theological study is undoubtedly much shortened, by taking for granted what can be *known* only by long and laborious investigation. But in a subject so important as that of religion, which concerns our future as well as present welfare, no labour is too great, no investigation too severe, which may enable us to discern the truth unmixed with falsehood—every man, who is set apart for the ministry should consider it as his bounden duty to study with especial care that *primary* branch of Theology the criticism of the Bible.

‘ By cultivating the criticism of the Bible, we acquire a habit of calm and impartial investigation, which will enable us to enter with greater advantage on the other departments of Theology ; we learn to discriminate between objects apparently alike, but really distinct ; we learn to sharpen our judgments, and correct our imaginations ; we learn to think for ourselves, without blindly trusting to bare assertion, which may deceive, but can never convince.’ pp. 2, 3.

The Author proceeds to state the difficulties which attend the criticism and interpretation of an ancient work ; and applies his observations on these subjects to the Bible ; examines the principle of interpretation as maintained by the Church of Rome, and as asserted by Protestants ; and corrects the notions which he regards as erroneous. We trust that we are as little superstitious as the Margaret Professor, and at the same time equally rational ; but we cannot subscribe to all his sentiments on the ‘ *Regula fidei*,’ nor do we think that he has given us the full meaning of the expression, ‘ The Bible is its own interpreter.’

In the 14th lecture, Professor Marsh commences his remarks on the interpretation of the Bible. The first office of an interpreter, he observes, is the investigation of single words ; for he must understand the elements of which a sentence is composed, before he can judge of their combinations. The object of inquiry in this connexion, is, the notion affixed to a word in any particular passage by the author of a Book : the difficulties which attend our inquiries into the meaning of words, arising from the nature of the subject, and the language of dif-

* Porson's Letters to Travis.

ferent authors, are noticed by the Professor. In the application of his remarks to the Bible, the sources from which our knowledge of the Hebrew language is derived, are described:—i. e. the Chaldee and Syriac Translations of the Old Testament, the Arabic and Greek versions, and the Latin vulgate. In this lecture, the Margaret Professor appears as an advocate for a revision of the common version, and gives a very decided opinion on its necessity, founded on reasons which he details. ‘We cannot possibly pretend,’ he declares, ‘that our authorized version does not require amendment.’ Our own sentiments on this subject are in unison with the Professor’s, but, *who* shall revise? The lecture concludes with exhortations to the study of the original Scriptures. ‘We cannot be qualified for the interpretation of the Bible, till we understand the languages of the Bible.’

In the next lecture, we have rules given us for the interpretation of words. As every author must be supposed to employ *such* words, for the conveyance of his thoughts, as he believes will excite in his readers the *same* thoughts, the first rule obviously is, to ascertain the notion affixed to each particular word by the persons in general who speak (or spoke) the language in which it exists. Another rule is, that the meaning of a word, used by any writer, is the meaning which was affixed to it by those for whom he *immediately* wrote. And a third, that the words of an author must be so explained, as not to make them *inconsistent* with his known character, his known sentiments, his known situation, and the known circumstances of the subject on which he wrote. These rules are exemplified in ‘the chief controversy which engaged the attention of St. Paul!’ We cannot perceive that the passages in the writings of the Apostle, to which the Professor refers, ‘relate *solely* to the question, whether a man could become a good Christian without remaining or becoming a Jew.’ *Sed non his locus.*

We entirely agree with Dr. Marsh, that we must understand an inspired writer, or we shall not know what his propositions *are*; and that the propositions of such a writer are to be investigated by the application of the same rules which we employ to understand other writers; but we cannot think that the interpreter who explains the Bible by the aid of reason and learning, will always be liberal, or, that intolerance is excluded from a Church by the admission, on the part of its members, that it may possibly be wrong. We could inform the Professor—‘*who* have thought it an imperious duty to prevent the growth of all other opinions on a subject so important as religion.’ He uses these words in describing the principle of interpretation adopted by the Church of Rome, and by enthusiasts; but they

have certainly been exemplified in the practice of the Church of England, whose Act of Uniformity has slain its thousands; and the various attempts to enforce it, have proved as fatal to the peace and lives of mankind, as the assumed infallibility of the Church of Rome. From what principle did the cruel persecutions in the reigns of Elizabeth, James I, Charles I. and Charles II. proceed? The ruling powers of the Church thought it 'an imperious duty to prevent the growth of all other opinions' than their own, 'on the subject of religion.' We entertain very great respect for the Margaret Professor, and give him credit for integrity in the assertion of his own opinions; but we cannot allow him to make that essential difference between the Church of England, and the Church of Rome, which would allot bigotry and persecuting principles to the latter, and true liberality to the former. In their practice they have but too much resembled each other. The Professor maintains, that between 'cannot err,' as claimed by the Romish Church, and 'does not err,' as affirmed of the Church of England, there is an important difference. Now we should be glad to decide this question between the two Churches, by the answer which the Professor might give to our question in relation to his own Church—'She does not err:—but *has she ever erred?*' The sense of our liability to error, if felt and practically regarded, would induce 'mutual forbearance in all our differences; but the instructions received from the faithful records of History prove, that the most grievous offences against charity have been committed by men who were neither enthusiasts, nor members of the Church of Rome; and lead us to express our devout wish that the means of employing '*inquisitorial power*' may never be at the command of religionists of *any* description. See p. 56.

The next division of the lectures, is of a philological complexion; in which the Professor adverts to the formation of language, and treats of the literal and figurative use of words. Hieroglyphic writing, by which, not words, but objects, are represented, could not, he thinks, have led to the invention of *letters*, which represent, not the objects, but the *sound* or utterance of the *voice*, which denotes the objects letters are simply expressive of sound, and were probably suggested by the different forms assumed by the mouth in the utterance of each *single* sound. Words which expressed objects of sensation, were suggested by the objects themselves; and in providing words for notions acquired by reflection, some similitude must have been sought between the *abstract notion*, for which a word was wanted, and some other notion, already provided with a word. The proper or improper, the literal or grammatical, and the figurative or tropical, senses of words are explained,

pleasing appendix to what has been published by these excellent men, and to the accounts which have already been given of their lives.

The sermons are eighteen in number; several, however, are from the same text. They are of unequal length, and of various merit; selected, as the Editor informs us, either from the originals, (in the hand writing of the authors,) or from copies taken from the notes of the minister, or at the time of delivery. They exhibit, occasionally, a quaintness of phraseology, and a familiarity of illustration, repulsive to modern taste: these peculiarities, however, characterize the period in which the discourses were written; and it is only transporting ourselves a century and a half back, and we feel perfectly reconciled, both to the style and the manner. These men of God were "mighty in the Scriptures," and excelled in the skill of applying them: fervent piety, deep experience in personal religion, and ardent zeal for the conversion of the ungodly, and for the edification of believers, are most obvious in these specimens of their pulpit exercises. The times in which they lived, endeared the Gospel to their hearts; and the peculiar circumstances of danger, in which they were frequently placed, contributed at once to elevate their devotion as Christians, and to aid their success as ministers. We envy not their persecution; but who does not admire the effect it produced, and the character it formed? Who does not wish to resemble these worthies in the enjoyment they attained, and in the benefits they diffused?

But the biographical parts of this volume will, we apprehend, be more generally interesting. The account of Oliver Heywood is given most in detail, and contains a variety of incidents. The scene of his early labours was Coley, a village in the parish of Halifax: there he was eminently useful; and there commenced his severer trials. He was laudably anxious to restore the order of the Gospel, and the regular observance of the Lord's Supper; but, in attempting this reform, discrimination of character was necessary, and many were offended. Some thought the terms of communion too lax; others deemed them too strict; and hence, the very persons who appeared to have been benefited by his ministry, maintained restless hostility against him. About the same time, a series of political events raising a ferment in his congregation, he was placed in the most difficult and trying situation. 'Mr. Heywood,' we are told, 'was too prudent, and knew the nature of his office too well, to engage much in political affairs; but his sentiments were known to be in favour of the restoration;' and means the most artful, and sometimes outrageous, were taken to ensnare and ruin him. He records, with much feeling, the treatment he received even from his professed friends.

The restoration of Charles II. was attended with a welcome, but transient calm; for that monarch becoming the 'persecutor' of those who had been most active and faithful in placing him on 'the throne,' such men as Heywood were involved in the deepest distress. After a train of vexatious occurrences, he was ejected by the Act of Uniformity; and, in a few weeks, publicly *excommunicated* in the church at Halifax. We forbear to indulge in the reflections which naturally arise from a procedure so unjust and impolitic. Those times are happily past; and the spirit which disgraced them is fled.

Though silenced by human authority, this man of God felt the obligation of a higher command, and continued to "preach the word" wherever any could be convened to hear it. Pains and penalties, of course, awaited him; and the reader will participate with us in a mixed feeling on connecting the insults he received with the meekness he exemplified. The cheerful manner in which he took the spoiling of his goods, he thus expresses: 'I was lately a prisoner, and now God hath honoured me with the loss of part of my estate for him: 'tis welcome;—welcome prisons, losses, crosses, reproaches, racks, and death itself, if the Lord call me to it, and will enable me to endure it to his glory.' He has left the following account of the manner in which he usually spent the day when he was a prisoner in York Castle. It is curious and interesting.

'After our rising we kneeled down, and I went to prayer with my wife.—She in her closet, and I in the chamber, went to secret prayer alone.—Then I read a chapter in the Greek Testament while I took a pipe.—Then read a chapter in the Old Testament, with Poole's Annotations.—Then wrote a little here, (diary) or elsewhere.—At ten o'clock, I read a chapter, and went to prayer with my wife, as family prayer;—Then wrote in some book or treatise I composed till dinner.—After dinner, Mr. Whitaker and I read in turn, for an hour, in Fox's Acts and Monuments of Martyrs, Latin edition.—Then went to my chamber, if my wife were absent, I spent an hour in secret prayer,—God helped usually.—After supper, we read in the book of martyrs—studied—went to prayer—read in Baxter's Paraphrase on the New Testament.' p. 42.

Twenty-one years after his ejection, the editor informs us; he thus writes:

'I am so well satisfied with my refusing subscription and conformity to the terms enjoined by law, for the exercise of my public ministry, that, notwithstanding all the taunts, rebukes, and affronts I have had from men:—the weary travels, many thousand miles;—the hazardous meetings, plunderings, imprisonments;—the exercise of faith and patience about worldly subsistence;—the banishing from my house, coming home with fear in the night, &c. which are the

least part of my affliction under this dispensation, for banishing from my people and stopping my mouth, have occasioned many sad temptations and discouragements, lest God should be angry with me, lay me aside, and make no use of me:—notwithstanding all this, I am so fully satisfied in my conscience, that my non-conformity as a minister is the way of God, and I have so much peace in my spirit, that what I do in the main is according to the word; that if I knew of all these troubles beforehand, and were to begin again, I would persist in this course to my dying day.’ p. 48, 49.

Two short extracts present an instructive view of his devotion and diligence.

‘ It was his custom when he had chosen a text, to seek divine help by prayer; and when he could not succeed in his studies, as he desired, he fell down upon his knees. If he met with any perplexing or afflictive circumstance, he went and told God:—“ This,” says he, “ is my old remedy, and it never fails.”’

‘ From a regular account which he kept, it appears, that from 1665 to 1700 inclusive, a term of thirty-six years, of which sixteen only were years of liberty, and most of them after he had reached the age of sixty; he preached on week days, 3004 sermons, kept 1242 fast days, 309 thanksgiving days, and travelled in his master’s service 31,345 miles, besides his regular work on Lord’s days.’

It would protract this article to undue length, to insert any particulars of the lives of the other excellent men who are noticed in the volume before us. Already our readers will be able to form a tolerably correct idea of its contents. The Editor closes an appropriate preface, with a quotation from the late Dr. John Taylor, of Norwich, whose testimony is the more valuable, as the Doctor’s religious sentiments did not accord with the views of these men. ‘ Such were the fathers, the first formers of the dissenting interest; and you here in Lancashire had a large share of these burning and shining lights. Those who knew them not, might despise them, but your forefathers, wiser and less prejudiced, esteemed them highly in love for their work’s sake. You were once happy in your *Newcomes*, your *Jollies*, your *Heywoods*, &c. who left all to follow Christ; but Providence cared for them, and they had great comfort in their ministerial services. The presence and blessing of God appeared in their assemblies, and attended their labours.—Let my soul for ever be with the souls of these men!’

Art. X. *The Prophecy of Ezekiel concerning Gogue, the last Servant of the Church, his Invasion of Ros, his Discomfiture, and final Fall*; Examined, and in part Illustrated. By Granville Penn, Esq. fcap. 8vo. pp. liv. 175. price 6s. Murray. 1814.

IT is not surprising that the extraordinary occurrences of the last twenty-five years, should have excited an unusual attention to those sacred prophecies which relate to the designs of Providence in what are called *the latter days*. The wonder rather is, that the excitement has not been more general; and that a greater number of men, possessed of the requisite learning, and knowledge of antiquity, have not directed their minds to the observation of *the signs of the times*, and devoted their talents to the elucidation of these obscure subjects: particularly, that so few among the ministers of religion have given their earnest attention to these matters. And our surprise is increased by the consideration that by a direct, or implied command, attention to them is made a duty, and we are not left without encouragement to hope, that it will not be unrewarded; and, that, in some degree, the Christian's success in discerning the accomplishment of the word and promises of God, will be in proportion to the attention and watchfulness which he shall exercise; particularly when those parts of prophecy which relate to the events that are to be the more immediate precursors of the coming of the kingdom of our Lord, are to receive their accomplishment.

It was said to DANIEL, "Shut up the words, and seal the book, even to the time of the end: many shall run to and fro; and knowledge shall be increased." And Jesus Christ said, (Luke xxi. 28—31) "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable; Behold the fig-tree, and all the trees: when they now shoot forth, ye see and know of your own selves, that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." If we allow that *γενεα*, (generation,) in the following verse, signifies *nation*, (the *Jewish nation*,) as it does in Phil. ii. 15, and not that *age*, as has generally—perhaps erroneously—been understood, then our Lord is certainly speaking of those *particular signs* for which Christians of this mature age of the Church ought to be looking with watchful care. And though *perfect certainty* concerning the meaning of many of the prophecies may not be attainable, till their full completion, yet, by pious investigation, and a careful comparison of them with past and passing events, additional light may be struck out, and sufficient information gained, to shew *where* we are, to rouse the careless, and to increase the watchfulness of the servants of

Christ, that he may not "find them sleeping," and "ap-
point them a portion with the hypocrites."

It is well observed by Mr. Lowth in his Comment on Dan. xii. 4: 'The nearer the time approaches for the final accomplishment of the prophecy, the more light shall men have for understanding it; for the gradual completion of this, and other prophecies, shall direct observing readers to form a judgment concerning those particulars, which are yet to be fulfilled. From hence we may observe the reason of the obscurity of several prophecies in Scripture; and it may be observed, that, generally, those prophecies are most obscure, the time of whose completion is farthest off. For the same reason, in interpreting the prophecies relating to *the latter times* of the world, the judgment of the *latter* writers is to be preferred before that of the ancients, because the moderns living nearer the times when the events were to be fulfilled had surer marks to guide them in their expositions.' And, according as we gather up the prophecies of the Apocalypse, in a successive completion,' says Dr. Burnet, 'we see how, by degrees, we draw nearer and nearer to the conclusion of all. But till some of these enlightening prophecies be accomplished, we are as a man that awakes in the night; all is dark about him, and he knows not how far the night is spent; but if he watch till the light appears, the first glimpses of that will resolve his doubts. We must have a little patience, and, I think, but a little, still eyeing those prophecies of *the resurrection of the witnesses*, and the *depression of Anti-christ*; till, by their accomplishment, the day dawn, and the clouds begin to change their colour. Then we shall be able to make a near guess, when the sun of righteousness will arise.—So much for prophecies. There are also *signs*, which are looked upon as forerunners of the coming of our Saviour, and may therefore give us some direction how to judge of the distance, or approach, of that great day.' It is the *duty* of Christians to endeavour to understand the writings of the prophets, and carefully to observe *the signs of the times*; and there is some ground to hope, that the result of attention to this duty, will be such as to promote the glory of God, and the edification of the Christian Church.

That the opinions and explanations of those who undertake to illustrate the prophecies, are various, is nothing more than what might be expected from the nature of the subjects, the different degrees of ability employed, and the variety of lights in which objects are viewed; but, where men engage in these inquiries from pious motives, and, apparently, with good intentions, observing the rules of modesty and fair argument, they are entitled to respect; and how much soever we may dissent from their opinions, and disapprove of their expla-

nations ; yet, to censure severely would be a violation of the candour which is due from one erring mortal to another. So, to despair of ever being “able to come to the knowledge of the “truth,” because opinions are discordant, would betray ignorance of the history of knowledge of every kind, and as it respects the greatest and most interesting concerns. Even when God said, “Let there be light ;” *meridian* brightness did not at once spring forth from eternal night, but the light was still mingled with darkness.—“And God saw the light “that it was good, and God divided the light from the darkness.”—Let us look back to former times. As it respects religious knowledge in general, and the knowledge of the meaning of the inspired prophecies, in particular, “darkness covered “the earth, and thick darkness the people ;” but “God said, “LET THERE BE LIGHT !” And though much darkness is still mingled with the light, yet it has been separating, and accumulating, and shining, more and more—and, during the last three hundred years, with an accelerating rapidity ; nor can we doubt that HE, who gave to the world the word of prophecy, will make the light shine, for its full illustration, to the perfect day.

We are not, therefore, of the number of those, who wish ‘to ‘frown down’ all attempts to explain the sacred prophecies, by comparing them with passing events, especially with such as have lately surprised the world. For though we pretend to no great skill in the lore of prophecy, yet, as Christians, we are bound to believe, that those which have reference to *the great consummation*, will be realized ; but whether in this age, or in another, it is not for us to know with certainty. It is neither strange, nor censurable, that men, in such times as the present, if they “believe with the heart,” should turn their attention, with unusual seriousness, to the study of the prophecies, and be expecting some extraordinary result. Although the merciful abatement of the rage of war, and the sudden and unexpected attitude which *the man of sin* has assumed ; the efforts that are making to restore to vigour his declining power, and that part which the restored monarchs are again taking in favour of superstition and spiritual despotism, may seem to nullify those expectations of good, which have been entertained ; yet, we must acknowledge, that we are not prepared to controvert the opinion, which, in despite of some appearances, is held fast by many, that the time is come, when there will be no *permanent* peace for the nations, while the *Usurper* holds up his head, and is suffered to domineer over conscience ;—no *settled* rest, till “the abomination that maketh desolate “be taken away.” It is impossible to deny that there are still in the political horizon of many of the kingdoms of Europe,

threatening appearances: Christendom in general presents a varied scene of unusual good, and of fermenting evil, that that Christian must reflect but little, who has no apprehension that the lapse of a few years may bring about very extraordinary changes. If there were reasons, *seventy* or *eighty* years ago for Dr. Hartley to say, that 'some glimmerings of the day of Christ's second coming began then to shine in the hearts of those who studied and delighted in the word and works of God;' there are surely stronger reasons to induce the Christians of *this* age to conclude, that "the night is far spent, the day is at hand."

But, although we are far from being inclined to discountenance attempts to illustrate the prophecies, and not at all predisposed to hunt after something to censure; particularly in a work like that before us, which treats on subjects, the while they possess considerable interest, are among the most difficult, satisfactorily to illustrate;—yet censure, how painful soever it may be, is sometimes a duty. When writers on the Prophecies appear to have taken no care to guard their minds against the unhallowed and perverting influence of political opinions and prejudices, and seem to labour more for the support of a party cause than faithfully to illustrate the word of God—whatever side they may take, even though the better they merit rebuke. When such a production comes under our consideration, or others that may evidently appear to be not on the mere illusions of fancy, but calculated at once both to lead astray, and to excite prejudice against the sacred prophecies themselves—and especially when calculated to provoke a christian war;—to express our opinion, without reserve, is a duty which the public have a right to expect us to discharge to the best of our abilities.

This feeling of duty has been partly excited by the perusal of Mr. Penn's book, concerning *Gog*, or *Gogue*, as he writes it. For though there are some things in his *Illustration* which, if they do not prejudice us in favour of his judgement, the use and application of his materials, do credit to his reasoning and diligence, and may be perused with advantage by those, who know how to separate "the chaff from the wheat;" yet we think the Author altogether wrong in his application of the prophecy which he attempts to illustrate, and that his book is calculated to mislead in a matter of more consequence than may at first appear. We think that an eager desire to establish a favourite notion, has impelled him to break through or leap over, all the mounds of sober interpretation and common sense, and induced him so to explain and apply the prophecy, as to furnish infidels with weapons of offence, and shake the foundations of the principal pillar that supports the proof

the inspiration of the Holy Scriptures in general. For if the prophecies possess such ductility, they may mean any thing or nothing, just as ingenuity may please to treat them.

The idea that has been entertained respecting *Gog*, and the land of *Magog*, by judicious interpreters, is, that *Gog* is the prince of the country called the land of *Magog*; that this land lies far to the north of Palestine; and that the country, which the associated nations are to invade, is Palestine. *Magog* is, by the testimony of Josephus, Eustathius, St. Jerom, and Theodoret, placed far in the north, and esteemed the father of the *Scythians*, that dwelt on the east or north-east of the *Euxine* sea. It is probable, according to the notion of the *Arabians*, that *Gog* and *Magog*, formerly inhabited the mountains of the *Hyperboreans*, and that they were known to the ancients by this name. This nation is unquestionably famous in antiquity; and there is reason for imagining, that they were some of the *Scythians*, and confounded among the Great and Little *Tartars*, and perhaps among the *Moscovites*, and other northern people. See Wells's *Geog. of the Old and New Test.* vol. I. p. 160. Rees's *Cyclop.* and Calmet's *Dict. Art. Gog.*

That by the *Gog* of *Ezekiel*, the Prince of the land of *Magog* is intended, and not a people, seems plain; as it does also that this land of *Magog* comprehended *Ros*, *Meshech*, and *Tubal*. And if we might hazard a conjecture on this subject, we should suppose that, in very ancient times, *Gog* was the common name of the leaders or kings, of some very numerous, powerful, and warlike horde or hordes of *Scythians*, descendants of *Magog*, the second son of *Japhet*, who were the terror of their more southern neighbours, as *Pharaoh* was the common name of the kings of Egypt, and *Cæsar*, of the Roman emperors. And as there is reason to believe that what is now read *Agag* in *Numb. xxiv. 7.* is a corruption, and should be read *Gog*, as in the *Septuagint Version*, the *Samaritan Text*, and the *Greek Text* of *Symmachus*, (see *Poli. Synop. in loc.*) it is likely that, in the days of *Moses*, this was the common name of the princes of some powerful people,—so powerful, that to say the King of Israel (*David*, or rather, the *Messiah*) should be higher than *Gog*, or, exalted over *Gog*, was to say every thing expressive of power and of extensive dominion. Hence, the chief of the host, who, in the latter days, is to come from the same quarter against the land of Israel, is thus denominated. The very name also might become proverbial: and thus, possibly, in *Rev. xx.* *Gog* and *Magog* are to be taken allegorically, for such princes and powers as are, in the last days, to unite to persecute the Church of God, and to oppose the new order of things which is to follow the destruction of the *Beast* and the

False-prophet. We say, *possibly* ; for it is not at all improbable, that these enemies will proceed from the same regions ;—*Ros, Mosc, Tobol, Gomer, &c.* ; i. e. Russia, Moscovy, Tobolski, Germany, &c. And if *the Gog* of John be the same as *the Gog* of Ezekiel, which seems probable from the place which his invasion occupies in the two series of prophecy, it must be so ; for *Ezekiel* certainly determines that this tyrant is to come from the *north quarter*.

But we must return to Mr. Penn's book. His ideas of *Gog* and his company are peculiar. According to him, Buonaparte, is *Gogue* ; France, is *the land of Magogue* ; Russia, lately the scene of invasion, is *the land of Israel* ; and the Russians and Moscovites, God's *people Israel*, whom he sent *into captivity for their iniquity*, and again *gathered to their own land, and poured his Spirit upon them* !—The reader may well be surprised. And what must greatly increase the surprise, is, that this wonderful discovery was not made by 'one of his Majesty's Preachers, at Whitehall,' but by *Granville Penn, Esq.* !—Yet, as it was in that quarter that the discovery was made, that *the French Republic was the Antichrist and the Beast with ten horns*, which all good Christians ought to unite to destroy, we fear that Mr. P. will not be considered as entitled to enjoy, exclusively, the whole honour of the discovery.

The Author, in his Preface, very properly endeavours to impress the readers with the idea that the *long time*, (Matt. xxv. 10.) which was to elapse between the first appearance of our Lord to found his Church, and his second and final appearing, to bring it to its conclusion upon earth, may reasonably be concluded to be approaching its close. 'But what was signified,' he says, 'or implied to us by a *long time*, or how were we to understand the character of *long* or *short*, with reference to the duration of this present dispensation ?'

'To satisfy this most natural and reasonable inquiry, we are supplied with the only rule of judgment which the case can receive ; yet it is a rule pregnant with the most weighty instruction : viz. *the entire measure of ONE dispensation of God in the affairs of religion*. By this rule our reason is not only authorized, but directed, to form a probable, that is, *the best judgment*, of what is *long* or *short*, with respect to *the measure of God's dispensations of religion to man*. The dispensation of the Law, which immediately preceded this under which we now submit, continued about 1500 years, from first to last ; at the conclusion of which measure of time, it was pronounced by the HOLY SPIRIT to be *antiquated, and ending through age*. (Heb. viii. 13.) Since that period, the dispensation of the Gospel has subsisted above 1200 years. If, therefore, we had no other indication whereby to form a probable judgment of the *present age* of the *Christian dis-*

nsation, we ought, upon every principle of sound reason and moral evidence, (such as we are enjoined by our Lord always to use,) to entertain a very strong suspicion, that the Christian dispensation must now have lasted nearly the whole compass of time for which it was originally decreed. The induction which reason is bound to draw is this; *that it is probable a general proportion holds between the two occasions*; and consequently, as the latter has already reached, and somewhat exceeded, the rule or measure of the former, that an increased probability thence arises, that it has advanced exceedingly near its termination.' pp. ix—xii.

We wish all that follows were as much to the purpose as this.

After his Preface, the Author commences his argument with *Preliminary Illustrations*, which occupy seventy-five pages. These are followed by his new *translation* of the 38th and 39th chapters of *Ezekiel*, and some very brief *Notes and Illustrations*, which occupy seventy-five pages more: a Conclusion, containing some replies to objections, terminates his work. His *Preliminary Illustrations* are comprised chiefly in seven sections, the Introduction to which will convey to the reader a tolerable idea of the design of the work.

'I proceed to contemplate the astonishing scene, which the Master of the world has at length begun to reveal, for the consolation and encouragement of his Church.'

'This stupendous scene unfolds a *new evidence*, conclusive and complete, of the harmonious correspondence between the *prophetical signs*, and the actual events which the Christian world is called to witness. We have already seen, in the "*Christian's Survey*," that what was foreknown by the Holy Spirit, and universally believed by the primitive Christian Church, that a new and *personal* power, or *potestate*,—a PUISSANT SOVEREIGN, and MIGHTY CONQUEROR—would suddenly arise out of the *fourth* and *last*, or ROMAN Empire, in its *test* age; which *personal power* would obtain the most exalted eminence, and most extensive dominion, among the nations of the Christian Church, even in the very age of his origin, or infancy: but, nevertheless, that *in that same incipient age*, he would as suddenly fall from his eminence, and be disastrously and disgracefully ripped of his dominion. This power, the belief of whose eventual rival in the world, the primitive Christian Church uniformly entertained as an article of its faith, was characterized by that Church by the general denomination of ANTICHRIST.'

'If we now proceed further, and, with a mind freed from every obstructing prejudice, or prepossession, compare Revelations, ch. vii. 11—14. with ch. xix. 11—21. and both of them with ch. xx. 1—9. and if we compare the two last of these passages with *Ezekiel*, l. xxxix. 1, 17—20. we shall perceive that the same new and ultimate power is designated in those two prophecies by the proper appellation of ΓΩΓ, GOG, or GOGUE; and that the nations, over which

he should exercise his dominion, are distinguished by the general proper name of *Μαγωγ*, *MAGOG*, or *MAGOGUE*. The afflictions which the Church should experience from *this power*, were to constitute its *last persecutions*, previous to its final and *proximate triumph*.' pp. 8—10.

In *section the first*, the object is to ascertain the *title* or *address* of the prophecy. According to the common English translation, it is addressed to *Gog, the chief Prince of Meshech and Tubal*; but the first translators, (the 70) he remarks, who translated the Old Testament into Greek; rendered this passage with a very notable and essential difference; viz. ΓΩΓ, ἀρχοντα ΡΩΣ, ΜΕΣΟΧ, καὶ ΘΟΒΕΛ. *GOGUE, the chief of Ros, MESOCH, and THOBEL*. 'The difference between the two interpretations,' the Author rightly observes, 'turns upon this one point. The Hebrew word ראש, *Rosh*, or *Ros*, used as an appellative noun, signifies indeed *head, chief, or prince*; but the ancient Jews were sensible that in this place, it was not an appellative noun, but a *proper name*; and they therefore rendered it by the proper name *Ros*.' p. 15. With the Greek interpretation, which unites these three proper nouns in the title of the prophecy, the learned generally agree.

In *section the second*, the inquiry is—What nations are signified by those three proper names? And this inquiry the Author investigates with ability, and determines, we think, very satisfactorily. *Ros* signifies the *Rhossi* or *Russians*; *MESHECH* or *Mosc*, signifies the *Moschi*, or *Moscorites*; *TUBAL*, *Thobel* or *Tobl*, designates a people, whose capital city is called *Tobolsk*, so called from a river in its neighbourhood, named *Tobol* from ancient times. These are the Siberians.

But a most important matter still remains for determination. Does the word (נָסִי, *Nasi*), which precedes *Ros*, and which our translators render *chief*, and the Greek interpreter ἀρχων, signify *chief, prince, or ruler*? As it would quite upset Mr. P.'s scheme of interpretation to admit that this most frequent meaning of the word, is its meaning here, he sets himself in *sect. III.* to look out for some other, that may better comport with his ideas, than this which makes *Gog, prince of Ros, Meshech, and Tubal*, instead of *France*; and as נָסִי, *Nasi*, is a very prolific root, it is the more easy to be suited. Dr. Taylor enumerates eight significations of this root: the most common notion connected with the words derived from it, is, that of *bearing, lifting up, ascending, exalting*, &c. and hence it occurs in about 140 places in Scripture, to signify a *prince, ruler, governor, and captain*; and in three or four places it signifies *clouds, or vapours*; but the words used in this prophecy to signify a *storm* and a *cloud*, and to

which Mr. P. refers in confirmation of his conjecture that it should here be rendered *cloud*, are, we should remember, very different words. But, having settled that the word which precedes *Ros* means a *cloud*, and not *prince*, he makes 'the true title of this wonderful prophecy to stand at length thus lucidly exposed:—*GOGUE, of the land of Magogue, THE CLOUD of Ros, Mosc, and TOBL.*' p. 29. But supposing, for a moment, that this word, as here used, does signify a *cloud*; yet, seeing that a cloud is sometimes used in Scripture to signify a great multitude;—*They shall fly as the clouds*;—*A cloud of witnesses*;—might not another expounder of the prophecy, whose hypothesis might require it, make the true title, in plain English, to stand thus: *Gog, of the land of MAGOG, the MULTITUDE of Ros, MESHECH, and TUBAL*; understanding by the *cloud of Ros, &c.* the multitude that *Gog* should assemble from the different provinces, or military governments of his empire? However, we are better satisfied with the interpretation generally received by the best critics, *Gog, of the land of Magog, Chief of Ros, Mosch, and Tobol.*

In his *fourth and fifth sections*, he considers the regions or nations from which the invading host was to proceed. 'The prophet informs us,' he says, 'that they should consist of *MAGOGUE*, in chief, with *Gomer* and *Togarmah* associated.' The reader may naturally ask, But were not *PERSIA*, *ETHIOPIA* and *LIBYA* with them? This has been the general opinion; but Mr. P. thinks otherwise. Seeing that *Gog* is *Buonaparte*, and that his invasion of *the land of Israel*, is the irruption of the French and their associates, *from their place in the north parts*, against *God's people of Israel*, the *Russians* and *Moscovites*; and, as neither *Persians*, *Ethiopians*, nor *Libyans*, are with them, what more natural than to examine whether a better translation, of this part of the prophecy, where these nations are named, might not be made? And we must allow that, as far as these names go, he has been wonderfully successful; and he translates 'all of them handling swords, as Persia, Ethiopia, and Libya, all of them with swords and helmets:' and refers, in support of his deviation from our common version, to Ex. 19. 4. Jer. 9. 3. 15. 18; &c. in which the comparing particle is not expressed in the Hebrew, but understood, though it is absolutely necessary to supply it in the English.

It being thus satisfactorily settled that neither *Persians*, *Ethiopians*, nor *Libyans*, are wanting in the army of the French Tyrant to make it perfectly correspond with the host of *Ezekiel's Gog*, there remains only to prove that by *Magog*, *Gomer*, and *Togarmah*, the prophet meant *France* and its

allies. This the Author labours to do very ingeniously, if not satisfactorily. It is impossible to do justice to his argument by any quotation which our limits will allow; and we must, therefore, recommend the reader to the book itself, this part of which, particularly, though not free from the bias of the Author's peculiar notions, may be read with advantage by those who addict their minds to such studies; only noticing, that he first sets himself to prove that *Gomer*, the eldest son of *Japhet*, founded the *Gomari*, called by the Greeks *Galatz*, and by the Latins *Galli*, or *Gauls*. That *Magog*, another of *Japhet's* sons, founded the *Magogæ*, whom the Greeks called *Scythæ*, or *Scythians*, who spread themselves from the river *Tanais*, or *Don*, westward along the banks of the *Ister*, or *Danube*, and to the shores of the *Baltic*, and the confines of the *Gomari*, or *Gauls*; and concludes,—

‘And now, what intelligence is so dull as not clearly to discern, in this general description, that extended and powerful portion of the west of Europe, comprehending ancient Gaul, Belgium, and the countries bordering thereupon, which constitute what has been called, in our day, THE EMPIRE OF FRANCE.’ p. 46.

But aware that it would be asked, ‘If *Gomer* indeed denotes the *Gauls*, and if *Magog* with *Gomer* associated, is to be understood of the French empire, why is *Gomer* only a secondary name in the description? why is it not rather the principal? since it points immediately to France.’ In answer to this, having before established the fact to his own satisfaction, that the *Magogæ*, referred to in the prophecy, were those of the countries watered by the *Elbe*, *Ems*, and *Weser*, he reminds his readers that it was hence that

‘That renowned people, who in the early ages of Christianity formed an extensive confederacy with their kindred nations upon the Rhine, that had migrated successively thither from the regions of the *Danube*; and who, under the common denomination of *FRANKS*, overran Gaul and subdued it; and finally established their power and population in the conquered country, permanently superseding the name of *Gaul* by that of *France*.’ Ib.

Thus, France is *Magog* and *Gomer* too!—The *Togarmæ*, another nation that was to associate with *Magog*, he concludes to be the *Trocmi*, a people of Gaul.

‘These, then, were the regions that were to supply the numerous and formidable armies with which their arrogant and mighty LEADER prophetically denominated *GOGUE*, was to ascend as a cloud threatening the general investment of *Ros*, *Mosc*, and *Tobl*.’ p. 51.

But who this arrogant and mighty leader *Gogue*, is, has

yet been only presumed ; the demonstration follows in *section the sixth*.

Having settled that the name of this *Leader* ought to be pronounced with the o long, as in the word *vogue*, and not short, as in *fog*, and that it ought therefore to be written *Gogue*, he observes that there is no name in Scripture that has more puzzled Biblical critics than this. None have been able to explain it, nor has any one ‘*by discovering some ancient nation in whose history the name may be found,*’ succeeded in detecting the region to which it properly appertains. But *the puzzle* is at an end. Events have led Mr. P. to make the wonderful discovery, which many have sought after without success. *The prototype* of Buonaparte is, with certainty, ascertained:—*Monsieur Gogon*, of the *sixth century*, is the man, and *France* his country!—Happy genius!—We had read, indeed, in the history of France, of a gentleman of the name of *Gogon*, who, in times of great insubordination, was raised to the dignity of *mayor of the palace*, or *prime minister* to *Sigebert*, one of the four sons of *Clotaire*, and to whom his father left, as his share of his dominions, Metz, or the kingdom of Austrasia ; but whether it was the fault of our dulness, or of the historians of France, that we never once thought of the terrible Gog, we cannot say. Instead of reporting him as another *Attila*, they have told us little more about him than some circumstances relative to his elevation ; that he was sent to Spain to obtain a wife for his master, and that she ungratefully procured his death : and though court chaplains sung his virtues, his peaceful cares, and feats of martial sports,—

‘Ye clouds, whose course the Northern winds impel,
Of my loved GOGUE * some grateful tidings tell !
Say, with what health his valued life is blest ;
What peaceful cares engage his tranquil breast.
If on the banks of Rhine awhile he stay,
Where the rich Salmon yields itself a prey.

* * * * *

Or if on Ardennes’ wild, or Vosge’s height,
The echoing woods resound his arrow’s flight.*

that they have failed to celebrate his terror in arms. All this hope, may be pleaded in mitigation of reproach for its not once entering into our minds that this gentleman was the pro-

* Mr. P. translates from a complimentary Poem, addressed to Gogon (*ad ipsum Gogonem*) by Fortunatus, bishop of Poitiers, and who, in Latinizing his name, makes it Gogo, Gogonis, &c. and which Mr. P. improves into GOGUE.

totype of Napoleon, and the true Gog of prophecy. 'This wonderful discovery, however, Mr. P. has made!

In the obscurity of his origin, the meanness of his family, his supposed foreign extraction, his exaltation to the highest post of honour among the Franks, 'short only of legitimate sovereignty of the realm,' and his downfall and sanguinary death, he appears in the eyes of Mr. P. the perfect *prototype* of the modern scourge of Europe,—wanting only in the small matters which distinguish the bloody warrior from the peaceful statesman ;—

'And the figurative allusion, which would be elegant and strictly classical in human poetry, acquires a character stupendous and terrific, if we contemplate it as the poetry of sacred and infallible PROPHECY.' p. 69.

Till we read this solemn conclusion of the *section on Gogue* we felt disposed to be more mirthful than might become the subject. But, in sober seriousness, that a *Monsieur Gogon*, of whom little more is known than that he was, in the *sixth* century, prime minister to a Frankish prince, in one corner of France, unheard of as a sanguinary conqueror—for at this early period, the *Maire du palais* implied only *prime minister*, and not, as afterwards, both this, and *generalissimo*—that such a man, on account of the similarity of his name to *Gog*, and of some partial resemblance of his origin and fortunes, with those of the Emperor Napoleon, is to be considered as *the prophetic type* of this scourge of Europe, and that this scourge is therefore the *Gog* of the prophets, and his invasion of Russia, 'the last prophecy, which is succeeded by no other 'than that which treats of the figurative building of the eternal temple,' we can but consider as solemn trifling ; unworthy, both of the subject, and of the talents and learning of the writer, and calculated to bring the sacred prophecies into contempt.

But however striking the likeness between *Monsieur Gogon*, and the *Emperor Napoleon*, yet there are other obstacles to the full establishment of Mr. P's favourite notion. Some of these he sets himself to remove in the two following sections. In section the seventh the inquiry is, 'How the Geography is to be understood? whether in relation to the seats of the nations as they subsisted *in the age of the prophet*, or in relation to 'their situations *in an after age*?' And it concludes by remarking that

'It must be understood in relation to the generation which it was immediately to concern, and to the time when it was to be rendered intelligible by the fulfilment ; otherwise it could not benefit either age.' p. 70.

Allowing this conclusion to be correct, yet we cannot perceive how this will much help Mr. P.'s ratiocinations, either for overthrowing the interpretation he opposes, or establishing his own. It is not disputed that the present nations of the North derived their descent from the *Scythians*; nor that these had *Magog* for their father; and supposing the Jews restored to Palestine—which is supposed in the exposition the Author is labouring to subvert—there remains no question on this head. The only consideration then is, whether the country or regions of *Gomer*, or the *Gauls*, by the conquest of the *Goths and Franks*, are become the land of *Magog*? But as the whole population of the land of *Magog* did not emigrate into the settlements of *Gomer*, but the greater part remained where they were, and the regions they inhabited continued the land of *Magog* still; and as the whole race of the *Gomari* were not annihilated, but the *fifty thousand Magogæ*; the conquerors, and the *fifty millions of Gomari*, became melted down into one people, we can perceive no reason that the prophet might not distinguish the invading nations as he has, even though the Geography of the prophecy 'must be understood with relation to the generation which it was immediately to concern.'

But as striking a specimen of the Author's critical acumen as is any where displayed through the whole argument, is found in the discussion on 'the prophetic signification of *Jerusalem* and *Israel*.' Indeed, his application of the prophecy to people and regions so very different from the literal house of *Israel*, and the land of their forefathers, designated by God himself, in the prophecy—*my people of Israel*, and *my land*—is so perfectly original that it must be supposed to have required a more than common acuteness of intellect, and extraordinary powers of illustration, first to discover that the *Russias* are the land of *Israel*, and the half civilized *Russians* and *Moscovites* of the holy *Greek Church*—inferior only to the *Latin* in idolatry, superstition, and all sorts of corruptions,—are the *Israel of God*; and then to make all this plain to men of common sense.

The prophet having, in Chap. xxxvjth, and xxxviiith predicted the restoration of the whole house of *Israel*, from their long and wide dispersion, to the land of their forefathers, and the change which the mercy and grace of God would effect in their moral character and general condition, he proceeds—at least apparently—in this prophecy respecting *Gog* and his confederates, to shew the opposition that would be made to the re-establishment of their commonwealth. And to the common, unprejudiced reader, the whole appears literally to refer to the concerns of the Jews or people of *Israel*, delivered from the sword and brought back from captivity in the latter days. See the whole prophecy, particularly chap. xxxviii, 8, 15—21. xxxix, 4, 7—9, 22—29. This people of *Israel*, that had been

led into captivity for their sins, but are brought back from the people and gathered out of their enemies' lands, and whom God distinguishes by the designation, *my people*, and their country by those of *my land* and *my mountains*; a people from whom he promises *never more to hide his face*, and on whom he *pours his spirit*; this land to which the captives are restored, according to Mr. P. is *Russia*; and by this *whole house of Israel brought again from the people*, are meant the *Russians, Moscovites, and Siberians*! But how are these surprising facts made out? Let the Author answer for himself.

'The prophecy of Ezekiel, though it was delivered so long ago as whilst the Jewish people were suffering captivity in Babylon, was directed to *the last great event of secular concernment to the future universal church of the Messiah*; and was pointed to regions which, though at that time in ignorance of HIS name, were fore-ordained to be eventually comprehended in the number of HIS PEOPLE. Hence it is, that the prophet employs the familiar, but figurative, denomination of "ISRAEL," to express *all God's future people*; and that of *the mountains of Israel*, to denote *the compass, or pale of his future universal Church*.' p. 72.

He, after St. Augustine, considers the declarations of the prophets as threefold;—

'Some respecting the *earthly* Jerusalem, some, the *heavenly*, and some *both the one and the other*. Of the *first* of these, are the prophecies which foretold the Assyrian and Babylonish captivities, the Persian restoration, and the ultimate dispersion of the Jewish nation. Of the *second*, are all those prophecies which, under a figure of the restoration, establishment, and imperishable glory of *Jerusalem* and *the land of Israel*, foretold *the Kingdom of the Messiah*, both militant in the present order of things, and triumphant in a future order: among which is this prophecy of Ezekiel; and among the *third* appears to be the closing part of this same prophecy, *which concludes the secular and earthly concerns of both churches*; and which, comprehending and uniting both references, seems to speak at one and the same time, of the Jewish nation *literally* and *figuratively* of all the nations participating in the blessings of THE MESSIAH, in prospect to their final and common deliverance. In this last reference, we are to understand the name of "Israel" in Ezekiel's prophecy, as intending "*the Israel of God*."—"The common wealth of Israel," in the sense in which those phrases are used by St. Paul, to denote ALL who are called to the knowledge of the Messiah and his gospel.' pp. 75—7,

It must be admitted that *Jerusalem*, and *the Israel of God*, are sometimes to be understood as used figuratively to signify *the Christian Church*, and those who are not *Jews outwardly*, but it does not follow that we are at liberty to affix allegorical meanings, to such names and phrases wherever they may occur, or on any occasion, whenever it may be convenient

merely to assist us in supporting some favourite notion. Through this whole series of prophecies from the beginning of chapter the xxxvith, the phrases, *the flock of Jerusalem; the house of Israel; my people of Israel; the land of Israel; the mountains of Israel*, and *my land*, evidently designate the descendants of Abraham, and the country given to him and his seed *for an everlasting possession*; and to apply them in an allegorical sense to denote ALL who are called to the *knowledge* of the Messiah, as Mr P. has done, is at once gratuitous, and a violent distortion which no man would have thought of but for a previous hypothesis. That the mass of nations, the slaves of the most sordid superstitions, and of all sorts of wickedness, whether of the *Latin*, the *Greek*, or the *Protestant* faith, have, by such a faith and profession, as has generally prevailed, acquired, (under so spiritual a dispensation as that of the Christian,) a title to the high designation, "my people," and "the Israel of God," we can have no conception. We believe that the sacred writers call them still, *the Gentiles*, and *the world that lieth in wickedness*. Nor can we think that those lands, whose inhabitants delight in war, which *are covered with idols*, and with altars and shrines set up in honour of *strange Gods*—whether they are indebted for their apotheosis to the *Pope of Rome*, the *Patriarch of Constantinople*, or the *Archbishop of Moscov*—all nearly equal abettors of idolatrous superstition—have any right to be considered as *peculiarly Jehovah's*, in the sense of the prophet Ezekiel.

Mr. P.'s *new translation of the prophecy*, with *notes and illustrations*, follows. These latter are not so numerous, nor so extended, as might have been expected, when the field of allegory was all before him. The Author says but little in his *Notes*, to illustrate whence, or at what time, these recovered *captives*, who are invaded, were restored to *their own land*, only in a brief way remarking, that those *collected upon the mountains of Israel* are those brought within the pale of the true universal Church of the Messiah, and that this was in the ninth century. *The sides of the north*, from whence the invader comes is Gaul. '*Gallia sub septentrionibus posita est.*' *Gaul is situated under THE NORTH*, (Cæsar de Bello Gall.) Such was the geographical relation which Gaul bore to the native country of Julius Cæsar; and such likewise did GOMER and TOGARMAH, i. e. Gaul, bear to the land of the prophet Ezekiel.' p. 117.

As it had been settled in the Preliminary Illustration, that the geography was not to be understood, as the seats of the nations subsisted in the age of the prophet; but '*must be understood with relation to the generation which it was immediately to concern*, and to the time when it was to be rendered

intelligible by the fulfilment,' we might have expected *Goguz* (i. e. *Buonaparte*) and his army to have proceeded, rather from *Lapland* or *Nova Zembla*, than from France, so far south of the figurative *land of Israel*. For if Russia, and not the prophet's country, was to be the scene of invasion, should he not rather have said, *Thou shalt go from thy place out of the North parts*, rather than—*Thou shalt come, &c.*—To illustrate the title—*my people*—by which God distinguishes Israel, the Author observes, that

'The land of Ros acquired this favored and predicted character in common with other christian nations, about the middle of the *ninth* century; at which time it was first converted to the *Christian faith*. Its title to this high destination may appear in the address of the *Holy Synod* of Moscow, published upon the first entrance of the *Invader*.' p. 118.

Irresistible proof!

But besides those objections, which the geography of the prophecy, and the character and condition of the people to whom it relates, suggest, there are others also that seem fatal to Mr. P.'s interpretation. Not only are the Jews to be restored to their own country, but all the *seven last plagues* are to be poured out, *the Beast* and the *False prophet* are to be destroyed; *Babylon the Great* is to be overthrown, and the 1000 years (or circles of time) during which the dragon is to be bound are to be brought to a conclusion—be they *literal* or *mystical* years; in *miniature*, or in *amplification*. Indeed, the Author, in so many words, or in effect, acknowledges all this in his CONCLUSION.

'We have seen him, whom the style of "*Gogue of the land of Magog*," most intelligibly and distinctly describes, go forth from his empire for his own destruction. We have seen him *ascend as a storm*, and go up as a cloud, to cover the land of Ros, Mosc, and TOBL.—We have seen a sword called forth at length against the Invader throughout all the regions of THE CHRISTIAN CHURCH—THIS is the LAST PROPHECY, which is succeeded by no other than that which treats of the figurative building of THE ETERNAL TEMPLE. In fact THIS is the last, in the entire series of the prophecies, which respects earthly affairs, and the *secular* interests of the Church. We plainly see, in Ezekiel, and in St. John, that THIS is the prophecy of THE CONSUMMATION; to be succeeded only by that state, which both those prophets were directed to describe as the opening of THE ETERNAL TEMPLE OF GOD.' pp. 159—161.

Although Mr. P. must have been aware of all the above objections to his system of interpretation, and of more than these—yet he has taken notice only of *four*, which may be brought forward by the Millenarians, who may demand what is become of the 1000 years or millennium; of the *first resurrection*; of the *reign of the saints with Christ* during

those 1000 years; and of *the binding of Satan*, from which the beginning of those 1000 years, was to be computed. According to Mr. P. and St. *Augustine*, this period of 1000 years embraces the whole compass of time between the first coming of Christ, and the end of the ages; when 'he will come again;' being a round number to signify the *total sum or plenitude of time*. The coercion of Satan commenced when Jesus Christ solemnly gave to his disciples *power and authority over all devils*; and it terminated in that amazing event, the *final extirpation of Paganism* in the Roman empire. And as to the *first resurrection*, and the *reign of the saints with Christ*,

'Both those figures represent the blessed state of all disembodied souls or departed spirits who die *in the Lord*, from the generation to which the Gospel was first preached, to that last generation which *shall not die, but shall only be changed*' pp. 169—170.

Thus easily are objections answered.

But though the Author has thus satisfied himself with replying only to the objections of the Millenarians, yet there are many others which deserved his attention, to which others have been added since he wrote, that may perhaps have shaken his 'settled conviction,' and somewhat lowered his tone of certainty. We have witnessed the progress of *the fire sent upon his Magog*, which was to finish and bring to a perfect completion 'the entire series of the prophecies which respects earthly affairs, and to be succeeded only by the opening of *the eternal temple of God*.' But what do we see? Certainly not what Mr. P. taught us to expect at *the downfall of the last great tyrannical POTENTATE whose victorious arms should spread themselves with oppression over the CHURCH OF CHRIST*. Buonaparte—in whom, both GOGUE and ANTICHRIST are identified (p. 162.) and found to be but ONE and the SAME INDIVIDUAL—is fallen; but not cut off by a sanguinary death; he still lives, and who can say for what? If *the temple* be opened, yet *the ark of the testament* is not seen, and no man enters into it, because it is filled with smoke—and therefore *the seven last plagues are not fulfilled*. The man of sin again lifts up his head, and makes his voice to be heard, even beyond the limits of his kingdom, and all orders are in motion to repair the dilapidated towers of Babylon, and to extinguish the light which makes manifest the works of darkness. *The Beast* and the *False-prophet*, seem to be revived to new life; but whether it be that his hand may be made the more manifest, by the extraordinary interposition of whose providence it is, that they are to be cast ALIVE into the lake of fire; or, that they may again make war with the saints, time will most probably soon disclose.

We have, perhaps, devoted more [time and attention to Mr. P.'s book than some may suppose to have been necessary. Our apology is, that we apprehend there is much evil in such works of pious fancy; such solemn trifling with the sacred prophecies; for when *such* religious vagaries—prinked out with Hebrew and Greek—are supported with acuteness, and recommended by the appearance of piety, they are calculated to produce considerable mischief, not only among the profane, who watch for occasions to scoff, but among a class of religious readers who are prepared to receive any thing so recommended as true,—especially when they are under the influence of that astonishment which recent events have been calculated to produce. If the Prophecies can thus be made to say and support any thing, which the various fancies of men may dictate, and if their true meaning is not only obscured by the strong figures and antique symbols of the eastern style and manner, but is so extravagantly different from what common sense would suppose, what stronger argument could be conceived to discredit their inspiration, and prove that they mean nothing? It should, however, be remembered, that these remarks are not applicable to interpretations which, though mistaken, are yet sober and modest, and within the circle of rational plausibility. Nor do we mean to discourage a diligent comparison of either the extraordinary personages, or events, of the present times, with the sacred prophecies; for as we believe they are to have their accomplishment in *some* age, why may it not be in this? We mean only to express our disapprobation of that violent distortion of the prophetic language, and of that *inane* application of events to predictions, which have of late been too common. In truth, we feel sincere concern that good men, who intend to serve the cause of religion and Divine revelation, should so mistake the means, and be so misled by the dreams of a wandering imagination, as to furnish scoffers with the materials of ridicule, and dishonour the cause they wish to serve. While *one* has been engaged to demonstrate the French republic to be *the man of sin*, and *the Beast with seven heads and ten horns*; and a *second* has been *new-modelling* and *greecising* the name of *Buonaparte* to make out the number 666, and identify him with *the Beast with two horns*; and *others* as confidently maintaining that he is *the little*, or—as Mr. P. has it—‘the *young*’ horn of Daniel’s monster, *Gog*, and *antichrist*,—that all true Christians ought to ‘spend and be ‘spent’ ‘to hunt down and destroy;’ they may, indeed, have inspired desponding crusaders, by flattering them that they were fighting in the cause of God, but they have been sapping the foundations of religion, and have made sport for infidels.

ART. XII. SELECT LITERARY INFORMATION.

** * * Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its plan.*

Archdeacon Coxe has in the press, **Memoirs of the Great Duke of Marlborough**, chiefly compiled from the papers and correspondence preserved at Blenheim.

George Power, Esq. surgeon to the 23d regiment, has nearly ready for publication, in an octavo volume, a **History of the Empire of the Mussulmans in Spain and Portugal**, from the first invasion of the Moors to their ultimate expulsion.

The Rev. Roger Ruding has ready for the press, **Annals of the Coinage of Britain**, and its dependencies, from the earliest authentic period to the end of the fiftieth year of his present majesty, illustrated by upwards of 100 plates.

Mr. James Hogg has a new poem nearly ready to appear, entitled the **Pilgrims of the Sun**.

Mr. Wm. Hey, junior, surgeon to the General Infirmary at Leeds, will soon publish a **Treatise on the Puerperal Fever**, illustrated by cases.

Dr. Henry Holland, the coadjutor of Sir G. Mackenzie in the account of Iceland, has in the press, **Travels in the South of Turkey**, during the latter part of 1812 and the spring of the following year.

Mr. Bingley's **History of Hampshire**, to be comprised in two folio volumes, will soon be committed to the press.

Mr. Usko, rector of Orsett in Essex, is printing a **Grammar of the Arabic Language**, accompanied by a praxis of the first three chapters of Genesis.

The Rev. Henry Meen has in the press, **Selections from Ancient Writers**, sacred and profane, with translations and notes.

Memoirs of the late Major General

Andrew Burn, author of the **Christian Officer's Complete Armour**, and other works, are preparing for publication in two small octavo volumes.

Mr. Walter Scott's new poem of the **Lord of the Isles** will appear about the end of the month; and a **Series of Illustrations**, from designs by Westall, are engraving in the first style of excellence.

A **Series of Engravings of Cutaneous Diseases**, illustrative of the principal genera and species described in the **Practical Synopsis** published by Dr. Bateman, is preparing for publication.

Andrew Becket, Esq. is printing in two octavo volumes, **Shakspeare's Himself again**, or the **Language of the poet asserted**, being an examination of the reading and interpretations of the later editors.

Mr. John Scott, editor of the **Champion**, will soon publish, in an octavo volume, a **Visit to Paris**, in 1814.

Mr. C.G. Ward, author of the **Daughter of St. Omar**, and other works, has in the press, the **Son and the Nephew**, in three volumes.

The late Mr. Pratt left ready for the press a small volume of poems, under the title of **Pillow Thoughts**, written during his confinement after being thrown from his horse.

Lord Byron's **Poetical Works**, collected, and handsomely printed in four volumes foolscap octavo, are nearly ready for publication.

The sixteenth edition of **Brookes's General Gazetteer**, with very considerable additions and improvements from various recent authorities, will soon appear.

An **Abridgement of Scott's Christian Life** is in the press.

A new edition, with additions, of Dr.

Lettson's Naturalist and Traveller's Companion will soon appear.

A second edition of Bakewell's Introduction to Geology, considerably enlarged, will speedily be published.

A new edition of the Christian Parent, by the late Ambrose Scrole, Esq. (originally written for the use of his own

Children) will be ready early in January.

Early in the ensuing month will be published, *The Spirit of Prayer*, by Nathaniel Vincent, M. A. a new edition revised and improved, by the Rev. T. H. Hopkins, price 2s. boards.

Art. XIII. LIST OF WORKS RECENTLY PUBLISHED.

EDUCATION.

Practical Hints to Young Females, on the Duties of a Wife, a Mother, and a Mistress of a Family. By Mrs. Taylor of Ongar; author of *Maternal Solicitude*, foolscap, 8vo. 5s.

A French Delectus; or, Sentences and Passages collected from the most esteemed French Authors, designed to facilitate a Knowledge of the French Tongue. Arranged under the several heads of the parts of Speech, together with promiscuous passages and Idioms. By the Rev. Israel Worsley, 12mo. 4s. bound.

A Synopsis of French Grammar, comprehending the most useful and necessary rules in Chambaud's Grammar, and many other points and peculiarities on the French language, not obvious to the learner, and which are not to be found in other Elementary publications. By P. F. Merlet, 12mo. 2s. 6d. bound.

HISTORY.

A Circumstantial Narrative of the Campaign in Russia, embellished with plans of the battles of the Moskwa and Malo-Jaroslavitz, by Eugene Labaume, Captain of the Royal Geographical Engineers, ex-officer of the ordnance of Prince Eugene, Chevalier of the Legion of Honour, and of the Iron Crown; author of an abridged history of the Republic of Venice, 8vo. with large plans, &c. 10s. 6d. boards.

MEDICINE.

Pathological Researches, by J. R. Farr, M. D. Essay I. On Malformation of the Human Heart; illustrated

by numerous cases, and five plates, containing fourteen figures; and preceded by some observations on the method of improving the diagnostic part of medicine, royal 8vo. 7s. sewed.

The Morbid Anatomy of the Brain, in Mania and Hydrophobia; with the pathology of these two diseases, as collected from the Papers of the late Andrew Marshal, M. D. many years teacher of Anatomy in London: with an account of some experiments to ascertain whether the Pericardium and Ventricles of the Brain contain Water in a State of Health. To which is prefixed a sketch of his life, by S. Sawrey, Fellow of the Royal College of Surgeons, formerly Assistant Lecturer to Dr. Marshal, 8vo. 10s. 6d. boards.

The fifth volume (with eight plates, some of which are beautifully coloured) of *Medico-Chirurgical Transactions*, published by the Medical and Chirurgical Society of London, 8vo. 18s. boards.

A Dissertation on Gunshot Wounds, by Charles Bell, Surgeon, royal 8vo. 10s. 6d. boards. Illustrated by seventeen engravings.

* * * This work is included in the New Edition of Mr. C. Bell's *Operative Surgery*.

POETRY.

Charlemagne, ou L'Eglise Delivrée, Poème Epique, en Vingt quatre Chants. Par Lucien Buonaparte, Membre de l'Institut de France, &c. &c. 2 vols. 4to. 4l. 4s. boards, royal paper, 7l. 7s. boards.

* * * A Translation, in English Rhyme by the Rev. S. Butler, D.D. and the Rev.

F. Hodgson, A. M. is preparing for publication.

Poems and Odes on Various Subjects. By a Student of the Honourable Society of the Inner Temple. In 8vo. 5s. boards.

POLITICS AND POLITICAL ECONOMY.

An Inquiry into the Nature of the Kingly Office, and how far the Act of Coronation is an indispensable Solemnity, showing the origin and antiquity of inunction; the ancient and modern forms of the coronation ceremony; the services performed on that occasion, particularly the singular office of King's Champion; with a variety of other novel matter. By T. C. Banks, Esq. 8vo. 7s. boards.

An Exposé on the Dissentions of Spanish America, containing an Account of the Origin and Progress of of those fatal Differences, &c. &c. Intended as a means to induce the mediatory interference of Great Britain, in order to put an end to a destructive Civil War, and to establish permanent quiet and prosperity, on a basis consistent with the dignity of Spain, and the interests of the world, by William Walton, Esq. 8vo. 12s. boards.

Decrets, Ordonnances, Traites de Paix, Manifestes, Proclamations, Discours, &c. de Napoleon Bonaparte. Depuis 1799, jusqu'à son Abdication en 1814. With the Secret Treaty concluded by Bonaparte with the Allies, after his abdication. Extrait du Moniteur, par Lewis Goldsmith. 6 vols. 8vo, 7l. 7s. bds.

*** The last volume may be had separate to complete sets, price 1l. 1s.

THEOLOGY.

A Sermon occasioned by the death of the Rev. Nathaniel Jennings, preached at Lower-street Meeting Islington, Oct. 23, 1814. By William Chaplin, 8vo. 1s.

Christ the Light of the World, a Sermon preached before the Corresponding Board of the Society in Scotland, for propagating Christian Knowledge in the Highlands and Islands. To which are subjoined, Observations on the present state of the Highlands and Islands. By the Rev. Daniel Dewar, of the College Church, Aberdeen, 8vo. 2s.

Infant Baptism, founded on Divine Institution; a Sermon delivered at the Baptism of Mary Anne Hawkes Collyer, Sept. 15, 1813, at Dr. Collyer's Chapel, Peckham; by W. Chapman. To which is prefixed an Address; by the Rev. J. Brooksbank, 8vo. price 1s. 6d.

A Sermon, preached in the Parish Church of Sudbury, St. Peter, in the County of Suffolk, July 7, 1814, the day appointed for a General Thanksgiving; by Henry Watts Wilkinson, M. A. Curate of St. Gregory and St. Peter, Sudbury, and late Fellow of Worcester College, Oxford, price 1s.

Devotional Exercises and Prayers, for the private use of reflecting and sincere Christians. From the German of the Rev. G. J. Zollikofer. By the Rev. William Tooke, F. R. S. 8vo. 12s. boards.

TOPOGRAPHY AND TRAVELS.

A Journey through Spain, in the Years 1786-7, with particular attention to the Agriculture, Manufactures, Commerce, Population, Taxes, and Revenue of that Country; and Remarks in passing through a part of France. By Joseph Townsend, A. M. Rector of Pewsey, Wilts; and late of Clare Hall, Cambridge. Third edition, 2 vols. 4to. 2l. 12s. 6d. boards.

A General Description of Switzerland, according to the last Division in Nineteen Cantons, interspersed with Historical Anecdotes, and Remarks on the Dress and Manners of the Inhabitants. Illustrated by fifty coloured engravings of the Costume. By an English Lady, many years settled and resident in the country, 2 vols. royal 8vo. 3l. 15s. 6d. boards.

A Sketch of the United States of North America, at the commencement of the Nineteenth Century, from 1800 to 1810; with Statistical Tables, and a new Map, by the Author, containing all the late discoveries, and exhibiting the Division of Boundary Lines, &c. By the Chevalier Felix de Beaujour, author of the View of the Commerce of Greece, &c. &c. Translated from the French, with illustrative Notes, and an Appendix, by William Walton, Esq. 8vo. 16s. boards.

Journal of a Voyage from Okkak, on the Coast of Labrador, to Ungava Bay, Westward of Cape Chudleigh; undertaken to explore the coast, and visit the Esquimaux in that unknown region,

By Benjamin Kohlmeister, and George Kmoch, Missionaries of the Church of the Unitas Fratrum, or United Brethren.
8vo. 3s.

TO CORRESPONDENTS.

The unavoidable length of some of the Articles in our present number, for which we hope their interesting nature will be esteemed an ample atonement, has compelled us to defer the notice of several other works.

The Articles on *Brook's* Lives of the Puritans; *Stewart's* Elements; *Keith* and *Raynard's* Geometry; *Whitaker's* Visitation Sermon, and *Baron Grimm's* Correspondence, will appear in the February Number.

It is not our intention to exclude altogether the notice of minor publications; but the space usually allotted to the Literary Information, and the List of New Publications, which are deemed important features in our Publication, frequently precludes our insertion of shorter articles of a subordinate nature; our limits being often insufficient to allow of treating of subjects of prominent interest at adequate length.

THE ECLECTIC REVIEW,

FOR FEBRUARY, 1815.

t. I. *The Lives of the Puritans:* containing a Biographical Account of those Divines who distinguished themselves in the Cause of Religious Liberty, from the Reformation under Queen Elizabeth to the Act of Uniformity, in 1662. By Benjamin Brook, 3 vols. 8vo. pp. xxviii, 1515. Price 1l. 16s. Black, London. 1813.

N selecting its objects of admiration, and in apportioning its rewards, the world is guided by other rules than those which have the sanction of true wisdom. The qualities which commend men to its applause and honours, are not to be justified with those principles which the Supreme Ruler has ordained for the regulation of the heart, and as the standard of practice. We have the highest authority for believing that, in order to ensure a permanent reputation, it is indispensable that we bear resemblance to His excellence, and imitate His beneficence: the promise of eternal life being made to them only, who, by patient continuance in well-doing, seek for glory, honour, and immortality. But of the many whom the world has ennobled, how few were the benefactors of mankind! The poet's pen and the sculptor's chissel, have too frequently been employed in giving celebrity to names with which real goodness can never be associated. Rank, and titles, and wealth, have been lavishly bestowed on the disturbers of human repose, and the destroyers of human happiness; while some of the best men, who lived and laboured for the good of their contemporaries, and the benefit of all succeeding generations, were allowed to pass through life without receiving acknowledgement or recompense for their services; were frequently insulted and oppressed; and were at last committed

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edition of each is specified. In numerous instances, reference will be found to single lives, funeral sermons, and many other interesting articles, of which the particular edition is mostly given. In addition to the numerous *printed* works, he has also been favoured with the use of many large Manuscript collections, a list of which will be found at the close of the Appendix. From these rare documents he has been enabled to present to the public a great variety of most curious and interesting information never before printed.

‘After all, many lives will be found very defective, and will leave the inquisitive reader uninformed in numerous important particulars. Such defect was unavoidable at this distance of time; when, after the utmost research, no further information could possibly be procured. The author has spent considerable labour to obtain a correct list of the works of those whose lives he has given, and to ascertain the true orthography of the names of persons and places. Though in each of these particulars he has succeeded far beyond his expectations, yet, in some instances, he is aware of the deficiency of his information. He can only say that he has availed himself of every advantage within his reach, to render the whole as complete and interesting as possible.

‘The lives of these worthies are arranged in chronological order, according to the time of their deaths. These volumes present to the reader a particular detail of the arduous and painful struggle for religious freedom, during the arbitrary reigns of Queen Elizabeth, King James, and King Charles the First, to the Restoration of King Charles the Second.’

These volumes are replete with instruction of the most important and salutary kind. They completely prove not only the *iniquity* of persecution in all its varieties and degrees, but also the futility of every restraint on the conscience; and they furnish a demonstration of the absurdity of attempting to effect any change in the religious opinions of mankind by other means than mild and convincing persuasion. Gentle expostulation may reach the heart, and argument may prevail on the mind to discard its errors; but menaces and torture have no tendency to enlighten the understanding, and to promote the interests of truth. They may, indeed, in some cases, awe the mind to the reception of any given *dicta*, and thus confirm men in ignorance, or make them hypocrites; but they are never the instruments of conveying knowledge, or of producing cordial assent to the sentiments of him who employs them. They frequently aid the circulation of the obnoxious opinions. In a very ignorant and superstitious age, men may gaze on the burning heretic, without feeling such interest in his case as shall lead to any imitation of his religious character. But when inquiry is awakened, suffering for conscience’ sake, powerfully excites the sympathy of mankind;

and the fortitude and constancy of the sufferer, become recommendations of his sentiments. At the fires which consume the martyr, the extinguished lamps of truth are relighted, and shed their illuminating rays around. The spectators of his death depart from the pile to reflect and examine; to believe, and become his followers. The burnings of Smithfield, and the sufferings of the Puritans, produced effects which have never yet resulted from the *Autos da Fé* of the Romish Church. Fines, imprisonment, banishment, and death, were the means employed, without scruple, and without mercy, by Protestant bishops and Protestant princes, for the purpose of suppressing Puritanism. But this cause was advanced by their severities, and made rapid progress through the land. The insolent and cruel prelates, whose zeal for the external order of the Church, kindled the flames in which many excellent men were tormented, and others were consumed, instead of contemplating the accomplishment of their favourite scheme of Uniformity, witnessed increasing defection from the Church, and by their violent measures, gave stability to separation.

What a sad anomaly in religion, is a persecuting Christian Minister! This odious character is fully portrayed in the volumes before us; and here are to be found ample reasons for keeping separate civil and religious interests, that all means of inflicting penalties and pains on men's property and persons, may be kept out of the hands of Christian Teachers. What a strange comment on those words—"The Servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing them that oppose themselves,"—is a bishop sitting in judgement on faithful and laborious preachers; putting ensnaring questions to their consciences; ordering their separation from their nearest relatives, and their dearest friends; passionate and overbearing; breathing out threatenings and slaughter; and deliberately putting his signature to a warrant for execution! Whatever latitude of interpretation may be given to Christ's declaration, "My kingdom is not of this world," it is impossible to shew that it comes within its meaning, for the ministers of his religion to sit as judges on the lives of men. What a contrast to the character of the Apostles of Christ, who in all things approved themselves as the Ministers of God, "by pureness, by knowledge, by long suffering, by kindness, by the Holy Spirit, by love unfeigned," is presented by the bishops in Elizabeth's reign, presiding in the court of High Commission! Harshness, it has lately been affirmed, is the peculiar character of Sectarianism. How much of "the meekness and gentleness of Christ," we would ask, was possessed by Parker and Whitgift, by Aylmer and Bancroft? The principles of

religious liberty which we assert, effectually provide against the oppression of mankind by any and by every description of ecclesiastics, since they do not permit any man to be questioned on account of his faith, and restrict all religious responsibility to God.

It was the great object of the English princes and ecclesiastics, during the periods to which these volumes relate, to establish Uniformity of Religion, especially in the rites and ceremonies of the Church, and the habits of the clergy.—Visionary and useless project! What cruelties have been inflicted, what miseries have been endured, what blood has been shed, in vain and wicked attempts for its accomplishment! Proclamations and Acts of Parliament prescribed the manner of performing the service of the Church, and the dress in which her ministers were to officiate; when copes were to be worn, and when surplices. How it can be for the ‘advancement of God’s glory, and the edification of his Church,’ as the Act of Uniformity of Elizabeth expresses it, that an exact order and uniformity of dress should be observed by the ministers of religion, it is impossible to conceive. Neither the commands nor the practice of Christ’s Apostles, nor the customs of the primitive Church, afford any sanction to sacerdotal garments. In our apprehension, it would be more for the advancement of the glory of God, to leave the regulation of Divine worship to the sole arbitration of the New Testament, as understood by each particular society of worshippers. Sincerity and peace would thus be promoted. Had the Apostolic maxim—“Let every man be fully persuaded in his own mind,”—been admitted in the practice of the English Reformers, much evil had been prevented.

It is, indeed, *‘humiliating to recollect what has been suffered for no weightier ground of dispute in the beginning than the surplice and the sign of the cross in baptism:’* but the shame, and the blame, belong to them who rigidly enjoined these and other unscriptural rites and ceremonies. They who sternly refused to concede the scruples of good men on these points, are justly chargeable with all the consequences which followed. The Puritans did right in objecting to the ‘surplice and the sign of the cross,’ if they believed them to be unlawful: but their *adversaries did wrong in imposing them*, and in punishing those persons who conscientiously refused to use them, since *they* admitted them to be indifferent. As the surplice, the sign of the cross, and the other usages, against which the Puritans objected, had been practised in the Romish Church, they apprehended that their adoption of them might cherish the superstition of the people, that it was symbolizing with Antichrist, and ought not to be required of

the ministers of a reformed Church: and they properly maintained, that the conscience ought not to be bound to the observance of human appointments in religion. ‘ Things indifferent,’ they said, ‘ ought not to be made necessary, because then their nature is changed, and we lose our liberty.’—‘ We ought not to give offence in matters of mere indifference; therefore the Bishops, who are of this opinion, ought not to enforce the habits.’

We are sometimes asked, in relation to this controversy, whether we can shew precise scriptural authority for every circumstance which attends our service; and whether the peculiar mode, and order, and substance, of our praying, singing, and preaching, be set down in so many words in the Old or New Testament. To this it is very easy to give a satisfactory answer. We do not think it necessary either to give for our own service, or to require for another different from ours, chapter and verse for every circumstance; but where the Scriptures provide no specific direction, and afford no clear example, *we are left to our liberty, and are not to receive the dictation of men.* Let the spirit of this remark be infused into the minds of Religionists, and govern their regulations, and there will be an end of intolerance. In the present state, uniformity of opinion is impracticable; and there is just the same probability that Acts of Parliament, or Royal Proclamations, will bring men to unity of sentiment, as there is of their authority controlling the fury of the winds, or allaying a tempest. A well known circumstance may be worth repeating in this place.

Charles the Vth, finding himself unable to make any two of the clocks and watches, with which he amused himself in his retirement, go exactly alike, after repeated trials, reflected, it is said, with surprise and regret, on his own folly, in having bestowed so much time and labour on the more vain attempt of bringing mankind to a precise uniformity of sentiment in religion.

We present our readers with some specimens of the examinations of the Puritans before the bishops, as detailed by Mr. Brook.

‘ William Axton was a truly pious man, a steady nonconformist, and a learned divine. He was some years rector of Moreton Corbet, in Shropshire; where Sir Robert Corbet, who was his great and worthy friend, protected him some time from the severities of the prelates. Though under the wing of so excellent a patron, he found protection only for a season, and was brought into trouble for nonconformity. About the year 1570, he was cited before Dr. Bentham, bishop of Lichfield and Coventry, when he underwent several examinations for refusing the *apparel*, the *cross* in baptism, and *kneeling* at the sacrament. The bishop thus addressed him, in the presence of the court

Bishop. Though we allow you, Mr. Axton, to assign your reasons, you shall not be unanswered. Therefore set forth your reasons, and we will consider them.

‘ *Axton.* If there be any odds in the disputation, it is on your side. For you are many, and I am but one, and have no equal judge or moderator; but I am content to set down my reasons, and leave them to God and your own consciences. As the priesthood of Christ, or of Aaron, and even their very garments were most honourable; so the priesthood of antichrist, and even the very garments, as the cope and surplice, is most detestable.

‘ *B.* Then you will condemn as unlawful, whatsoever the papists used in their idolatrous service?

‘ *A.* Some things have been abused by idolaters, and yet are necessary and profitable in the service of God. Other things they have abused, which are neither necessary nor profitable. The former are to be retained and the latter to be refused. The surplice hath been used by the priests of antichrist, and hath no necessary nor profitable use in the service of God, any more than any other thing used in idolatrous worship; therefore the surplice ought not to be used.

‘ *B.* The surplice hath a *necessary* use.

‘ *A.* If it have, you sin in omitting it at any time. In this you condemn the reformed churches abroad, for excluding a thing so necessary.

‘ *B.* It is necessary, because the prince hath commanded it.

‘ *A.* Indeed, it is so necessarily commanded, that without the use of it, a minister must not preach, nor administer the sacraments, however great are his learning, his gifts, and his godliness. This is a most wicked necessity.

‘ *B.* But it is comely in the church of God.

‘ *A.* What comeliness is it for the minister of Christ to wear the rags of antichrist? If this be comely, then the velvet and golden copes, for the same reason, are more comely. But this is not the comeliness of the Gospel.

‘ *B.* You are not a judge whether the surplice be comely.

‘ *A.* The Apostle saith to all Christians,—“Try the spirits, whether they be of God.” Is it then unlawful for a Christian, and a minister of Christ, to judge of a ceremony of man’s invention? The reformed churches have judged the surplice to be uncomely for the ministers of Christ. Luther, Calvin, Beza, Peter Martyr, and many others, have disallowed the use of it. And most learned men now in England, who use the surplice, wish, with all their hearts, it were taken away. Yea, I think this is your opinion also. Bishop Ridley said, “it was more fit for a player on the stage, than for a minister of God in his church.” I cannot consent to wear the surplice; it is against my conscience.

‘ Though the bishop, who was a better man than some of his episcopal brethren acknowledged Axton to be a divine of good learning, a strong memory, and well qualified for the pulpit, he was deprived of his living, and driven to seek his bread in a foreign land. “I am sure,” says the learned Dr. Stillingfleet, “it is contrary to the primitive practice, and the moderation then used, to suspend or deprive

“men of their ministerial functions, for not consenting to habits, gestures, and the like.” Vol. i. p. 151. Art. Axton.

The examinations were seldom conducted with so much sobriety as appears in the above case, from which we have extracted only a small portion. We give another specimen, in which our readers will remark the insolence and rigour of the interrogations, and the smartness or pertness of the answers.

‘ Francis Merbury was minister at Northampton, and brought into many troubles for nonconformity, being several times cast into prison. November 5, 1578, he was convened before the high commission; when he underwent the following examination before Bishop Aylmer, Sir Owen Hopton, Dr. Lewis, Mr. Recorder, and Archdeacon Mullins, in the consistory of St. Paul’s, London.

‘ *Bishop.* Merbury, where have you been since your last enlargement?

‘ *Merbury.* At Northampton.

‘ *B.* You were especially forbidden to go to that place, for there you did all the harm.

‘ *M.* I was not, neither in justice may be, inhibited from that place. Neither have I done harm there, but good.

‘ *B.* Well, Sir, what have you to say against my Lord of Peterborough, or me?

‘ *M.* Nothing; but God save you both.

‘ *B.* Nothing! why you were wont to bark much of dumb dogs. Are you now weary of it?

‘ *M.* I came not to accuse, but to defend. Yet, because you urge me for advantage, I say, that the Bishops of London and Peterborough, and all the Bishops in England, are guilty of the death of as many souls, as have perished by the ignorance of the ministers of their making, whom they *knew* to be unable.

‘ *B.* Whom such have I made?

‘ *M.* I accuse you not particularly, because I know not your state. If you have, you must bear the condemnation.

‘ *B.* Thy proposition is false. If it were in Cambridge it would be hissed out of the schools.

‘ *M.* Then you had need hire hissers.

‘ *B.* If I, finding one well qualified with learning, admit him, and he afterwards play the truant, and become ignorant, and by his ignorance slay souls, am I guilty of their death?

‘ *M.* This is another question. I distinguish and speak of them which never were able.

‘ *B.* Distinguish! Thou knowest not a distinction. What is a distinction?

‘ *M.* It is the severing of things which appear to be the same.

‘ *B.* Nay, that is *differentia*.

‘ *M.* Different, *quæ non sunt ambigua*; but we distinguish those things only which are ambiguous: as, you differ not from the Bishop of London; but I may distinguish between you and the Bishop of

London, because you were a man though you were without a bishopric.

‘*B.* Here is a tale of a tub. How many predicaments are there ?

‘*M.* I answer you according to your question, if I say there are enow of seven. Why do you ask me questions so impertinent ?

‘*B.* How many predicables be there ? Where didst thou learn logic ?

‘*M.* The last time you spoke of good behaviour ; but this is something else. I am no logician.

‘*B.* Thou speakest of making ministers. The Bishop of Peterborough was never more overseen in his life, than when he admitted thee to be a preacher in Northampton.

‘*M.* Like enough so, in some sense. I pray God those scales may fall from his eyes.

‘*B.* Thou art a very ass ; thou art mad ; thou art courageous ; nay, thou art impudent. By my troth, I think he is mad : he careth for nobody

‘*M.* Sir. I take exception against swearing judges. I praise God I am not mad, but sorry to see you so much out of temper.

‘*B.* Thou takest upon thee to be a preacher, but there is nothing in thee. Thou art a *very a s*, an *idiot*, and a *fool*.

‘*M.* I humbly beseech you, Sir, have patience, and give this people a better example. Through the Lord, I am what I am. I submit the trial of my sufficiency to the judgment of the learned. But this wandering speech is not logical

‘*B.* This fellow would have a preacher in every parish church !

‘*M.* So would St. Paul.

‘*B.* Where wouldst thou have them ?

‘*M.* In Cambridge, in Oxford, in the Inns of Court, yea, and some in prison, if more were wanted. We doing our part, the Lord would do his.

‘*B.* I thought where thou wouldst be. But where is the living for them ?

‘*M.* A man might cut a large thong out of your hide, and that of the other prelates, and it would never be missed.

‘*B.* Go thou on to contrive. Thou shalt orderly dispose of our livings.

‘*M.* That is more than you can do yourselves.

‘*B.* Thou art an overthwart, proud, puritan knave. Have him to the Marshalsea.

‘*M.* I must go where it pleaseth God. But remember God's judgments. You do me open wrong. I pray God forgive you.’—
Vol. I. p. 223. Art. Merbury.

The Bishops should have settled some points among themselves before they proceeded in their examinations, since they discover a difference of sentiment on the same subject.

‘We read,’ says Nixson to Bishop Grindal, I Kings, 12. that the King should teach only the word of God !’

‘*Bishop.* What ! should the King teach the word of God ? Lie not.’
Vol. I. p. 137.

"I do not admit the queen," says Axton, "to be a church governor."

'*Bishop Bentham.* Yes, but she is, and hath full power and authority all manner of ways. Indeed she doth not administer the sacraments and preach, but leaveth those things to us; but if she were a man, as she is a woman, why might she not preach the word, as well as ourselves?' Vol. I. p. 163.

In his examination of Cawdrey, Aylmer makes a comparison, and employs a species of reasoning to enforce the use of the surplice, which, how goodly soever they might appear in the eyes of a bishop, do not seem adapted to produce any effect on the minds of those who were determined to stand fast in the liberty with which Christ had made them free; and who sought to approve themselves, not the servants of men, but the servants of Christ.

'*Bishop.* Suppose you were able to keep four or six servants in livery, and one or two of them should refuse to wear your livery, would you take it all in good part? Are not we the queen's servants? And is not the surplice the livery which she hath appointed to be worn? And do you think she will be content if we refuse to wear it? Besides, the long prayer which you use before your sermons, is nothing but *bibble babble bibble babble.*' Vol. I. p. 433.

Surely this does not savour very highly of Apostolical magnanimity!

If Aylmer and his episcopal brethren professed themselves to be 'the queen's servants,' and clothed themselves in the livery which she 'appointed to be worn,' she gave them to understand that she was their mistress, and made them sensible of her authority, as the following letter testifies. It was written to the Bishop of Ely, who had offended her by his hesitation in fulfilling her pleasure, relative to the disposal of some land belonging to that see.

Proud Prelate,

I understand you are backward in complying with our agreement; but I would have you know that I, who made you what you are, can unmake you; and if you do not forthwith fulfil your engagement, by God, I will immediately unfrock you.

Yours; as you demean yourself,

ELIZABETH.

Since we find these ecclesiastics so strict in their examinations of a part of the ministers; so tenacious of the surplice, and the cross in baptism, and kneeling at the sacrament; and so severe in punishing nonconformity to these rites and ceremonies; it is very natural to inquire into their conduct in relation to objects of real importance. Were *they* valiant for the truth, zealous in teaching the people, vigilant, strict in marking the ignorant, the idle, and the profligate of the clergy, and severe in punishing

them? It is very natural, we say, to inquire into the conduct of the bishops, as directed to what is of real importance to the interests of religion, and the good of mankind, who owe small obligation to rites and ceremonies for their prosperity. And whether the result of such an inquiry will not support the assertion, that the clergy of an establishment are much more alarmed at the omission of a rite, than at the violation of a moral precept; at the neglect of a ceremony, than at the want of devotion; at the preaching of a puritan, or a methodist, than at the ignorance, and worldliness, and wickedness, of hundreds of their own body; are questions which we leave to the sober judgement of the readers of ecclesiastical history, and to impartial Christian observers.

In the year 1572, a pamphlet was published in defence of the famous *Admonition* to Parliament, intitled, *An Exhortation to the Bishops*; in which their Lordships were reminded, 'how hard it was to punish the favourers and abettors of the admonition, because they did but disclose the disorders of the Church of England, and only required a reformation of the same, according to the rule of God's word. Whereas many lewd and light books and ballads flew abroad, printed not only without reprehension, but *cum privilegio*.' To which Whitgift, who answered the book, replies, 'It was a fault to suffer lewd books and ballads, touching *manners*, but it was a greater fault to suffer books and libels, disturbing the peace of the Church, and defacing true religion. Which,' the author of the Confessional remarks, 'was to say, 1. That lewd books and ballads, printed with privilege, neither disturbed the peace of the Church, nor defaced true religion. 2. That provided the Church might quietly enjoy and practise her forms, rites, and ceremonies, titles, and emoluments, it was the less material what were the *manners* of her members. 3. That *true religion* consisted in those forms, rites, ceremonies, titles, and powers, which the Puritans were for defacing.'*

At the time that these spiritual lords were hunting the Puritans as partridges on the mountains, fining, imprisoning, expatriating, and ruining, virtuous men who laboured with all earnestness for the instruction of the people, the nation was in the most deplorable state. 'Many of the people,' says Bishop Sandys, 'especially in the northern parts, perished for want of saving food, many there are that hear not a sermon in seven years, I might safely say, in seventeen. Their blood will be required at somebody's hands.' In 1578, the inhabitants of Cornwall presented a petition to Parliament, in which they say, 'We are above the number of fourscore and ten thousand souls, which, for want of the word of God, are in extreme misery, and ready to perish, and this for want,

* The Confessional. Second Edition. Pp. 369. 370.

‘neither of maintenance nor place, for besides the impropriations in our shire, we allow yearly above nine thousand two hundred pounds, and have about one hundred and sixty churches, the greatest part of which are supplied by men who are guilty of the grossest sins. We have many non-residents who preach but once a quarter, &c.’ How many of the clergy, we should like to know, were in those times called to an account, and punished for their dereliction of duty, and for immoral conduct? Thousands were punished for Nonconformity:—how many hundreds—how many tens, were punished for vice?

‘Come to Church,’ said one of the High Commissioners to Smyth, ‘and obey the queen’s laws, and be a *dissembler*, a *hypocrite*, or a *devil*, if thou wilt.’ Vol. II. p. 195.

The complaint of Humphreys to Secretary Cecil, is not less just than it is forcible and affecting.

‘The gospel requireth Christ to be openly preached, professed, and glorified; but, alas! a man qualified with inward gifts, for want of outward shews in matters of ceremony, is punished: and a man only outwardly conformable, and inwardly unfurnished, is exalted. The preacher for his labour, is beaten; the unpreaching prelate offending, goes free. The learned man without his cap is afflicted: the man with his cap is not touched. Is not this a direct breach of God’s laws? Is not this the way of the Pharisees? Is not this to wash the outside of the cup, and leave the inside uncleansed? Is not this to prefer mint and annis, to faith and judgement and mercy? Is not this preferring man’s traditions before the ordinance of God?’ Vol. I. 370.

What clamorous voices do we sometimes hear, raising and repeating the cry of ‘The Church is in danger!’ What is it that endangers the Church? Is it the ignorance of the people? No. We never heard of the dangers of the Church when the education of the lower orders was generally neglected, and when knowledge was rare among the common people. They may be as ignorant as the natives of Patagonia, without endangering the Church. Is it vice? No. Profaneness and vice may stalk through the land, and be the inmates of the peasant and of the noble, without endangering the Church. In times of great degeneracy, a few of her best children may sigh for the abominations done in the land; but the cry of ‘the Church is in danger,’ never resounds through the country because men are wicked. When we hear this cry echoed and re-echoed through the land, we may very confidently assure ourselves that something is going on in the world in favour of the general good; that liberty is advancing; that knowledge is increasing;

that Puritans are asserting the rights of conscience; or that Methodists, by their preaching, are changing the wilderness into a fruitful field, and are making the desert to rejoice and blossom as the rose. To concede the scruples of men of good and tender conscience, would be to endanger the Church:—but to persecute and destroy them, was not in the least perilous to the Church! The Church was endangered by the writings and preaching of the Nonconformists:—but she was quiet and secure amid all the profligacy and vice which attended the Restoration! When the benefits of education began to be diffused through the community by benevolent individuals, and when ‘Bibles only’ were put into general circulation, ‘The Church was in danger:’—but there was nothing alarming to her in all the ignorance, and vice, and misery, which had surrounded her for centuries! Whatever might have excited the fears of the first ministers of the Church, they were never alarmed by the attempts of others to instruct mankind, though the motives which stimulated their exertions might be of the worst order. “Some
 “preach Christ of contention, not sincerely, supposing to add
 “affliction to my bonds—whether in pretence or in truth, Christ
 “is preached; and I therein do rejoice, yea, and will rejoice.”
 PAUL.

In perusing these volumes, the reader will find frequent occasion to pause, and to reflect on the mischiefs which have resulted from the union of religion with civil government; things perfectly distinct from each other. Had the Parkers, the Whitgifts, the Aylmers, the Bancrofts, and the Lauds, whose severities are here detailed, been the ministers of a religious community which stood in no relation to the powers of the world, how great soever the religious differences between them might have been, they could not have armed themselves with those weapons by which they wounded the consciences, and destroyed the persons of m. n.

As the wish that these and other ecclesiastics had been destitute of power, will, in spite of prejudice and of system, arise in the mind of the humane reader, it may be worth inquiring, in this place, whether there be any necessary connexion between the civil constitution of a state, and religion; whether religious opinions and practice come under the cognizance of the civil magistrate, and are to be received on his authority. This is a question of great interest, and of real moment, in forming our judgement of the Puritans, and other Dissentients from national establishments; for if it be admitted that religion has a necessary connexion with civil authority, and if it belongs to civil magistrates to provide religious instruction for the governed, then it will be impossible to justify the Puritans;

their entertaining and avowing opinions opposed to the will of the civil magistrate, was presumptuous and criminal. If it belongs of right to the magistrate, to provide for my instruction in religion, I can have no right to provide it for myself. The one right is clearly at variance with the other, and destroys it. If it be the duty of the civil governors of a state to provide religious instruction for the people; to dictate to them what they *shall believe*; it must, of course, belong to them also to determine what they *shall not believe*. The governor of each particular state is thus constituted the sole judge of truth and error; and the understanding and the consciences of men, in this case, are allowed no other operation than simply to adopt the opinions of the magistrate.

If we look at the practical state of the assumption, what absurdities shall we have to contemplate! If it be the right of the civil governor of one state, to provide for the religious instruction of its subjects, it is equally the right of every governor to provide religious instruction for his subjects. If this be questioned, let the opponent shew why this right belongs to the governor of Spain, but not to the governor of England; to the head of a particular state in the fourteenth century, but not to the head of the same state in the nineteenth century. Till the reasons and exceptions are given, all sophistry apart, we must take the assumption as we have stated it; and hence it follows, that the man who is prohibited from believing in the doctrines of the Romish Church in England, is enjoined to receive them in Spain; and the same authority which compels him to be a Presbyterian in the North, compels him to be an Episcopalian in the South. To believe in Christianity is right in one country, and wrong in another. On this ground, Mary had the same right to appoint Popery to be the religion of her subjects, that Elizabeth had to prescribe Protestantism; and if it was right for Elizabeth to imprison Puritans, and to hang Brownists, it was equally right for Mary to burn heretics. Under the latter princess, the Reformers should have been Catholics, and under the former, the Catholics ought to have conformed to Protestantism as professed in the Church of England. According to this system, the intrinsic character of truth is lost; opinions are to be received, not on conviction of their truth, but from dictation; and the plastic hand of a bigoted, or a sensual prince, of a Charles the Ninth in France, or a Charles the Second in England, is to mould and fashion the minds of thousands and of millions of men to the pattern which he pleases! Why then are thought and reflection given to mankind? Why are they told of their responsibility to God? Why does natural religion furnish them with proofs of a Deity, the disorders of the

ded with its ten thousand worlds, the *immediate* object of our perception is an *idea* in our own minds—an *idea* of the starry heavens. This the philosophers seldom endeavoured to prove; but they looked upon it as being so obvious, that they took it for granted. When they did attempt to prove it, their argument was of the following kind. The mind must be present to what it sees, hears, &c. and it cannot be supposed that it goes out of the body to every thing it sees and hears. It follows, therefore, that ideas, or images of every thing it perceives, must be presented to it, in what Mr. Locke calls its 'chamber of presence,' in the brain, or in the sensorium. This reasoning, unfortunately, was never canvassed, and no one thought of doubting the justness of the conclusion. Dr. Reid, alarmed at the deductions which he found drawn, by Berkeley and Hume, according to the strictest logic, from these premises, began at length to question the fashionable doctrine; and he proved, in such a manner, we think, as to set the matter for ever at rest among reasonable people, that the theory of ideas, as adopted to explain the phenomena of perception, wanted both the requisites of Newton's first *regula philosophandi*: it was not a *vera causa*,—for nobody could prove the existence of these ideas in the brain, or in the sensorium;—on the contrary, all physical experience was against their existence: nor was it a cause *quæ phænomenis explicandis sufficeret*; for, admit ideas, and perception is as difficult to be accounted for as before. It is as easy to conceive how the mind perceives external things, as how it perceives their images in the brain.

The theory of ideas* being thus discarded, as a mere hypothesis, unfounded on fact, and serving no purpose, Dr. Reid did not proceed to invent a new hypothesis, and thence deduce his metaphysical doctrines: he went to work more philosophically. He examined attentively the phenomena of mind, and made fact the basis of his opinions.

Of these we are now to give as brief an account as we are able.

'In the gradual progress of man, from infancy to maturity,' remarks Dr. R. 'there is a certain order in which his faculties are unfolded, and this seems to be the best order we can follow in treating of them.'

'The external senses appear first.' Sensation, therefore, is the first faculty to be considered.

The senses of a new born infant, it is probable, are weak and

* It is hardly necessary to mention, that we are speaking of philosophical *ideas*. In common language *idea* means nothing but notion or thought, and, in that sense, no one can doubt of the existence of ideas.

the Parliament is an essential part of the government; but does any man commit his religious interests into the hands of a representative? 'Every man's soul and conscience must be in his own keeping; and cannot be represented in a council any more than at the day of judgement.' What are we to understand by our Lord's direction,—“Render to Cæsar the things which are Cæsar's; and to God the things which are God's?” What are the things which belong to God, if the sole dominion over conscience be not the primary article in the enumeration? Christianity is not a private revelation to governors, with which they are intrusted for the use of their subjects, to measure it out as they may think necessary, and to regulate its institutions as they please; but it is imparted to all men; it creates in all personal responsibility to God; and excludes all interference and restraint on the part of man. To affirm that the Christian religion needs the support of civil power for its preservation and advancement, is to libel it. Its propagation and progress, in the early and best periods of its history, were completely independent on civil governors. If its Author had intended that they should be its conservators, he would have committed it into their hands. What a picture of misery does the fourth century exhibit, when civil power was first associated with the profession of Christianity! Tumult and violence prevailed; the Nicene faith was established by one emperor, and Arianism by another; and war without religion, justice, or humanity, was carried on between brothers, the heads of the respective parties. The established religion of the East was orthodox under Constantine, and heterodox under Constantius. Under Valentinian, the Arians were destroyed in the West; and under Valens, the Nicenian believers were persecuted in the East. Each of these princes acted on the assumption that it is the duty of Christian governors to provide religious instruction for the people; and what could they be expected to provide but their own opinions, which each of them respectively considered as the true doctrine?

If the assumption which we oppose be admitted, that the duty of civil governors extends to religion, it would be impossible, on principles of justice, to change the religious opinions and practice of a nation, where the prince withheld his sanction from the new tenets; and the authors of every reformation were criminal in their attempts to introduce sentiments different from the established sentiments. If, on religious concerns, it be not right for every man, without the interference of civil governors, to think for himself, to declare his opinions without reserve, and to propagate them

‘ I apprehend it to be only such an imperfect imitation as may deceive those who are inattentive, or under a panic.’

That the ventriloquist may perform his promised deception, two things are to be done; the voice must be made to sound as coming *from a certain distance*, and *in a certain direction*. The first of these we hold to be practicable, and, in fact, often accomplished. A sound, emitted at a distance, is indeed altered by the time that it reaches the ear; but it is still a sound as imitable, for aught that we can see, as any other. The painter, on a canvas removed only a few feet from us, can throw his objects apparently to a very considerable distance, by a proper diminution of their dimensions and degradation of the colouring, and may even deceive an unpractised eye, as a child's at a panorama. Let any one observe as diligently the effects produced by distance upon sounds, and, if he be possessed of a good ear, and of flexible and obedient organs of voice, we have no doubt that he may aspire with success to this part of a ventriloquist's praise. As to the other thing we mentioned, we confess that it does not appear to us equally within human powers. If our perception of the direction in which any sound comes to the ear, depends upon any thing with which we are acquainted, it is upon the direction in which the pulses of the air strike upon the ear; and this is obviously out of the power of imitation.

As far as we have had opportunities of observing, facts correspond to all this. We have heard a voice from a distance, from an adjoining room, from under a wine-glass, imitated with a skill that might produce the most perfect deception; and, on the pretended opening of the door, or lifting-up of the wine-glass, the feeble and muffled voice issued out in the common, free, and natural manner. But, whenever the direction was to be ascertained, we have found the ventriloquist fail; and, on shutting our eyes, and abstracting ourselves as much as possible from the scene before us, we have never been able to distinguish between the voices that came from above, and those that came from below; those from the right hand, and those from the left; we could only perceive that the sound was as at a distance.

If it should be asked how it comes about that the auditor is deceived, it must be observed that we cannot always very accurately distinguish the direction of every day sounds. The rumbling of a cart in the street is not unfrequently mistaken for thunder in the air; and in a room to which we are unaccustomed, we cannot always discover on which side the street lies, from the sounds that rise from it. No wonder, therefore, if a person who is to have his ear deceived, finding it deceived in one instance, should fancy it deceived also in another, especially when the ventriloquist aids that fancy by turning his head up or down.

We are convinced of some truth, of which we wish to convince another. Instead, therefore, of beginning at one point, then suddenly hastening to another that appears more evident, presenting the argument at random in different directions, till it eventually make the desired impression upon the mind of our hearer; instead of all this, would it not be simpler and more natural 'to render the arguments, which we employ for the conviction of others, an exact transcript of those trains of inquiry and reasoning, which originally led us to form our opinions?'

And who shall be found capable of this, but he that has been accustomed to attend to the operations of his own mind, and the trains of his own thoughts?

We have so much matter before us, that we can only mention these things. And we must just observe, by the way, in how many instances discoveries, made in the most abstruse and, apparently, the most useless sciences, have issued in practical benefits, of which the discoverer had not the most distant thought. The ancient geometers, for instance, traced the properties of the conic sections, the relations of their lines and angles, purely out of curiosity; and how much would they have been astonished could they have foreseen, that from these properties and relations, Newton was to explain the motions of the celestial bodies! Surely, then, on a subject where good, the most important good, is obviously in view, we may be excused for entering into speculations which, to a man who delights in mere matter-of-fact, may appear egregiously trifling and absurd.

We shall give one instance in which metaphysics have been applied to a practical purpose. The metaphysician points out the association of ideas in the human mind; that one thought, or recollection, is perpetually introducing another, with which it was, in some way or other, formerly connected. Thus, he remarks, the sight of any known object recalls to the mind its name; the sight of a known hand-writing, the writer; a known voice, the speaker; any other known sound, its cause. On this principle are founded all the systems of artificial memory, which have been published, or which men of letters or of business, have formed for their own private assistance.

We do not intend, at present, to confine ourselves to the volume, the name of which stands at the head of this article; but to look back to Mr. Stewart's former volume, and from that, and from the writings of Dr. Reid, to give our readers a slight view of what is called the common-sense philosophy.

Before the time of Dr. Reid, it was the received opinion among philosophers, that we perceive nothing *immediately*; but that ~~when we~~ we see any thing, for instance, the midnight heaven stud-

* Stewart, Vol. I. p. 125.

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wards, to the right hand or to the left; or by placing a doll at a distance, whose lips move as if carrying on a dialogue.

But to return from ventriloquism to metaphysics. Perception of objects, according to the sense we have put upon the expression, implies memory. Without memory we should, indeed, have the sensations arising from colour and plane figure, but should not receive them as the signs of something signified, or recognise them as produced by an external object.

Indeed, without memory, of what use would perception be to us? Without memory we could have no acquaintance with others, or with ourselves; no knowledge of our own identity. We should know neither the use nor the danger of any thing; could learn nothing of language; could understand nothing of reasoning; could have no idea of motion or duration; perhaps, no perception of any extended object;* in short, we should be always conscious of some one sensation, and that would be all.

Memory then, it should seem, would be the next of the faculties of the mind to come under our consideration. There is, however, another faculty, without which there could be no memory; and that is attention. Mr. Stewart, therefore, has very properly considered attention immediately after perception;

* Such, at least, is the opinion of Mr. Stewart. He makes good, we think, his doctrine, 'that we cannot attend, at one and the same instant, to objects that we can attend to separately;' and then 'the doctrine leads to some curious conclusions with respect to vision. Suppose the eye to be fixed in a particular position, and the picture of an object to be painted on the retina. Does the mind perceive the complete figure of the object at once, or is this perception the result of the various perceptions we have of the different points in the outline? With respect to this question, the principles already stated lead me to conclude, that the mind does at one and the same time perceive every point in the outline of the object, (provided the whole of it be painted on the retina at the same instant,) for perception, like consciousness, is an involuntary operation. As no two points, however, of the outline are in the same direction, every point, by itself, constitutes just as distinct an object of attention to the mind, as if it were separated by an interval of empty space from all the rest. If the doctrine therefore formerly stated be just, it is impossible for the mind to attend to more than one of these points at once; and as the perception of the figure of the object, implies a knowledge of the relative situation of the different points with respect to each other, we must conclude, that the perception of figure by the eye, is the result of a number of different acts of attention. These acts of attention, however, are performed with such rapidity, that the effect, with respect to us, is the same as if the perception were instantaneous.'—Stewart, Vol. I. pp. 130, 1. 8vo. edition.

and it forms, we think, the most original chapter of his work.

There is a certain state of mind, known almost to every one, in which external objects produce no lasting effect upon us. They are either not perceived, or perceived and not remembered. We may be engaged for an hour or two in earnest conversation with a friend, without being able to say what were the colours of the clothes he had on. We may sit a whole afternoon in interesting company without knowing, when we leave the room, how many windows there were in it; or, (to use Mr. S.'s illustration), 'a clock may strike in the same room with us, without our being able next moment to recollect whether we heard it or not.'

'In these,' he continues, 'and similar cases, I believe, it is commonly taken for granted, that we really do not perceive the external object. From some analogous facts, however, I am inclined to suspect that this opinion is not well-founded. A person who falls asleep at church, and is suddenly awaked, is unable to recollect the last words spoken by the preacher; or even to recollect that he was speaking at all. And yet, that sleep does not suspend entirely the powers of perception, may be inferred from this, that if the preacher were to make a sudden pause in his discourse, every person in the congregation who was asleep, would instantly awake. In this case, therefore, it appears, that a person may be conscious of a perception, without being able afterwards to recollect it.' Vol. I. p. 103.

We shall mention one or two 'analogous facts,' which seem to confirm the professor's opinion. The first is, that which is commonly called absence of mind. An absent man shall mend a pen, and, having cut it to the stump, throw his pen-knife into the fire, and put the stump into his pocket; on having his health drank, he shall reply 'good night;' and, on being asked for a knife and fork, shall reach the snuffer-dish over the table. In such instances, (and almost every one can add to them from his own observation,) it is obvious that the absent man does see what is before him, and does hear what is addressed to him, for some effect is produced. Why then is not the right effect produced? Because the mind does not pay attention to the reports of the senses; engaged with more interesting objects, it does not properly *turn itself* to these, does not choose to take them into consideration, to retain 'them a certain space of time, and contemplate them exclusively of every thing else.'*

That the mind does really perceive these objects, and does not choose to attend to them, may be inferred likewise from this,—that an object in any way interesting or singular, is not

passed over with the same inattention as an uninteresting or common one. The same person, who, sitting in a lonely room at midnight, and immersed in reverie, should not *hear*, (to speak with the vulgar,) the watchman bawling the hour in the street, would yet be sensible of a low, suspicious whisper at his window. A literary man, who, perhaps, never observed in his life the paper-hangings of any room he has been in, would have his attention caught at once, if the pattern were composed of mathematical diagrams.

Another question on the subject of attention, which Mr. S. considers, is this: whether any actions, by habit, become at length involuntary and automatic? whether, for example, in walking, the feet, once set in motion by our will, continue to move regularly forward of themselves, till stopped by our will? or whether every step requires some attention and a separate volition? Metaphysicians of great name, and among others Dr. Reid, have imagined such actions to be involuntary and mechanical. Mr. Stewart, a true philosopher, who never places names in the room of arguments, maintains the contrary. The *onus probandi* rests with the former, who introduce, as Mr. Stewart observes, ‘A doctrine which, if it is at all intelligible, must be understood as implying the existence of some law of our constitution, which has been hitherto unobserved by philosophers, and to which it will be difficult to find any thing analogous in our constitution:’ while Mr. S.’s doctrine involves none but ‘the known and acknowledged laws of the human mind.’*

‘The only plausible objection which, I think, can be offered to the principles I have endeavoured to establish on this subject, is founded on the astonishing, and almost incredible rapidity, they necessarily suppose in our intellectual operations.—When a person, for example, reads aloud; there must, according to this doctrine, be a separate volition preceding the articulation of every letter; and it has been found, by actual trial, that it is possible to pronounce about two thousand letters in a minute. Is it reasonable to suppose, that the mind is capable of so many different acts in an interval of time so very inconsiderable?’ Vol. I. p. 115.

To this objection Mr. S. replies, by bringing forward instances of intellectual operations, confessedly not mechanical, which yet are carried on with the same rapidity as those that are supposed to be so. How soon do we judge, (whether accurately or not, no matter for our present purpose,) of the distance of an object from the eye! So soon, indeed, that such

distance is generally regarded as ascertained immediately by the sight; and yet nothing is more certain than that, before it can be known, an intellectual process must be gone through, involving more than one faculty of the mind. The equilibrist furnishes Mr. S. with another example: but, perhaps, a plainer is a more common one. How rapidly can a person talk—we do not mean recite from memory, for to instance that, might, perhaps, be begging the question, but clothe his thoughts, as they arise, in intelligible and appropriate words: and who will say that this is mechanical?

What appears to us to be a considerable confirmation of Mr. Stewart's doctrine he has himself overlooked. It is this. If, while any one is engaged in these operations supposedly mechanical, the attention is forcibly and exclusively called off to something else, the *mechanical* operation is suspended. A person, playing a perfectly familiar tune upon the harpsichord, would involuntarily stop, on hearing a piece of news that absorbed his whole soul. And what is the reason that any one, under violent agitation of mind, or in what is vulgarly called a flurry, performs ill the thing with which he is best and most intimately acquainted, unless it be that the attention, necessary for performing it, is divided with something else?

And, after all, why should the operations of the mind be supposed slower than those of the body? It is certain that there must be distinct motions of the muscles for the articulation of every one of the two thousand letters thus pronounced in a minute; and what is there, then, so staggering in the supposition that there must also be a separate volition of the mind?

Another question which Mr. S. considers, on the subject of attention, is, 'Whether we have the power of attending to more than one thing at one and the same instant; or, in other words, whether we can attend at one and the same instant, to objects which we can attend to separately?' Vol. I. p. 128.

Although there are some cases which incline very obstinately to the affirmative of this question, especially those of jugglers and equilibrists, we certainly feel disposed to decide with Mr. S. in the negative. We do not, however, think the subject of sufficient importance, to detain our readers any longer on this chapter.

The associating of ideas, and memory, are two faculties as closely united as sensation and perception. While we are awake, we are perpetually furnished with sensations by our senses, and with ideas by the associating principle. Some of these sensations induce no notion of an external object; and some of these ideas, no notion of any event or fact whence they were derived.

‘ The operations of memory relate either to things and their relations, or to events. In the former case, thoughts which have been previously in the mind, may recur to us, without suggesting the idea of the past, or of any modification of time whatever ; as when I repeat over a poem which I have got by heart, or when I think of the features of an absent friend. In these and similar cases, it is obvious, that the operations of this faculty do not necessarily involve the idea of the past.’
Vol. I. p. 404.

Others again of our sensations, refer us immediately to an external object, in whose present existence we are compelled to believe ; and others of our ideas, to events which we are compelled to believe formerly took place.

‘ The case is different with respect to the memory of events. When I think of these, I not only recal to the mind the former objects of its thoughts, but I refer the event to a particular point of time ; so that, of every such act of memory, the idea of the past is a necessary concomitant.’ Vol. I. p. 405.

Those of our senses by which we *perceive* distant objects, learn, in process of time, to estimate the distances of different external objects which they perceive, and thence even greater distances than they can in reality reach ; and the mind, in like manner, learns to compute the distances of past events, and, at length, distances greater than the memory extends to : in the one case, we come at last to the notion and belief of an infinite distance ; in the other, of an infinite duration.

In the analysis, then, of what is commonly called memory, it would appear, that it is chiefly made up of the associating principle ; and that to memory, strictly so called, belongs nothing but the recognition of ideas introduced by this principle into the mind. If any one should object, that, according to this account of the matter, memory is a vastly uncertain thing, depending upon a principle over which we have no power, no command, we can only say that the operation of this principle is not the less certain, because not subject to our will : that, for instance, on the appearance of light in the morning when we wake, we inquire the hour ; that upon finding it to be a certain hour, we get up, dress ourselves, and proceed to business, all in the proper course, merely because the ideas follow one another in our mind in a regularly associated train. Of the principle itself we pretend to give no account, any more than of gravitation. Masses of matter do attract one another ; nobody doubts the fact because he does not know its cause : and, in the same manner, nobody can doubt that ideas, which have by any means, been associated in the mind, do still present themselves to it toge-

ther, because he cannot explain or conceive the mutual attraction of thoughts.

There is nothing of which it is more common to hear people complain than of a *bad memory*; perhaps, according to what we have just stated, it would be more accurate to say, a *weak principle of association*. But, what term soever we may choose to employ, the fact is certain,—people complain that they cannot remember. The complaint is, we think, always unjust; for this plain reason, that they do actually remember a multitude of things, compared with which the number that they complain of forgetting, is as nothing. Let it only be considered what a variety of words every one has in readiness to express his meaning; of how many things he recollects the names, the qualities, the uses; of how many persons he recognises the faces, the voices, the hand-writing; and we surely cannot imagine any one to be naturally deficient in memory. Or let us consider in how many ways the memory must serve us; how many things there are to be remembered, before we can write the most common sentence. We must remember the sentiment which we wish to express, the words that will express it, the arrangement of those words according to the rules of universal grammar, and according to the idiom of the language in which we write; the manner of spelling each word, the formation of the letters of which it is composed, and probably many other things which at present escape us. The acts of memory, unconscious indeed and without effort, in the composition of a moderate sentence, cannot be fewer than a thousand. And, after considering this, who shall accuse nature of having given him a bad memory?

If the associating principle, then, be not naturally weak, to what are we to attribute the bad memories that we do actually meet with? To some natural deficiency, or to some fault in education? To the latter, we are inclined to think; and probably to a deficient cultivation of the attention. This supposition is strengthened by the fact, that the memory is seldom weak with respect to those things on which the attention is much employed. The man of letters lets slip the contents of his account-books; the man of business cannot retain poetry and science; the school-boy, who perhaps gets by heart fifty lines of Virgil every day of his life, would be puzzled if required to repeat the *substance* of a sermon or a chemical lecture. It is the grand secret of education, to fix the mind. To form a universal genius, the attention should be universally applied.

‘I have only to observe farther, with respect to attention, considered in the relation to which it stands to memory, that although it be a voluntary act, it requires experience to have it always under command. In the case of objects to which we

‘ have been taught to attend at an early period of life, or
‘ which are calculated to rouse the curiosity, or to affect any
‘ of our passions, the attention fixes itself upon them, as it were
‘ spontaneously, and without any effort on our part, of which
‘ we are conscious. How perfectly do we remember, and even
‘ retain, for a long course of years, the faces and the hand-
‘ writings of our acquaintances, although we never took any
‘ particular pains to fix them in the memory ! (On the other
‘ hand, if an object does not interest some principle of our na-
‘ ture, we may examine it again and again, with a wish to trea-
‘ sure up the knowledge of it in the mind, without our being
‘ able to command that degree of attention which may lead us
‘ to recognize it the next time we see it. A person, for example,
‘ who has not been accustomed to attend particularly to horses
‘ or to cattle, may study for a considerable time the appearance
‘ of a horse or of a bullock, without being able a few days af-
‘ terwards to pronounce on his identity ; while a horse-dealer
‘ or a grazier recollects many hundreds of that class of animals
‘ with which he is conversant, as perfectly as he does the faces
‘ of his acquaintances. In order to account for this, I would
‘ remark, that although attention be a voluntary act, and al-
‘ though we are always able, when we choose, to make a mo-
‘ mentary exertion of it ; yet, unless the object to which it is
‘ directed be really interesting, in some degree, to the curiosity,
‘ the train of our ideas goes on, and we immediately forget our
‘ purpose. When we are employed, therefore, in studying
‘ such an object, it is not an exclusive and steady attention
‘ that we give to it, but we are losing sight of it, and recurring
‘ to it every instant ; and the painful efforts of which we are
‘ conscious, are not (as we are apt to suppose them to be) ef-
‘ forts of uncommon attention, but unsuccessful attempts to keep
‘ the mind steady to its object, and to exclude the extraneous
‘ ideas, which are from time to time soliciting its notice.’ Vol.
I. p. 409.

Some memories soon acquire, but cannot long retain ; others, on the contrary, are long in acquiring, but retain faithfully. On what internal conformation of mind such differences depend, it is, perhaps, impossible to determine.

To the two properties of memory which we have mentioned, susceptibility, and retentiveness, Mr. Stewart adds a third, readiness. This, however, seems entirely to depend on what is commonly called *presence of mind*, a subject which has not, we think, received its due share of attention from metaphysicians.

A technical memory is nothing but *the connecting of our ideas by an artificial association, instead of the natural one*. We find by experience that it is easier, for instance, to

connect with the building of Rome the word *Rom put*,* than the date 753. But on this subject we have spoken so largely in another place, that we shall say nothing of it at present.

Ideas are continually passing through our minds in an associated train, not only while we are awake, but also in our sleep. In treating of this subject, Mr. Stewart has naturally been led to introduce a disquisition concerning dreaming, perhaps the most interesting part of the work.

His inquiry is, 'What is the state of the mind in sleep? or, in other words, what faculties then continue to operate, and what faculties are then suspended?' Vol. I. p. 327. And his theory is, 'That in sleep those operations of the mind are suspended, which depend on our volition.' 'According to this doctrine,' he remarks, 'the effect which is produced on our mental operations, is strikingly analogous to that which is produced on our bodily powers. From the observations which have been already made, it is manifest, that in sleep, the body is, in a very inconsiderable degree, if at all, subject to our command. The vital and involuntary motions, however, suffer no interruption, but go on as when we are awake, in consequence of the operation of some cause unknown to us. In like manner, it would appear, that those operations of the mind which depend on our volition are suspended; while certain other operations are, at least, occasionally, carried on. This analogy naturally suggests the idea, that all our mental operations, which are independent of our will, may continue during sleep; and that the phenomena of dreaming may, perhaps, be produced by these, diversified in their apparent effects, in consequence of the suspension of our voluntary powers.' Stewart. Vol. I. p. 333.

'The train of thought in the mind does not depend immediately on the will,' though, while we are awake, it is greatly affected by the will. This train, therefore, should proceed while we are asleep: and, that the Author's hypothesis may be fully made out, there are two things to be proved: 'First, that the succession of our thoughts in sleep, is regulated by the same general laws of association, to which it is subjected while we are awake; and, Secondly, That the circumstances which discriminate dreaming from our waking thoughts, are such as must necessarily arise from the suspension of the influence of the will.' p. 335.

In support of the first of these, the Author advances the following considerations.

* See Grey's *Memoria Technica*.

Our dreams are frequently suggested to us by bodily sensations: and with these, it is well known, from what we experience while awake, that particular ideas are frequently strongly associated. I have been told by a friend, that on one occasion, in consequence of an indisposition, to apply the title of hot water to his feet when he went to bed, he dreamed that he was making a journey to the top of Mount Vesuvius, and that he found the heat of the ground almost insupportable. Another person, having a blister applied to his back, dreamed that he was scalped by a party of Indians. Believe every one who is in the habit of dreaming, will recollect instances, in his own case, of a similar nature.

Our dreams are influenced by the prevailing temper of the mind.' p. 335.

After having made a narrow escape from any alarming dream, we are apt to awake, in the course of our sleep, with sudden startings; imagining that we are drowning, or on the brink of a precipice.' p. 336.

'Our dreams are influenced by our prevailing habits of association while awake.' p. 336.

There are probably few mathematicians, who have not dreamed of an interesting problem, and who have not even dreamed that they were prosecuting the investigation of it with success. They whose ambition leads them to the study of eloquence, are frequently conscious, during sleep, of a revival of their daily occupations; and sometimes feel themselves possessed of a fluency of speech, which they never experienced before.' p. 338.

The following paragraph is a proof, of how much beauty metaphysical reasoning is susceptible.

A farther proof that the succession of our thoughts in dreaming, is influenced by our prevailing habits of association; may be remarked, that the scenes and occurrences which most recently present themselves to the mind while we are asleep, are the scenes and occurrences of childhood and early youth. The facility of association is then much greater than in more advanced years; and although, during the day, the memory of the events thus associated, may be banished by the occupations and pursuits which press upon our senses, it retains a permanent hold of the mind than any of our subsequent acquisitions; and, like the knowledge which we possess of our mother tongue, is, as it were, interwoven and incorporated with all its most essential habits. Accordingly, in old age, whose thoughts are, in a great measure, disengaged from the world, the transactions of their middle age, which seemed so important, are often obliterated: while the

‘ mind dwells, as in a dream, on the sports and the companions of their infancy.’ p. 339.

‘ II. From these different observations, we are authorised to conclude, that the same laws of association which regulate the train of our thoughts while we are awake, continue to operate during sleep. I now proceed to consider, how far the circumstances which discriminate dreaming from our waking thoughts, correspond with those which might be expected to result from the suspension of the influence of the will.’

‘ 1. If the influence of the will be suspended during sleep, all our voluntary operations, such as recollection, reasoning, &c. must also be suspended.

‘ That this really is the case, the extravagance and inconsistency of our dreams are sufficient proofs. We frequently confound together times and places the most remote from each other; and, in the course of the same dream, conceive the same person as existing in different parts of the world. Sometimes we imagine ourselves conversing with a dead friend, without remembering the circumstance of his death, although, perhaps, it happened but a few days before, and affected us deeply.’ p. 340.

‘ 2. If the influence of the will during sleep be suspended, the mind will remain as passive, while its thoughts change from one subject to another, as it does during our waking hours, while different perceptible objects are presented to our senses.

‘ Of this passive state of the mind in our dreams, it is unnecessary to multiply proofs; as it has always been considered as one of the most extraordinary circumstances with which they are accompanied. If our dreams, as well as our waking thoughts, were subject to the will, is it not natural to conclude, that in the one case, as well as in the other, we would endeavour to banish, as much as we could, every idea which had a tendency to disturb us; and detain those only which we found to be agreeable? So far, however, is this power over our thoughts from being exercised, that we are frequently oppressed, in spite of all our efforts to the contrary, with dreams which affect us with the most painful emotions.’ p. 342.

‘ 3. If the influence of the will be suspended during sleep, the *conceptions* which we then form of sensible objects, will be attended with a belief of their real existence, as much as the *perception* of the same objects is while we are awake.

‘ In treating of the power of Conception, I formerly observed, that our belief of the separate and independent existence of the objects of our perceptions, is the result of experience; which teaches us that these perceptions do not depend on

will. If I open my eyes, I cannot prevent myself from seeing the prospect before me. The case is different with respect to our conceptions. While they occupy the mind, there is the exclusion of every thing else, I endeavoured to shew, that they are always accompanied with belief; but as we can shake them from the mind, during our waking hours, at will; and as the momentary belief which they produce, is continually checked by the surrounding objects of our perceptions, we learn to consider them as fictions of our own creation; and, excepting in some accidental cases, pay no heed to them in the conduct of life. If the doctrine, however, formerly stated with respect to conception be just, and at the same time, it be allowed, that sleep suspends the influence of the will over the train of our thoughts, we should naturally be led to expect, that the same belief which accompanies perception while we are awake, should accompany the conceptions which occur to us in our dreams. It is scarcely necessary for me to remark, how strikingly this conclusion coincides with acknowledged facts.' p. 343.

From these principles may be derived a simple, and, I think, satisfactory explanation of what some writers have represented as the most mysterious of all the circumstances connected with dreaming; the inaccurate estimates we are apt to form of Time, while we are thus employed;—an inaccuracy which sometimes extends so far, as to give to a single instant, the appearance of hours, or perhaps of days. A sudden noise, for example, suggests a dream connected with that conception; and, the moment afterwards, this noise has the effect of awaking us; and yet, during that momentary interval, a long series of circumstances has passed before the imagination. The story quoted by Mr. Addison from the Turkish history, of the miracle wrought by a Mahometan Doctor, to convince an infidel Sultan, is, in such cases, nearly justified.

The facts I allude to at present are generally explained by supposing, that, in our dreams, the rapidity of thought is greater than while we are awake:—but there is no necessity of having recourse to such a supposition. The rapidity of thought is, at all times, such, that in the twinkling of an eye, a crowd of ideas may pass before us, to which it would require a long discourse to give utterance; and transactions may be conceived, which it would require days to realize. But, sleep, the conceptions of the mind are mistaken for realities; therefore, our estimates of Time will be formed, not according to our experience of the rapidity of thought, but according to our experience of the time requisite for realizing what we conceive. Something perfectly analogous to this

' may be remarked in the perceptions we obtain by the sense
' of sight. When I look into a shew-box, where the decep-
' tion is imperfect, I see only a set of paltry dawblings of a
' few inches diameter; but, if the representation be executed
' with so much skill, as to convey to me the idea of a distant
' prospect, every object before me swells in its dimensions, in
' proportion to the extent of space which I conceive it to oc-
' cupy; and what seemed before to be shut up within the
' limits of a small wooden frame, is magnified, in my appre-
' hension, to an immense landscape of woods, rivers, and
' mountains.' p. 346.

This beautiful theory will, we hope, in some degree compensate to our readers for the dry discussions of the former part of this article. We are aware at the same time, how much it is injured by the abridgements which our limits have obliged us to make.

Here, for the present, we stop. The subject of abstraction is so closely connected with the subjects of Mr. Stewart's second volume, that we shall not at present notice it.

Art. III. An Essay on the Life of Michel de L'Hôpital, Chancellor of France. By Charles Butler, Esq. small 8vo. pp. 80. Price 4s. Longman and Co. 1814.

IT might be made a question which is greater, the pleasure, or the disgust, of beholding an individual of exalted faculties and virtues, maintaining, for a course of years, an unremitting contest for justice with surrounding millions of his species; with consummate policy restraining their bad passions, sometimes by setting these passions to disable one another, sometimes contriving delays to mitigate their violence; sometimes managing to make what is right so palpably identical with what is immediately advantageous, as to constrain its adoption even on the grossest principles of self-interest; keeping parties in a state so balanced as to gain time and impunity for some attempts at the formation of another interest and combination better than any of them; slowly insinuating correction into their practical institutions; and all the while most assiduously labouring, though with small success, to diminish the ignorance and the prejudices of the whole community.

It cannot, however, be a question long; since this illustrious mortal cannot be contemplated as a detached object, presenting to view nothing but its own excellence. It stands inseparably conjoined with the degraded mass, and as necessarily forces on our perception the character of that mass as its own. And

the complacency or enthusiasm which that one object is fitted to inspire, though reanimated again and again in the mind, will as often be overborne by the shame, or the grief, or the indignation, or all these sentiments together, which will irresistibly invade the beholder of unworthy millions, in whose very debasement is found the measure of the elevation of the one noble exception. We are too closely related to the race for either benevolence to sanction, or sympathy to leave it possible, that we should be philosophically satisfied to regard the grand bulk of that race as answering a sufficient purpose in serving as a foil to a few individuals of eminent excellence; or that we should coolly throw away the immense mass as a kind of waste and rubbish, necessarily heaped around during the operation of working out a few colossal forms of moral and intellectual perfection, well worth that in their production so much material should go to waste.

But though neither the interest which we ought to feel, nor that which, as sharing the same nature, we are constrained to feel, if it were only through the medium of our pride, will suffer us, in making our estimates of the moral world, to be content to rest the value of a vast aggregate of human creatures on one or a few sublime individuals, and let the remainder go for nothing, yet in attempting to apprehend and verify the worth of that immense crowd, as beheld in some ages and nations, we are forced on a process to divest it of its actual appearance. We are compelled either to an exercise of abstraction and refinement, to reach at some sort of philosophical notion of the essential value of rational and moral creatures independently of their modifications; or to an exercise of fancy, representing the admirable agencies and transformations that *might* pass upon them, and the estimable and noble state of character to which it would not be impossible for them to be raised.

In the reveries on the conceivable modes in which a stupid, perverse, bigoted tribe or nation might be benefited, the imagination will readily give form to a diversity of grand expedients, of a quality corresponding to the more benign or severe temper in which they are conceived. In a mind constitutionally severe, and in the gloomy moments and the harsh and indignant moods of a more philanthropic spirit, one of the images most prompt to present themselves, and most complacently entertained and dwelt upon, will be that of an individual endowed with almost super-human faculties; possessed with an humble and awful fear of God, but toward human beings lofty, dictatorial, fearless, and inflexible; enlightened and impelled invariably by a consummate sense of

justice ; invincibly resolute to effect that justice at all hazards, yet sagacious in the choice of means ; and, to crown all this, invested with the most unlimited form that can be conceived of temporal power. Such a personage presented to the imagination, in the harsher moods of benevolent musing, will be instantly set to work on some perverse section of the human race ; and with delight will be followed through a career in which, indifferent to life but as a space for the fulfilment of appointed duty, infinitely scornful of that idol of almost all other fervent spirits—glory, and caring incomparably less about either the love or the hatred of human beings than about the object of mending them—he will accomplish a grand plan of correction, in which intimidation, and chastisement, and coercion, shall be very largely employed to give authoritative force to the dictates of truth, and drive and frighten men as much as persuade them, into a state of less absurdity and iniquity.

Cardinal Ximenes has often recurred to our imagination as a character meeting several parts of this description in an unprecedented degree : the fatal fault was, that instead of being the castigator and crusher of persecuting bigots, he was himself one of the greatest of bigots in religion. Had he united the comparatively enlightened principles of Michel de l'Hôpital, relative to this great subject, with the vigorous, imperious austerity of his character, we should have been tempted to wish his external means of power ten times greater even than they were ; in the exercise of which power we might at some moments of indignant feeling have been tempted to be pleased at seeing him acting out such a part, against the perversities and iniquities of a nation, as would have fixed upon him, in a less terrible and more useful sense, the famous denomination of *Flagellum Dei*.

It must perhaps be acknowledged, that in a milder state of feeling, the subject of the present biographical Essay would appear the preferable man to be invested with an immense arbitrary power ; preferable, we mean, in point of mental temperament, setting out of view the vast difference between a popish Inquisitor and an enlightened friend of religious toleration.

Mr. Butler, we think, has rendered a real service to the public, by drawing together into a compressed arrangement, from a variety of works, which he enumerates and describes, the most important matters relating to the life and character of this eminent and admirable man. Every reader will wish that he had made a larger selection, when he had collected into one view so many materials.

The memoir is preceded by some notices of the funeral orations, and the *eloges*, which have been so much in fashion in France, and 'a succinct view of the revolutions of the jurisprudence of Europe before the time of the Chancellor de l'Hôpital.' This 'succinct view' compresses a great deal of information in a small space. He remarks that the formation of a perfectly distinct class of men for the practice of the law, may be regarded as an institution of modern Europe; he states the nature and extent of the legal profession in ancient Rome; notices the origination of various semi-barbarous but progressively improving codes of law from the institution of feudalism; and describes the consequences of the discovery, at Amalfi, about the year 1137, of a copy of the *Pandects of Justinian*, the zealous and extensive study of which work, resulted at length in '*a regular succession of civil lawyers*.' Cujas, one of the greatest improvers of the science, if it may be so denominated, was persecuted in Italy, and 'found 'under the patronage of l'Hôpital, an honourable reception in 'France.'

This illustrious statesman was the son of a physician, and was born in 1505, at Aigueperse, in Auvergne. After having studied the law in several universities, he held, during a short period, an office at Rome; but 'soon returned to France, and 'married the daughter of John Morin, the lieutenant criminal, 'in consequence of which he obtained, in 1537, a charge of 'counsellor in the Parliament of Paris.'

There is a rather interesting digression on the parliaments of France, as distinguished from that of England. The origin of each was the same, and in their earlier periods both had a legislative as well as judicial operation. But in their progress they diverged into very different characters, and the difference was much in favour of England.

'In the course of time, the Parliament of England became divided into its two houses, the Lords and Commons, and, together with the King, constituted the Legislature of the nation: but its judicial power generally fell into disuse, except in cases which are brought before the House of Lords by appeal. The reverse happened in almost every country on the continent; in them the parliament gradually lost its legislative authority, and subsided into a High Court of Justice for the last resort, and a court of royal revenue. It generally consisted of a fixed number of ecclesiastical peers, a fixed number of lay peers, and a fixed number of counsellors. All were equally judges, and had an equal right of giving their opinions, and an equal voice in the decree. Such was the constitution of the French Parliament when l'Hôpital was received into it. But, at that time, it had somewhat degenerated from its ancient splendour.' p. 13.

A very curious description follows, from the Abbé Gédoyne, of the personal and judicial habits and manners of the great law officers of that previous better age. Equity, severe industry, strict morals, plainness in the economy of life, and elegant literature, form its prominent features. All the virtues, the dignity, and the accomplishments, however, of that better period, descended in full measure to l'Hôpital.

One of the offices which he filled in succession in his progress up to the chancellorship, was that of superintendent of the finances; on which our Author observes,

‘This is a remarkable era in the history of France, as it was during l'Hôpital's administration of the finances that the French monarch first attempted to check that spirit of resistance to the royal will, which the Parliament of Paris had for some time shewed, and which at different times afterwards it exerted with so much effect, as frequently to paralyse the government, and ultimately to precipitate it into the revolution.’

The most unqualified encomiums are pronounced, and doubtless with the greatest justice, on his conduct in all his public employments thus far. But there is generally some weakness in the greatest personages that history has vaunted, to help our endeavours to be content at least, if not to make us actually vain, in thinking of the leading performers of our own times. This man, of capacities so ample, of activity so indefatigable, had not art enough, not sense enough, in twenty years of important public employment, during six of which he had the management of the finances, to make a fortune for himself! Though the reverse of every thing sumptuous in his habits of life, he had not at the end of that period money enough to be able to afford a tolerable portion with his daughter, his only child. What noble improvements in statesmanship were reserved for later times!

However imperfectly l'Hôpital had deserved it, his next ascent was to the highest honour, the chancellorship, to which he was appointed just at the time that the ‘religious troubles in France had begun.’ The doctrines of Calvin had made proselytes in the south of France; the ministers of Francis I. and Henry II. combated the heresy by persecution; ‘the usual consequences,’ says Mr. B. ‘of persecution followed; the favourers of the new opinions rapidly increased: the spirit of fanaticism became general, and the whole kingdom was divided into the odious distinctions of Papist and Huguenot.’

All the remainder of this great statesman's official life was employed in the most earnest exertions to restrain the fury of popish bigotry, which rankled and raged in the royal house,

the powerful family and party of the Guises, as an adjunct to their political ambition, in the general body of the clergies, and in a very large proportion of the nation. On several critical occasions his great talents and authoritative virtues had the effect of suspending or moderating the cruel measures which have rendered that portion of the French history, and of the history of the Romish Church, so infamous. But at length he found his opposition unavailing, and resigned his office. He lived to see, three or four years afterwards, the supreme triumph of the cause he had opposed, in the massacre of St. Bartholomew, which embittered all his hours during the few subsequent months of his life. He died at Vignay, on the 13th of March, 1573, having in his highest as well as all his other public employments, so much forgotten the concern of personal molument, that, says our Author, 'the small provision which he should leave behind him for his grand-children, afflicted his last moments ;'—which we think, if there is a Providence, was the least founded of all the sorrows of such a man.

Considering to what Church our very learned and intelligent Author adheres, we think that much applause is due to the manner in which he has related the odious history of that period, and the emphatical condemnation he has pronounced on the Inquisition, and some other of the appointments and proceedings which consigned such multitudes of the best citizens of France to the grave. He even pronounces the censure of intolerance on a law which L'Hôpital himself was compelled in some sort to sanction, as the only way of preventing the establishment of the Inquisition in France, namely, the confirmation to the bishops of the cognizance of heretics in their dioceses. 'This,' says Mr. B., 'was too great a sacrifice to intolerance ; but it gave the bishops no new power, and completely eluded the project of the Inquisition,' after the Guises had obtained a resolution of the royal council in its favour.

We cannot much wonder that our Author should let fall some expressions tending to extenuate the atrocity of the persecution of the Huguenots, by insinuating that it was not solely and purely by their religion that they made themselves obnoxious to the hostility of the popish government. It is not at all necessary for a protestant to maintain that none of their active leaders were, at any time, incited by any feelings or schemes of political ambition. It is too evident that some aspiring men, more intent on objects of personal and secular aggrandizement than on the vindication of religious liberty, did endeavour, and sometimes with a degree of success, to implicate the protestant cause with their schemes. It was, unfortunately, impossible for the Huguenots to have leaders of high rank and great weight in the state, without con-

stant danger of being betrayed into more than they wished of the character of political partisans. But it is still more glaringly evident that the Huguenots had a grand cause and object *simply as Protestants* ; and that to this the great body of them were infinitely more devoted at all times than they ever were, at any moment, to any merely political object. In fact, the great body of them were devoted to this alone, insomuch, that if they did at any time support the personal designs of any distinguished leader, it was from being led to believe that this was the most direct way to *their* great object. Religious liberty, or so much of liberty as is comprehended in full toleration, was uniformly that object. It was for this that they were driven by relentless and aggravated oppressions to take up arms. It was because they were placed by a popish government, in the alternative of returning to a Church which they solemnly believed they had convicted of the grossest errors, impositions, and iniquities ; and which courted them with anathemas, inquisitors, and denunciations of fire and sword ;—the alternative of returning to such a Church, or of being exterminated. They thought it their duty to expose themselves to the not greater perils of the field of battle, in the solemn experiment, whether Providence would not enable them to deliver themselves from this condition, and to vindicate for themselves, and secure for their posterity, the freedom of religious opinions and worship. And brave as they were, quite to the romantic pitch, they gladly threw down their arms the very first moment the concessions of their enemies allowed them to believe that object attained. But the hatred of the popish party, burned without intermission ; and it was not long before the inefficacy of the enactments in their favour, unredressed outrages, and a universal, urgent sense of insecurity, compelled the Huguenots again to the last resort. Again they were readily disarmed by concessions and promises ; too readily, we have always thought, in contemplating the history of those times ; and again it was not long before the non-fulfilment of the most formal stipulations, numerous assassinations, for which no one was punished, and unequivocal signs of the most deadly intentions, would bring them once more into the field, to be yet again too readily disarmed by the treacherous professions and engagements of those whose *power* had failed to disarm them. That, with the great body of them, the *sole object* of all their zeal and exertions, was that religious liberty which they had avowed as their end, and that, this being granted them, they would have been zealously loyal to a popish government, is attested by l'Hôpital and Mr. Butler, who celebrate the unreserved fidelity and gallantry they displayed in its service, in one of the intervals in which the required toleration appeared to be granted.

Through this long period, down to the massacre of St. Bartholomew, whatever uncertain proportion of more liberal and humane adherents to the Church of Rome there might be in France, the Protestants experienced from the predominant portion, from that which effectively constituted the state, a conduct systematically bigoted, treacherous, and sanguinary. And that infernal tragedy itself—did it excite in the Catholic part of the nation any loud and extensive manifestations of abhorrence? Were not the executioners in the provinces as prompt and numerous as in the metropolis? Was there any indignant commotion through the grand mass of the ecclesiastics of France, bursting out into solemn anathemas on all the designers and actors? Was there ever one of the miscreants, from the King, that fired from his windows, and cried out—*Kill them, kill them*,—down to the butcher, who boasted how effectually he had executed this mandate, touched by the Holy Office, which had tortured so many victims for a few words of scepticism or disrespect to the Church? And the grand metropolis of that Church, which had sent forth so many vindictive fulminations, did Rome issue any of its tremendous denunciations? Was there in any portion of the Catholic world, any grand public manifesto to consign, in the name of the Church and its religion, all persons concerned in the transaction to infamy? Was there even any prohibition or repression of public rejoicings on the occasion? Was there, in short, any thing in the transaction itself so perfectly in opposition to the spirit which the Church of Rome had displayed, in innumerable instances, in the preceding times? On what ground could that Church be required to look, from its proud eminence, over the world, with a different visage from that which had been beheld by the Waldenses and Albigenses?

It is not without some degree of compassion, mingling with harsher feelings, that we view the lot of such men as Mr. Butler and Mr. Eustace. It is rather a melancholy destiny, we think, to be fascinated to a Church, which rises to view, on the great field of history, like a mountain beset almost all over with gibbets, fires, racks, black orifices of dungeons, savages for inflicting torments and death, and graves of martyrs. And it is melancholy to see such men labouring to soothe and coax the revolting, struggling repugnance of their better feelings, striving to qualify the characteristic facts with which their Church glares upon them, and seeking for any occasional or collateral causes to charge such facts upon, rather than the genuine inherent spirit of that Church. When driven to condemn, unequivocally and emphatically, some of the enormities which resulted from the intrinsic quality of the Church, they contrive, with admirable dexterity, to obey the precept of hating the sin and yet loving

the sinner. They would be smitten with horror at the suggestion of execrating and abandoning the Church, which not only has perpetrated such things, but has never been induced to avow, in any public solemn form, its repentance of them, and to enjoin, at length, on all its adherents, the duty of giving a full toleration to Protestants. How would any suggestion of this kind be received at the Court of Rome? How would it, at any moment, for half a millennium past, have been there received? How would it be received by the vast majority of ecclesiastics of all Catholic Europe, excepting France? These gentlemen know perfectly well that in those countries where the Catholic Church retains its full prevalence, the most furious hatred is still entertained against what they call the heretics; and that, in a large portion of Europe, the attempt to form a congregation of protestant worshippers, would infallibly draw down the instant rancorous vengeance of ecclesiastics, of magistrates, and of the populace. Such is, palpably, the Church which these intelligent persons revere as representative of heaven upon earth. We cannot allow them to *make another Church of their own*, with ever so much liberality, tolerance, and so forth, among its constituent qualities. and to let themselves fancy they are good Catholics, while they adhere to such an *imaginary Church*. The plain question for them is,—Are you of the actual Church of Rome, or not? The real, essential nature of that Church is still palpable in its spirit and works;—do you adopt that Church or not? If you are really the friends of religious freedom, by what paltering with conscience do you elude the conviction of the duty of becoming Protestants? In how many centuries do you expect that the actual Church of Rome will come to that liberality and charity, which you to profess to admire, and the contraries of which you must, therefore, abhor?

Art. IV. *Journal of a Voyage from Okkak on the Coast of Labrador, to Ungava Bay, westward of Cape Chudleigh; undertaken to explore the Coast, and visit the Esquimaux in that unknown Region. By Benjamin Kohlmeister and George Kmoch, Missionaries of the Church of the Unitas Fratrum, or United Brethren. Le Fevre. 2, Chapel place. Seeley. 1814.*

(*Concluded from our last.*)

IN reading their own account of these and similar enterprises, we cannot avoid being struck with the activity and perseverance of the missionaries; and the more philosopher of second causes, would look upon these, aided as they frequently are by the most fortunate and unlooked for conjuncture of circum:

stances, as sufficient to explain the whole secret of their unexampled success. But the Moravians are men of prayer. - They wrestle with God, and never let go the engine, of which it has been said, that it moves Him who moves the universe. Were we to confine ourselves to a mere record of the visible events, we doubt not that many would receive it as a complete history of their missionary undertakings. But let us do no such injustice to their own narrative, and to the uniform spirit of piety and dependence which pervades it. Previously to the grant by the Privy Council, Jens Haven tells us, that the mission in Labrador was the constant subject of his prayers and meditations, and that with prayer and supplication he committed himself, and the cause he was to serve, unto the Lord. In the progress of the business we read much of his self-examinations and confessions, and of his crying out unto the Lord for help, and for faith to commit himself and his cause to Divine protection. This is a fair specimen of a Moravian missionary; and these are the deep and holy exercises with which the world cannot sympathize, and which the men of the world banish altogether from the history of human affairs. They form the turning point of the machinery, without which nothing would be accomplished; and they who smile at the occult influence which lies in a believer's prayer, should be informed, that to this principle alone do the Moravian preachers attribute the whole of that sensible effect on which they lavish all their admiration.

Such has been the success of the Moravians in these three settlements, that, in 1788, the whole number of the baptized, from the commencement, amounted to one hundred and four, of which sixty-three were then alive; and the actual number of baptized, and of candidates for baptism, in 1812, was two hundred and ninety-two. They have translated the Gospels into the Esquimaux language, and are proceeding with the other books of the New Testament. They have taught many of the natives to read and to write. These poor barbarians can now carry on an epistolary correspondence with the Moravians in this country, and in point of scholarship, and of civil accomplishment, are farther advanced than the great mass of the peasantry in England.

The following extracts from some of their latest periodical accounts, will give a more correct exhibition of the spirit and proceedings of the missionaries, than can be done by any description.

‘ Your kind letter conveys strong proof of your participation
‘ in the work of God among the Esquimaux here, and of your
‘ joy at all the good which the Lord has done for us. You also
‘ mention that you join in our prayers that new life from God
‘ would visit our young people. We hope and trust with you

‘ that the Lord will, in his own time, so powerfully awaken
‘ them by his grace that they can no longer resist. With re-
‘ spect to the adults, we have again abundant cause for thank-
‘ fulness in reporting what the Lord has done for them in the
‘ year past. The greater part are advancing to a more perfect
‘ knowledge of themselves and the power of his grace, and afford
‘ thereby a proof to others of the necessity of conversion. The
‘ schools have been attended, during the past winter, not without
‘ blessing, to which the books printed in the Esquimaux lan-
‘ guage, and sent to us by you, have contributed much. Since
‘ the departure of the ship last year, three persons have been ad-
‘ mitted to the Holy Communion, one adult and three children
‘ baptized, and six admitted as candidates for baptism. Of the
‘ Esquimaux belonging to our congregation here, twenty-five
‘ are communicants, one of whom is excluded; fourteen bap-
‘ tized adults, of whom two are excluded; twenty-nine baptized
‘ children, and twenty candidates for baptism, in all eighty-
‘ eight persons. We cannot precisely state the number of
‘ Esquimaux who dwell on our land, as some of them purpose
‘ removing to Okkak, and one family from the heathen has come
‘ to us. The whole number may be about one hundred and fifty.
‘ As the highly respected British and Foreign Bible Society has
‘ again intimated their willingness to print part of the holy scrip-
‘ tures in the Esquimaux language, we accept their offer with
‘ much gratitude, and shall send, by the return of the ship, the
‘ Gospels according to St. Matthew, St. Mark, and St. Luke,
‘ which our late brother Burghardt was still able to revise, re-
‘ questing you, at the same time, to salute the society most cor-
‘ dially on our behalf, and to assure them of our great esteem
‘ and veneration. They have our best wishes and prayers, that
‘ their exertions may be crowned by the Lord with abundant suc-
‘ cess, in the salvation of many thousand human creatures in all
‘ parts of the globe.

‘ The outward wants of our Esquimaux have been but scantily
‘ supplied during the last winter, as the seal fishing in nets did
‘ not succeed, only sixty-six being taken and they were able to
‘ get but little when they went out on kajaks, or on the thin ice.
‘ It was very providential that the supply of provisions sent for
‘ the Esquimaux by the ship last year, enabled us to relieve
‘ their most pressing necessities. The want was severely felt in
‘ spring, owing to the long continuance of the cold, with much
‘ snow, which prevented the seals from coming hither till late in
‘ the season. The Esquimaux had, consequently, to be sup-
‘ ported for a considerable time out of the store, which occa-
‘ sioned us no small uneasiness, on account of the debts which
‘ they unavoidably contracted. Nor were these circumstances;

‘ as may be supposed, without a degree of influence upon the
‘ state of their minds, though we cannot say that they were
‘ productive of abiding detriment. They felt grateful, that
‘ by the Lord’s mercy they were preserved from perishing
‘ through famine.’ Per. Acc. United Brethren, No. lxiv. P. 254.

The above is from Nair ; the following is from Hopedale.

‘ Your kind expressions concerning us and our labours filled
‘ our hearts with gratitude. We can assure you, dear Brethren,
‘ that the daily mercies of our Saviour still attend us both in our
‘ external and internal concerns. Poor and defective as we feel
‘ ourselves to be, he has not taken his grace and spirit from us,
‘ but forgiven us all sin, daily and richly supported and helped
‘ us in our labours, comforted us in all distress, preserved us in
‘ peace and brotherly love, and excited in us all an ardent de-
‘ sire to live unto and serve Him with all our hearts.

‘ Several of us have been ailing, but he approved himself our
‘ kind physician, and nothing essential has been neglected in the
‘ performance of our daily duties through illness. Constant com-
‘ munion with him is the source of all spiritual life and strength,
‘ and we pray him to lead us more and more into that blessed
‘ track.

‘ With thanks to Him we are able to say, that the walk of most
‘ of our Esquimaux has been such as to give us heartfelt joy.
‘ Our Saviour has led them as the good shepherd in the way of
‘ life everlasting, and by his Spirit taught them to know that
‘ without him they can do nothing good. They set a value upon
‘ the word of God, and desire in all respects to live more in con-
‘ formity to it. The love of our Saviour towards them excites
‘ their wonder, and they sometimes complain with tears, that
‘ they do not love him, and give joy unto him as they ought for
‘ his great mercy vouchsafed unto them. The word of his cross,
‘ sufferings and death melts their hearts, and causes them truly
‘ to repent of, and abhor sin, which nailed him to the cross, and
‘ to mourn and cry for pardon. Instances of this blessed effect of
‘ the doctrine of a crucified Saviour we have seen in our public
‘ meetings, in our private converse with them, and in the schools.
‘ The latter have been kept up with all possible punctuality and
‘ diligence.

‘ We can declare, with truth, that Jesus Christ, our Saviour,
‘ has been the heart’s desire of us all, towards whom we wish to
‘ press forward, that we may live to him and enjoy more of his
‘ sweet communion. Notwithstanding all weakness and defi-
‘ ciency still observable in our small congregation, we have great
‘ reason to rejoice over most of them, especially over the com-
‘ municants. The celebration of the Lord’s Supper is to them

‘ a most important and blessed transaction. We have re-ad-
 ‘ mitted to it those, whom you may remember last year to have
 ‘ fallen into foolish and superstitious practices during a time of
 ‘ sickness and frequent deaths, but who truly repented of their
 ‘ error.

‘ We pray for more spiritual life among our youth, in whom
 ‘ we have discovered too many traces of levity.

‘ Two adults and two children have been baptized, two girls,
 ‘ baptized as children, were received into the congregation, three
 ‘ were made partakers of the Lord’s Supper, three became can-
 ‘ didates for it, and one a candidate for baptism. One child died
 ‘ during the year past. At the conclusion of the year our con-
 ‘ gregation consists of eighty-eight Esquimaux brethren and
 ‘ sisters, of whom thirty-one are communicants. One hundred
 ‘ and twenty-two persons lived on our land. We have had no
 ‘ addition from among the heathen, none having resided in our
 ‘ neighbourhood.

‘ To the worthy British and Foreign Bible Society we beg you
 ‘ to present our most cordial thanks, for the Gospel of St. John
 ‘ in the Esquimaux language, printed and bound up in the best
 ‘ manner. Our hearts are filled with gratitude towards them
 ‘ for this most valuable donation, and we pray the Lord richly
 ‘ to reward them for it, and to cause all their labours of love to
 ‘ succeed, for His glory and the welfare of mankind. Our peo-
 ‘ ple take this little book with them to the islands when they go
 ‘ out to seek provisions, and in their tents, or snow-houses, spend
 ‘ their evenings in reading it with great edification and blessing.
 ‘ They often beg us to thank the Society in their name when we
 ‘ write to England.

‘ We feel very sensibly the loss of private letters, and of the
 ‘ diaries and accounts of our congregations and missions, by the
 ‘ the stoppage of communication between England and the Con-
 ‘ tinent. O that the Lord would hold his hand over our settle-
 ‘ ments in Germany, since it appears as if they were threatened
 ‘ by a new war.

‘ As you approve of the building of a store-house for our
 ‘ Esquimaux, we shall now take steps to complete that work.’—
 Per. Ac. lxiv. p. 260.

Let it be observed, that Okkak, the most northerly of the three
 settlements, lies in a latitude little short of 58° N. and $2\frac{1}{2}^{\circ}$ to
 the south of Cape Chudleigh; that on doubling this cape, the
 coast trends S.S.W. as far as to $58\frac{1}{2}^{\circ}$ of N. lat.; that it then
 takes a sweep to the northward, and thus forms a bay named,
 in the accounts of these missionaries, Ungava Bay. The line of
 the voyage extends then from Okkak, along the coast of Labra-
 dor, to the Cape Chudleigh Islands, from whence it takes a south

and westerly direction to the bottom of Ungava Bay. They were induced to undertake it by a statement of the Esquimaux visitors, who occasionally repaired to the establishments already formed, and reported that the main body of this nation lived near and beyond Cape Chudleigh. In addition to these accounts they received the most earnest applications to form a new settlement to the northward, applications to which they felt themselves the more inclined to listen, as the country around their present establishments was very thinly inhabited, and it appeared that the aim of the mission, to convert the Esquimaux to Christianity, would be much better obtained, if access could be had to the main body of the Indians, from which the roving inhabitants appeared to be mere stragglers.

Having obtained the consent of their superiors in Europe, a company was formed for the voyage under the superintendence of Brother Kohlmeister, who was eminently qualified for the charge, by a residence of seventeen years in Labrador, during which time he had acquired an accurate knowledge of the Esquimaux language, and was deservedly respected and beloved both by Christians and Heathens. Brother Knock accompanied him in the voyage, and their crew consisted of four Esquimaux families belonging to Hopedale. Having commended themselves in prayer to the grace and protecting care of God, their Saviour, and to the kind remembrance of their dear fellow-missionaries, they set sail from Okkak, in a large decked boat, on the 24th of June, 1811.

In their progress they met with many interruptions from large fields of ice, which often presented a threatening appearance. They kept in general close to the shore, and had to work their way through numerous straits, formed by the small islands which lie scattered along the coast in great numbers, sometimes sleeping on board, and at others, pitching their tent on shore. They often met with very wild and singular exhibitions of scenery; and the Moravians, ever observant of all that is interesting in the appearances of nature, do not fail to gratify the reader by their description of them. The following is a specimen of the notice they take of these things, and the way in which they record them.

‘ June 25th.—We rose soon after two o’clock, and rowed out of the Ikkerasak with a fair wind. The sea was perfectly calm and smooth. Brother Knock rowed in the small boat along the foot of the mountains of Kanmayok, sometimes going on shore while the large boat was making but little way, keeping out at some distance to avoid the rocks. The outline of this chain of mountains exhibits the most fanciful figures. At various points the rocks descend abruptly into the sea, presenting horrid precipices. The strand is covered with a black

sand. At the height of about fifty feet from the sea the rocks have veins of red, yellow, and green stone, running horizontally and parallel, and sometimes in an undulated form. Above these they present the appearance of a magnificent colonnade, or rather of buttresses, supporting a gothic building varying in height and thickness, and here and there intersected by wide and deep chasms and glens running far inland between the mountains. Loose stones above have in some places the appearance of statues, and the superior region exhibits various kinds of grotesque shapes. It is by far the most singular and picturesque chain of mountains on this coast. To the highest part of it we gave the name of St. Paul's, as it is not unlike that cathedral, when viewed at a distance, with its dome and two towers.' p. 14

On the day following they met with some of the believing Esquimaux, who were on their summer excursion, at which time they have many opportunities of mingling with the unconverted of their own nation. It refreshes our hearts to hear, that the wilds of a savage country exhibit a scene so soothing as that which these worthy men realized upon this occasion.

'The number of the congregation, including our boat's company amounted to about fifty. Brother Kohlmeister first addressed them by greeting them from their Brethren at Okkak, and expressing our joy at finding them well in health, and our hopes that they were all walking worthy of their christian profession, as a good example to their heathen neighbours. Then the litany was read, and a spirit of true devotion pervaded the whole assembly.

'Our very hearts rejoiced in this place, which had but lately been a den of murderers, dedicated, as it were, by the angekoks, or sorcerers, to the service of the devil, to hear the cheerful voices of converted heathen most melodiously sounding forth the praises of God, and giving glory to the name of Jesus, their Redeemer. Peace and cheerful countenances dwelt in the tents of the believing Esquimaux.' p. 16.

What else is it than the spreading of this moral cultivation over the vast and dreary extent of that Pagan wilderness, which is every where around us, that can lead to the accomplishment of the following prophecies? "Israel shall blossom and bud and fill the face of the world with fruit." "The wilderness and solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." "In the wilderness shall waters break out, and streams in the desert, and the parched ground shall become a pool, and the thirsty land springs of water. In the habitation of dragons where each lay, shall be grass with reeds and rushes."

They were detained from the 3d to the 15th of July, in Nalartok bay, by the quantity of drift ice which set in upon the coast. This gave them time for exploring the neighbourhood; and these observant men neglect nothing in their work that can

be turned to useful information for future travellers. They make minutes of the bays, points, and islands, with which they are made acquainted by the natives. They record the face of the country, and the appearance of its mineralogical productions. They take great interest in relating the manners and peculiar practices of the people. They make collections of plants, and are amused with the examination of them. In a word, they notice all and record all, which can give interest to the narrative of an accomplished traveller; and the only additions which they graft upon all this, are a constant recognition of God, and an eye steadily fixed on his glory. Can it be this which has so long repelled the attention of worldly men from their labours and enterprises? which made their good be evil spoken of? and which, till within these few years, restrained them from offering to the public a mass of solid information that has now perished from the memory, and cannot be recalled?

The following is a specimen of the manner in which they mingle the business of piety, with the business of ordinary travellers.

‘ Perceiving that our abode in this place might be of some duration, we for the first time pitched our tents on shore. Our morning and evening devotion was attended by the whole party, and on Sundays we read the Litany and conducted the service in the usual way, which proved to us and our Esquimaux, of great comfort and encouragement in all difficulties. We were detained here by the ice from the 3d to the 15th, and our faith and patience were frequently put to the trial. Meanwhile we found much pleasure in walking up the acclivities of the hills and into the fine green and flowery vallies around us.’ p. 22.

‘ 6th. In the evening we met in Jonathan’s tent. Brother Kohlmeister addressed the company, and reminded them that to day the holy communion would be celebrated in our congregations, which we could not do in this place under present circumstances. Then, kneeling down, he offered up a fervent prayer, entreating the Lord not to forget us in this wilderness, but to give us to feel his all reviving presence, and to feed our hungry and thirsty souls out of the fulness of his grace. A comfortable sense of his love and peace, filled all our hearts on this occasion.’

On the 16th, they advanced to Nachvak, and the scene of magnificence which opened upon them here, is well described by our travellers.

‘ 16th. The view we had of the magnificent mountains of Nachvak, especially about sun rise, afforded us and our Esquimaux great gratification. Their south east extremity much resembles Saddle island, near Okkak, being high, steep, and of singular shape. These mountains in general are not unlike those of Kanmayok for picturesque outline. In one place tremendous precipices form a vast

amphitheatre surmounted by a ledge of green sod which seemed to be the resort of an immense number of sea-gulls and other fowls never interrupted by the intrusion of man. They flew with loud screams backwards and forwards over our heads, as if to warn off such unwelcome visitors. In another place a narrow chasm opens into the mountain widening into a lagoon, the surrounding rocks resembling the ruins of a large Gothic building, with the green ocean for its pavement and the sky for its dome. The weather being fine, and the sun cheering us with his bright rays, after a cold and sleepless night, we seemed to acquire new vigour by the contemplation of the grand features of nature around us. We now perceived some Esquimaux with a woman's boat in a small bay, preparing to steer for Nachvak. They fired their pieces, and called to us to join them as they had discovered a stranded whale. Going on shore to survey the remains of this huge animal, we found it by no means a pleasant sight. It lay upon the rocks, occupying a space thirty feet in diameter, but was much shattered, and in a decaying state. Our people however cut off a quantity of blubber from its lips. The greater part of the blubber of this fish was lost, as the Esquimaux had no means of conveying it to Okkak.' p. 26.

The following description of the manner in which the Esquimaux catch salmon-trout, is, we believe, a novelty.

'The Esquimaux about Okkak and Saeglek, catch them in winter under the ice by spearing. For this purpose they make two holes in the ice about eight inches in diameter, and six feet asunder in a direction from north to south. The northern hole they screen from the sun by a bank of snow about four feet in height, raised in a semi-circle round its southern edge, and form another similar bank on the north-side of the southern hole, sloped in such a manner as to reflect the rays of the sun into it. The Esquimaux then lies down with his face close to the northern aperture, beneath which the water is strongly illuminated by the sun beams entering at the southern. In his left hand he holds a red string with which he plays in the water to allure the fish, and in his right a spear ready to strike them as they approach. In this manner they soon take as many as they want.' p. 28.

At Nachvak they had frequent opportunities of converse with the natives, and we know of no question more interesting than that which proposes the consideration of the best method of addressing Christianity to the minds of men totally unfurnished with any preparatory conceptions upon the subject. On other subjects of inquiry, the rashness of the theorizing spirit is exploded, and all speculation is made to vanish before the evidence of experiment. To the evidence on this question, the Moravians are making daily additions; and the whole history of their proceedings, bears testimony to the fact, that the Gospel is never preached in power but when it is preached in simplicity; that the refinements of men do but enfeeble the impression of it; and that the word of truth, as it came pure from the mouth of Christ, and

of his Apostles, may be addressed to Savages at the very lowest degree in the scale of civilization. When taken in connexion with this principle, we look upon the first meeting of a Christian missionary with Savages, as a circumstance possessing a higher interest than any other thing that can be recorded of the intercourse of man with man; and the interest is considerably heightened, when, instead of the accomplished missionary, it is the Christianized Heathen, who has himself lately experienced the love of the truth, and is become subject to its power, that addresses the words of salvation to the unawakened among his own countrymen. The following is a specimen.

‘ They (the natives) received the discourses and exhortations of the missionary with reverential attention, but those of their own countrymen with still greater eagerness, and, we hope, not without benefit. Jonas once addressed them thus. “ We were but lately as “ ignorant as you are now: we were long unable to understand the “ comfortable words of the Gospel: we had neither ears to hear, nor “ hearts to receive them, till Jesus by his power opened our hearts and “ ears. Now we know what Jesus has done for us, and how great “ the happiness of those souls is, who come unto Him, who love him “ as their Saviour, and know that they shall not be lost when this life “ is past. Without this we live in constant fear of death. You will “ enjoy the same happiness if you turn to and believe in Jesus. We “ are not surprised that you do not yet understand us. We were once “ like you, but now thank Jesus, our Redeemer, with tears of joy, “ that He has revealed Himself unto us.” Thus, with cheerful countenances and great energy, did these Christian Esquimaux praise and glorify the name of Christ our Saviour, and declare what he had done for their souls exhorting the Heathen likewise to believe.

‘ The above address seemed to make a deep impression on the minds of all present. One of their leaders or captains exclaimed with great eagerness in presence of them all,—“ I am determined to be converted “ to Jesus ” His name is Onalik. He afterwards called upon Brother Kohlmeister, and inquired whether it was the same to which of the three settlements he removed, as it was his firm determination to become a true believer. Brother Kohlmeister answered, That it was indifferent where he lived, if he were only converted and became a child of God and an heir of life eternal. Another named Fullugaksoak made the same declaration, and added that he would no longer live among the Heathen.

‘ Though the very fickle disposition of the heathen Esquimaux might cause some doubts to arise in our minds as to their putting these good resolutions into practice, yet we hope that the seed of the word of God sown in this place, may not have altogether fallen upon barren ground.’ p. 30.

In their progress northward to Cape Chudleigh, they fall in with other parties of the natives; and on the 22d of July we have the following description of an Esquimaux feast, at which the missionary himself addressed the Heathen.

‘ 22d. The contrary wind forbidding our departure, Brother Kohlmeister, accompanied by Jonathan Jonas, and Kukekina, walked across the country to the N. W. bay to return their visit. When they saw them coming at a distance, they fired their pieces to direct them to the tents, and came joyfully to meet the missionary and his party. Nothing could exceed the cordiality with which they received them. A kettle was immediately put on the fire to cook salmon trout, and all were invited to partake, which was the more readily accepted, as the length of the walk had created an appetite, the keenness of which overcame all squeamishness. To do these good people justice, their kettle was rather cleaner than usual, the dogs having licked it well, and the fish was fresh and well dressed. To honour the missionary, a box was placed for him to sit upon, and the fish were served up to each upon a fat stone instead of a plate. After dinner Brother Kohlmeister in acknowledgement for their civility, gave to each of the women two needles, and a small portion of tobacco to each man, with which they were highly delighted.

‘ All of them being seated, a very lively and unreserved conversation took place concerning the only way of salvation through Jesus Christ, and the necessity of conversion. With John and his mother Mary, Brother Kohlmeister spoke very seriously, and represented to them the danger of their state as apostates from the faith, but they seem blinded by Satan, and determined to persist in their heathenish life. The Esquimaux now offered to convey the party across the bay in their skin-boat, which was accepted. Almost all of them accompanied the boat, and met with a very friendly reception from our boat's company. In the evening, after some hymns had been sung by our people, Jonas addressed them and the heathen Esquimaux, in a short nervous discourse on the blessedness of being reconciled unto God.

‘ Kummaktorvik bay runs N. E. and S. W. and is defended by some islands from the sea. It is about four or five miles long, and surrounded by high mountains, with some pleasant plains at their foot covered with verdure. It's distance from Nachvak is about twelve miles. This chain of mountains, as will be hereafter mentioned, may be seen from Kangertlualuksoak, in Ungava Bay, which is a collateral proof that the neck of land terminated to the N. by Cape Chudleigh, is of no great width. Both the Nain and Okkak Esquimaux frequently penetrate far enough inland to find the rivers taking a westerly direction, consequently towards the Ungava country. They even now and then have reached the woods skirting the estuaries of George and South rivers.’ p 35.

On the 2d of August, they passed a strait among the islands off Cape Chudleigh, when the coast takes a S. S. W. direction. At this place the tides rise to an uncommon height. The coast is low, with gently sloping hills, and the country looks pleasant, with many berry-bearing plants and bushes. It is from this point of the voyage, that they seem to enter upon new ground, for at a very great distance to the N. W. they descried, a large island

named Akpatok, which, according to the statement of the Esquimaux, encloses the whole gulf or bay towards the sea, consists of high land, and is connected to the western continent at low water by an isthmus. Now it is the north coast of this island which appears to be the line laid down in maps and charts as the coast of America to the south of Hudson's Straits. So that a large inland bay, separating the district of Ungava, from the island of Akpatok, and which, from the map accompanying this account, is made to extend from W. longitude $65^{\circ} 45'$ to 70° , and from N. latitude $60^{\circ} 15'$ to about 58° , appears to be an expanse of water wholly unnoticed by former navigators. At the bottom of this bay lies the Ungava country, and our party, in their progress towards it, had intercourse with the natives on the coast. Our missionary took an early occasion to make known his object in visiting them.

‘ Brother Kohlmeister visited the people in their tents. They were about fifty in number, men, women, and children. He informed them that nothing could induce the missionaries to come into this country but love to the poor Heathen, and an ardent desire to make them acquainted with their Creator and Redeemer, that through him they might attain to happiness in time and eternity. Some seemed to listen with attention, but the greater part understood nothing of what was said. This of course did not surprise us, as most of them were quite ignorant Heathen who had never before seen a European. They, however, raised a shout of joy when we informed them that we would come and visit them in their own country. Many were not satisfied with viewing us on every side with marks of great astonishment, but came close up to us and pawed us all over. At taking leave we presented them with a few trifles, which excited among them the greatest pleasure and thankfulness.’ p. 47.

A few days afterwards we have the following specimen of the tides in this bay.

‘ 7th. On rising, to our great surprise, we found ourselves left by the tide in a shallow pool of water, surrounded by rocky hills, nor could we at all discover the situation of our skin boat, till after the water had begun to rise, and raised us above the banks of our watery dungeon, when, with great astonishment, not having been able to find it on the surface of the sea, and accidentally directing our eyes upwards, we saw it perched upon the top of a considerable eminence, and apparently on shore. We then landed, and ascending a rising ground, beheld, with some terror, the wonderful changes occasioned by the tides. Our course was visible to the extent of two or three English miles, but the sea had left it, and we were obliged to remain in this dismal place till about noon before the water had risen sufficiently to carry us out. We now began to entertain fears lest we might not always be able to find proper harbours so as to avoid being left high and dry at low water, for having anchored

in nine fathoms last night, we were left in one and a half this morning. Uttakiyok and Kukekina were with us on shore. The eminence on which we stood was overgrown with vaccinia and other plants, and we saw among them marks of its being visited by hares. Near the summit was a spot covered by red sand which stained one's fingers, and among it were fragments of a substance resembling cast iron. We seemed here to stand on a peninsula connected by an isthmus with another island, or with the continent, but probably at high water it may be a separate island.' p. 51.

In a few days they reached Kangerlualuksoak Bay, to which they gave the name of George river, after having formally taken possession of the country in the name of George III., whom they designate the Great Monarch of all those territories, in their explanation to the natives of a tablet solemnly raised in commemoration of his voyage. We do not see the necessity of this transaction, and confess that our feelings of justice somewhat revolted at it. How George III. should be the rightful monarch of a territory whose inhabitants never saw a European before, is something more than we can understand. We trust that the marauding policy of other times, is now gone by; and that the transaction in question is nothing more than an idle ceremony. At all events we do think that our worthy missionaries have, in this instance, made an unwitting departure from the character which belongs to them; and we implore them, as they value the approbation of all right minded Christians, to keep by the simplicity of their one object, and never to venture one single footstep on the dubious ground of this world's politics. The following simple adventure is infinitely more in accordance with our minds.

'After dining on part of the venison, we returned to the great boat. On the passage we thought we perceived, at a considerable distance, a black bear, and Uttakiyok, elated with his recent success, hoped to gain new laurels. He entered his kayak, and proceeded as cautiously as possible along the shore towards the spot, landed, climbed the hill so as not to be observed, but when he had just got within gunshot, perceived that his bear was a black stone. This adventure furnished the company with merriment for the remainder of the voyage to the boat.' p. 57.

'They determined upon the mouth of George river as a suitable place for a settlement.

'12th. Having finished reconnoitring the neighbourhood, and gathered all the information concerning it which our means would admit, and likewise fixed upon the green slope or terrace above described as the most suitable place for a settlement, on account of the abundance of wood in its neighbourhood, we made preparations

to proceed. Uttakiyok, who had spent more than one winter in the Ungava country, assured us that there was here an ample supply of provisions both in summer and winter, which Jonathan also credited from his own observation. The former likewise expressed himself convinced that if we would form a settlement here, many Esquimaux would come to us from all parts. We ourselves were satisfied that Europeans might find the means of existence in this place, as it was accessible for ships, and had wood and water in plenty. As for Esquimaux, there appeared no want of those things upon which they live, the sea abounding with whitefish, seals, sea fowl, &c. and the land with reindeer, hares, bears, and other animals. The people from Killinek declared their intention of removing hither, if we would come and dwell among them, and are even now in the habit of visiting this place every summer. Our own company even expressed a wish to spend the winter here.' p. 57.

The season was now far advanced, and the danger of being overtaken by winter before they completed their return to Okkak, began to press upon them. But they had not yet got to the bottom of the bay which they had fixed upon as the final object of their voyage. The courage of their party was beginning to fail, and the missionaries themselves were in no small degree of perplexity. In this situation of difficulty, ordinary travellers would sit down to the work of calculation, and so did they; they would weigh reasons and probabilities, and so did they; they would gather information from the natives, and exercise their judgement upon it, and advise earnestly with one another; and so too did these humble missionaries; but there was still one other expedient which they resorted to, and in the instance before us, it helped them out of their difficulties. This expedient was prayer. They laid the matter before God, and He answered them. This, we imagine, is what ordinary travellers seldom think of doing; what the men of an infidel world would call fanaticism; but if there be any truth in the word of God, it is the likeliest method of obtaining counsel and direction under all our embarrassments. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." Their account of this matter is too interesting to be omitted.

19th. In the morning we met in our tent, where we were safe from the intrusion of the Esquimaux, to confer together upon this most important subject. We weighed all the circumstances connected with it maturely and impartially as in the presence of God, and not being able to come to any decision, where reasons for and against the question seemed to hold such an even balance, we de-

terminated to commit our case to him who hath promised that "if two of His people shall agree on earth as touching any thing that they shall ask, it shall be done for them;" (Matth. 18 19.) and kneeling down, entreated him to hear our prayers and supplications in this our distressed and embarrassing situation, and to make known to us His will concerning our future proceedings, whether we should persevere in fulfilling the whole aim of our voyage, or, prevented by circumstances, give up a part and return home from this place.

'The peace of God which filled our hearts on this memorable occasion, and the strong conviction wrought in us both that we should persevere in His name to fulfil the whole of our commission, relying without fear on his help and preservation, no words can describe; but those who believe in the fulfilment of the gracious promises of Jesus given to his poor followers and disciples, will understand us when we declare that we were assured that it was the will of God our Saviour that we should not now return and leave our work unfinished, but proceed to the end of our proposed voyage. Each of us communicated to his brother the conviction of his heart, all fears and doubts vanished, and we were filled anew with courage and willingness to act in obedience to it in the strength of the Lord. O, that all men knew the comfort and happiness of a mind devoted unto, and firmly trusting in God in all things.' p. 64.

On the 25th of August, they reached the termination of their voyage, and sailed up the river Koksoak, which discharges its waters into the bottom of Ungava bay. The estuary of Koksoak or south river, lies in N. latitude $58^{\circ} 36'$. It is as broad as the Thames at Gravesend, and bears a great resemblance to that river in its windings for twenty-four miles upwards. It is distant by sea from Okkak between 600 and 700 miles, and Cape Chudleigh is about half way. They were soon descried by the natives, who shouted them a rapturous welcome. Upon hoisting their colours, they were incessantly hailed by the inhabitants. There was a general cry of Europeans! Europeans! from the men in the kayaks, who, by all manner of gesticulations, expressed their pleasure, brandishing their oars, and shouting continually as they rowed alongside the boat. The women on shore answered with loud acclamations.

They were not long in acquainting the natives with the cause of their voyage, and it is delightful to observe the advantage they possessed in the zeal of their coadjutors among the converted Esquimaux, whom they brought along with them. Jonathan and Jonas conversed with them about the concerns of their immortal souls, declaring to them the love of God our Saviour towards them; and Sybilla, Jonathan's wife, was met with seated among a company of women, and exhorting them with great simplicity and fervour, to hear and

believe the Gosp l. On this subject we shall present only one extract more from the work before us.

‘ 30th. Our people, and with them the strange Esquimaux, met for public worship. Brother Kohlmeister once more explained to them our intention in coming thus far to visit them. He addressed them to the following effect, “ That already, many years ago, many excellent people, in the country beyond the great ocean, had thought of them with much love, and felt desirous that the inhabitants of the Ungava country also might hear the comfortable word of God and be instructed in it, for they had heard that the Esquimaux here were heathen. who through ignorance served the orngak or evil spirit, and were led by him into the commission of all manner of sin ; that they might hereafter be lost and go to the place of eternal darkness and misery. Out of love. therefore,” continued the missionary, “ they have sent us to you. and out of love we have come to you to tell you how you may be saved, and become happy, peaceful children of God, being delivered from the fear of death which is now upon you all, and have the prospect of everlasting peace and joy hereafter, even by receiving the gospel, and turning to Jesus who is the only Creator and Saviour of all men. He died for *your* sins, for *our* sins, and for the sins of all mankind, as our surety. suffering the punishment we deserved, that *you*, by receiving him, and believing on him, might be saved, and not go to the place of eternal darkness and pain, but to the place of bliss and eternal rest. You cannot yet understand these comfortable words of the gospel ; but if it is your sincere wish to know the truth of them, Jesus will open your ears and hearts to hear and understand them. These my companions were as ignorant as you, but they now thank God that they know Jesus as their Saviour, and are assured that through his death they shall inherit everlasting life.”

• During this address all were silent and very attentive. Some exclaimed “ O ! we desire to hear more about it.” Old Netsiak from Eivektok said “ I am indeed old, but if you come to live here, I will certainly remove hither also, and live with you and be converted.”

‘ When we put the question to them whether they were willing that we should come and dwell with them and instruct them, they all answered, with a loud and cheerful voice, “ *Kaititse tok, Kaititse tok !* “ O ! do come soon and live with us, we will all gladly be converted and live with you.” Jonathan and Jonas also bore ample testimony to the truth of what we had spoken, and their words seemed to make a deep impression on all their countrymen. Uttakiyok was above others eager to express his wish that we might soon make a settlement in the Ungava country. Five of the fourteen families who mean to reside here next winter are from Eivektok.’ p. 75.

On the first of September, they took their leave of South River, not without every expression of regret and attachment.

from the natives, who, with a generous benevolence not to be surpassed in the refined countries of Europe, called after them, 'Come soon again, we shall always be wishing for you.' Their homeward voyage was more quick and prosperous; and on the 4th of October, they reached Okkak, after having performed a distance of from 1200 to 1300 miles.

The style throughout the whole of this narration, is lucid and perspicuous; replete with the phraseology of Scripture. It has a certain air of sweetness and gentleness about it, which harmonizes with all our other associations which regard this interesting people. With all their piety they mingle a very lively interest in the topics of ordinary travellers; and as the single aim of all their descriptions is to be faithful, they often succeed in a clear and impressive definition of the object which they wish to impress upon the imagination of the reader. This applies in particular to their sketches of scenery described in language unclouded by ostentation, and singularly appropriate to the subject of which they are treating. There is not the most distant attempt at fine writing. But if the public attention were more strongly directed to the productions of the United Brethren, and if the effect which lies in the simplicity of their faithful and accurate descriptions were to become the subject of more frequent observation, we should not think it strange that their manner should become fashionable, and that something like a classical homage should at length be rendered to the purity of the Moravian style.

However this be, it is high time that the curiosity of the public were more powerfully directed to the solid realities with which these wonderful men have been so long conversant. It is now more than half a century since they have had intercourse with men in the infancy of civilization. During that time, they have been labouring in all the different quarters of the world, and have succeeded in reclaiming many a wild region to Christianity. One of their principles in carrying on the business of missions, is, not to interfere with other men's labours; and thus it is that one so often meets with them among the outskirts of the species, making glad some solitary place, and raising a sweet vineyard in some remote and unfrequented wilderness. It may give some idea of the extent of their operations, to state that, by the last accounts, there are 27,400 human beings converts to the Christian faith, and under Moravian discipline, who but for them would at this moment have been still living in all the darkness of Paganism! Surely when the Christian public are made to know that these men are at this moment struggling with embarrassments, they will turn the stream of their benevolence to an object so worthy of it, nor

suffer missionaries of such tried proficiency and success, to abandon a single establishment for want of funds to support it.

But apart from the missionary cause altogether, is not the solid information they are accumulating every year, respecting unknown countries, and the people who live in them, of a kind highly interesting to the taste and the pursuits of merely secular men? Now much of this information has been kept back for want of encouragement. The public did not take that interest in their proceedings, which could warrant the expectation of a sale for a printed narrative of many facts and occurrences, which have now vanished from all earthly remembrance. It is true, we have Crantz's History of Greenland; and we appeal to this book as an evidence of what we have lost by so many of their missionary journals being suffered to lie in manuscript, among the few of their own brotherhood who had access to them. We guess that much may yet be gathered out of their archives, and much from the recollection of the older missionaries. Had it not been for the inquiries of that respected individual, Mr. Wilberforce, we should have lost many of these very interesting particulars, which are now preserved in the published letters on the Nicobar Islands, and these written by the only surviving missionary, after an interval of twenty-five years from the period of the actual observations. Surely it is not for the credit of public intelligence among us, that such men and such doings should have been so long unnoticed; and it must excite regret not unmingled with shame, to think that a complete set of their periodical accounts is not to be found, because there was no demand for their earlier numbers, and they had no encouragement to multiply or preserve them.

Art. IV. 1. *The Elements of Plane Geometry* : containing the first six Books of Euclid, from the Text of Dr. Simson, Emeritus Professor of Mathematics in the University of Glasgow ; with Notes critical and explanatory. To which are added Book vii. including several important Propositions which are not in Euclid ; and Book viii, consisting of Practical Geometry : also Book ix, of Planes, and their Intersections ; and Book x, of the Geometry of Solids. By Thomas Keith, 8vo. pp. xvi. 398. Price 12s. Longman and Co. London, 1814.

2. *Geometria Legitima*, or, an Elementary System of Theoretical Geometry, adapted for the General Use of Beginners in the Mathematical Sciences ; in Eight Books, including the Doctrine of Ratios. To which are added for Exercise, Quæstiones Solvendæ. The whole being demonstrated by the Direct Method. By Francis Reynard, Master of the Mathematical, French and Commercial School, Reading, 8vo. pp. xvi. 300. Price 10s. 6d. Wilkie and Robinson, 1813.

IN the present state of mathematical science, it is not reasonable to expect that any one, except a man of extraordinary genius, should make any *very* essential improvement in an elementary treatise of Geometry, especially in a treatise, of which Euclid is assumed as a basis. Yet it is possible for a teacher of correct judgement and long experience, and such Mr. Keith seems to be, to facilitate in some measure the path to knowledge ; and we are not inclined to deny that, to a certain extent, he has effected this in the ‘Elements’ before us. He makes, however, at least one mistake, and that of a kind which we always regret to notice. When Euclid compiled his Elements, nearly the whole of mathematical knowledge consisted of geometry ; so that if he had presented the world with *more* than fifteen books, he would not, on that account, have been liable to censure. But in the nineteenth century, geometry forms but a minute portion in the aggregate of mathematics ; and treatises which relate to it should, as far as possible, be proportionally compressed. Arithmetic and Geometry are, as Mr. Keith tells us, from Lagrange, the ‘*wings* of mathematics.’ Let care, therefore, be taken that they are not *too heavy*. A course comprising the several branches of mathematical science, measuring extent by importance, and assuming Mr. Keith’s Geometry as the unit, would occupy at least fifty thick octavos : and who, that desired to make excursions into other regions, would wish to pursue his flight with so heavy a load ?

We would be understood, however, as regarding the above as a minor blemish, and one that may to a great extent be

removed by the curtailling hand of a skilful tutor. The work has advantages to balance it. Besides the demonstrations usually given by R. Simson, in the first six books of his valuable and hitherto unequalled edition, Mr. Keith has often presented others in his notes. These seem to be frequently collected from Stone and other editors; but they are sometimes original, and *often* neat: though in one or two cases these additional demonstrations indicate a deficiency in Mr. Keith's judgement or in his taste. Thus, in the note to prop. 8. book I, the demonstration is bad: for the triangle BGC, though equal in area to ABC and to DEF, has not its sides and angles equal each to each, BGC is not the same triangle as EDF, but that triangle *laid on its back*, a thing conceivable, and we believe very common in wrestling, but totally inadmissible in sound geometry. Other similar slips we forbear to notice.

‘The figures in the fifth book are constructed so as to correspond exactly with the text, and exhibit the multiples and equimultiples of the different magnitudes, by which the text will be more easily read and understood; if this be not an improvement, it may be said that the fifth book will not admit of improvement: Euclid's method of considering the subject must be either exactly followed, or rejected altogether.’

On this point our views entirely coincide with Mr. Keith's, and we, therefore, sincerely applaud his attempt to improve the fifth book. We were also pleased with two or three of his notes to theorems in the sixth.

The doctrine of proportion as applied to commensurable quantities, is placed at the beginning of the seventh book, in eighteen propositions. We should not have lamented their omission.

‘This seventh book may be considered as an expanded epitome of the *Theorems* in the first six books of Euclid, arranged in the order which the nature of the subject appears to require. Euclid's propositions are not arranged in the order of the several subjects, but in such an order as his argument demanded: indeed it would be exceedingly difficult to arrange the subject in such a manner that the argument should be clearly pursued, and, at the same time, the several subjects be regularly classed, viz. lines with lines, angles with angles, triangles with triangles, &c.: this, certainly, has been attempted, but hitherto without success.’

‘The seventh book contains some propositions from the tenth, twelfth, and thirteenth books of Euclid, besides a great number that are not in his work; some of which are from Pappus of Alexandria, and from other authors, but all demonstrated after the manner of Euclid, and, it is hoped, they are enunciated in terms sufficiently plain and expressive. To these are added a few propositions relative to the rectification and quadrature of the circle, which are

undoubtedly an acquisition to elementary geometry, and therefore ought not to be omitted; for, though the circumference and area of a circle cannot be exactly found, yet they may be approximated within any assigned degree of exactness.'

In this seventh book there are about 180 theorems, besides those which relate to proportion. They constitute, together, a well-arranged and very valuable summary. Here, however, is room for slight addition and for some improvement. Proposition lxxvii, for example, should be followed by a general theorem, relative to a right line from the vertex to *any* point in the base. Let ABC be a plane triangle, C the vertex and D any point in the base AB, then is $CD^2 \cdot AB = CA^2 \cdot DB + CB^2 \cdot DA - CD \cdot DB \cdot CB$. This proposition is demonstrated in Simson's 'Select Exercises,' and in Carnot's treatise 'Géométrie de Position.' Carnot's book also contains several curious theorems respecting quadrilaterals, a few of which might be judiciously transferred into Mr. Keith's repository. The demonstration of the theorems relative to the circle, to which our Author adverts in the preceding extract, are correct, but more tedious than they need have been, and yet have remained perspicuous. A similar principle is employed, with much more brevity, by M. Lacroix, in his Elements; and we would recommend Mr. Keith, in the event of a new edition, to adopt, with a few modifications, that writer's method in these three or four propositions.

Mr. Keith's eighth book contains 65 useful geometrical problems, well arranged, and, in the main, clearly demonstrated. The ninth, on planes and their intersections, is perspicuous and elegant. The tenth, which relates to solids, contains twenty-two propositions, *several* of which are not satisfactorily demonstrated. The demonstrations rest upon the method of Cavalieri, which, as we have often had occasion to remark, is ungeometrical, and may lead to erroneous results. If the sections of the solids be contemplated as mere surfaces, an infinite number of them will not form a solid: if they are regarded as having *some* thickness, they are then either prisms or frustums of cones, pyramids, or spheres, of which no properties are previously established. Keill, though no ordinary mathematician, was led into error by the employment of this principle. Supposing the periphery of a circle to coincide with the perimeter of a polygon whose sides are increased in number, and diminished in length *in infinitum*, and that the least possible arc of a circle coincides accurately with its chord, (which is the language of indivisibles,) it follows, as Keill inferred, (Phy. Lect. xv. prop. 41,) that the time of a vibration of a pendulum in this arc is equal to the time of descent down its chord.

Yet the fact is, that these times are so far from being *equal*, that the time of descent through the arc, is *less* than the time of descent along the chord, in the ratio of the quadrantal arc of a circle to its diameter.

We have only to notice, farther, in reference to Mr. Keith's work, the omission of a section on *geometrical analysis*. This is the only branch which can be fairly applied as an instrument of investigation: and, regarded as a means of improving the mental faculties, we would rather put into the hands of youth, a series of only fifty problems or theorems, whose demonstrations should comprehend both the analysis and the synthesis, than ten times that number in whose demonstrations the analysis has no place.

These hints we present in the most friendly manner to the consideration of Mr. Keith. Notwithstanding the defects to which we have pointed, we deem his a work deserving of encouragement; and we shall rejoice to learn that he soon has opportunity to profit by our suggestions in a new edition.

Mr. Reynard's "*Geometria Legitima*" is a work of a very different order from the preceding. It is a treatise of bolder pretensions, but of far inferior merits. Its Author considers it as an 'attempt to shorten and smooth the way through the elements of geometry,' and hopes it will 'be found more advantageous to the progress of a student than the *old, crooked, uneven, and round-about Alexandrian road*.' He boasts of not having 'trodden frequently in the steps of Euclid,' and of having 'made a *variant* course from him;' expresses his astonishment 'that geometrical subjects, intended for beginners, have never been divided into regular and distinct heads;' (a discovery which we confess a little startled us;) and assures us that in his work,

'The theorems are all demonstrated by the *direct method*, which is the safest and the best way of proceeding; for to establish a truth by proving its contrary to be an untruth by absurd suppositions, does not belong to upright geometry; it is an illiberal mode and unworthy of adoption; [we humbly presume the Author means to say *unworthy of a gentleman* ;] it lessens the dignity of the subject, and is a complete dereliction from the direct road, which leads to the stores of science.'

Let us for awhile surrender ourselves to Mr. Reynard's guidance, and travel in his 'direct road.' Here we first meet with 'a postulate,' being, as this Author tells us, 'a self-evident truth, which is at once *sanctioned by our senses*, clear and *inscrutable*; whatever is not so, is inadmissible as a postulate.' He adds, 'this petition may be *safely* granted, as being clear, positive, and unequivocal.' If it be so at Mr. Reynard's 'commercial school,' we apprehend we should not be

very hopeful pupils ; for we do not see, as yet, how that, 'which is at once sanctioned by our senses,' should be 'inscrutable.'

We are next told that an axiom 'is a more self-evident fact than a postulate ; for it gives, at once, a finite and substantial truth to the mind ; clearly effected without requiring any illustration from supposition, or possibility.' Then we are shown that an 'enunciation' should comprehend only part of a proposition, and be always incomplete : then that a demonstration 'proves fully to the sense the truth or falsehood of a theorem : ' and soon after, that 'the rolling over of a point in a straight direction marks out the track of a straight line.' By a few more such ingenious definitions and remarks, the Author's mind 'rolls over' in a straight line to the theorems.

Of these the general enunciation of the first two is redundant ; the words 'within (i. e. *between*) the extremities of the same' are useless. Theorem 4th is not demonstrated ; for the lines AB and CD might both have an inclination to FG, and yet be parallel. The 6th theorem depends upon the 5th, that upon the 4th, and the 4th depends upon the 6th. So that the Author argues 'in a circle' respecting parallel lines. He also attaches a corollary to theorem the 5th, which flows from the 21st. The 8th theorem is not demonstrated, for the 4th reference is defective ; the point is not established in the place referred to, but depends upon theor. 17. In theorems 14th and 15th, the triangles are not necessary 'alike ;' and in theor. 17th, the triangle BCD is not the same as DEF, nor is it similar ; the lines are not in the same order. The corollary to theorem the 18th is not demonstrated : and in the demonstration to theorem the 23d, case the first, it is not *proved* that BC is equal to EF. If this be a fair specimen of 'Geometria Legitima,' the science must have lost some of its essential characteristics since the days of Euclid.

Having thus travelled with Mr. Reynard, through what he deems demonstrations to the twenty-five theorems in the first book, we come to a series of questions to be solved. The addition of these he contemplates as a valuable peculiarity. Should he be able to consult West's Elements of Mathematics, he will find the same thing much better done ; at least, he will meet with obvious, instead of forced and unnatural examples. There is nothing, however, that we are aware of, in Mr. West's book, to compare with the following sublime and solemn passage.

'Pythagoras was so elated with joy at finding a truth so clear and so useful, (as Euc. I. 47.) and affording one of the strongest pillars of geometry, that he sacrificed to the gods a hecatomb, or one hundred oxen ; thus, we have here an instance of transported zeal in the cause of learning, which shews what exquisite pleasure it must have given to this renowned philosopher, when it first appeared to his mind ; and such pleasure will the young geometer continually re-

ceive in his discovery of geometric truth, which will ever excel *the momentary glare of pompous shows, the pursuit of inconstant fashion, or the routine of foolish pleasures*; fleeting and unreal joys are the rewards of the latter, but *immortal glory and renown the boon of the former!!!*

As we proceed we shall meet with other passages equally sublime. In theorem 1st, book the second, the corollary to the proposition is a part of it; and the 9th theorem is demonstrated by means of the 12th. In book the third, the 18th theorem is imperfectly demonstrated, the demonstration applying only to the case of the acute angle; the 21st and 22d contain, each, *two*, and the 25th, *three*, distinct propositions; the 15th of the promiscuous questions at the end of this book, demands the demonstration of a property which is not generally true; and in the 12th theorem of this book, the demonstration fails entirely. The proposition is this:—‘Any two circles which touch each other, either internally or externally, will have their centres and point of contact in one straight line.’ They who have been accustomed to travel the ‘round-about Alexandrian road,’ divide this proposition into its two obvious cases, and demonstrate each by a ‘*reductio ad absurdum*.’ Not so Mr. Reynard. He goes through the matter very ingeniously, by *taking the theorem for granted*, in the course of his demonstration, and not being aware of it! This is the book of which the Author says, (page 80,) that ‘he who reads it through with steady meditation, imbibes, at the same time, such a *virifying principle* in his mind, as will raise in him the purest zeal, and the boldest ardour for higher speculations.’

We have no doubt it will, and are very much tempted to proceed with our Author into these ‘higher speculations’ in the latter half of this work. But, on the whole, especially as what we have selected is a very fair sample of what follows, we think it better to relieve the dryness of these abstruse subjects, by a quotation or two from the rhetorical parts of this geometrical treatise.

Speaking of the circle, our eloquent Author breaks out into the following rapturous exclamation.

‘Behold! what sublimity arises in this superior form. A form which seems to be chosen by the supreme architect of the world, in the structure of the heavens and the earth;—it is the very basis and preservation of nature, in giving strength and durability to her constructions and omniscient operations; the heavenly concave above us; the wide horizon about us; the planets revolving round the sun, and their attendants again round them, making their harmonious periods convey to our minds inexpressible delight. The appearance of the sun’s daily path, strikes our senses with the most lively joy and remembrance of his constancy and goodness, and of his support to the

nourishment of nature and existence of living creatures ; and in all God's creation it is the most beautiful of all forms ; wherever it is seen to adorn, it never ceases to engage, and raise in our minds the most exquisite pleasure : *therefore*, for unity, simplicity, utility, and beauty, it excels all other plane figures : it is *the favourite of heaven, and deserves to be divine !*

O divine circle !

Once more :

‘ The variety of reasoning in the following book, (Book V.) as lines intersecting lines, the similarity of triangles and rectilineal figures, and their relative comparisons, when inscribed in the circle, will all sufficiently show the excellence of reasoning by proportion, the easy mode of demonstration, and the happy results arising from it ; how analogies are coupled together, and a variety of conclusions consolidated into one permanent clear idea. The young geometrician will now elevate himself in the subject, a wide horizon will be presented to his view ; and he will, by close and scrutable observation, be qualified to examine the most complicated diagrams, and trace the most remote relations to *the very focus of the understanding.*’

The preceding passages approach so nearly to perfection, in *their way*, that we can only think of one possible means of improving them. About twenty years ago, a poet, whose name, unfortunately, we do not recollect, began a metrical sketch of the life of Oliver Cromwell with this line,

‘ Tenebrious gloom obscur'd the dismal night ;’—

meaning, if we rightly interpret it,

‘ Dark darkness darken'd the dark dark ;’—

Now it has struck us, that the tone of expression of this poetical genius, is so much like that of our ‘ *Geometria Legitima*’ genius, that if he could be found and employed in transmuting this treatise into English verse, the public would thereby be more benefited than they are likely to be if it remain in prose, however elegant, as it now stands. The minds of the British public are dull, and not easily excited to a love of the abstruse subjects into which Mr. Reynard has so profoundly dipped. We are removed only one degree from those unhappy times to which he adverts, when the ‘ mathematicians were banished the realm’ ‘ by a royal decree, under an accusation of their possessing the ‘ powers of witchcraft ;’ is there not cause, therefore, really to tremble for him, and other men so highly gifted with this dangerous kind of knowledge, while we adopt his thrilling exclamation,—

‘ O persecuted science ! O injured reason ! it seems that blind superstition, or the impious policy of priestcraft, has been a greater enemy to you than even ignorant and destructive barbarism ; the former not only confirmed prejudices against you by : tional yet unjust decrees, but terrified aspiring minds, and loaded genius with perpetual fetters, less to be endured than iron.’ ‘ Valuable invention

turned pale at the sight of armed bigotry, darkness was indeed spread over the earth ; and—

so on. For the rest turn to the work itself, or, as we should more conscientiously recommend, wait till the rhyming translation makes its appearance.

Art. VI. 1. *Observations on Pulmonary Consumption*. By Henry Herbert Southey, M.D. 8vo. pp. 174. price 7s. Longman and Co. 1814.

2. *Letters Addressed to his Royal Highness the Duke of Kent, on Consumption* : containing Remarks on the Efficacy of Equable and Artificial Temperature in the Treatment of that Disease. By Thomas Sutton, M.D. &c. &c. 8vo. pp. 59. price 2s. 6d Underwood, 1814.

MEDICINE, it will be allowed by most persons, is already divided into a sufficient number of departments. The three separate heads of physic, surgery, and pharmacy, seem to preclude the necessity of any subordinate divisions, or more minute ramifications of the healing art. It, nevertheless, now and then happens, either from early bias, accidental impression, or some other causes, that a particular branch of one of these departments is selected by the medical artist, not for exclusive, but for prominent regard. Thus, for example, during the preparatory course of studies for the formation of a surgeon, the exquisite structure and interesting physiology of the eye shall attract, in a more than ordinary degree, the attention of the student ; his reading, his researches, his dissections, and his experiments, will, in consequence, tend to a more minute and close investigation of that favourite subject ; and he will come out from his studies a well instructed surgeon in general, but an oculist in respect to the feeling of particular preference. So will it sometimes happen in the pursuit and practice of medicine. The diseases of one part of the frame shall appear to deserve, in some instances, especial observation, and more than ordinary research ; and when we recollect that consumption of the lungs is the giant malady of this country, that it stands first and foremost in the long list of formidable British diseases, it is not to be wondered at, that British physicians should often come out with dissertations on this most melancholy of subjects.

Within the last ten years, indeed, we have had nearly as many treatises on pulmonary consumption, all of them written by regular and respectable practitioners. To persons who are at all familiar with modern writings on medicine, the names of Beddoes, Bourne, Reid, Saunders, Buxton, Woolcombe, Duncan, will immediately occur ; and to these we have now to add that which stands at the head of this article,—a name which, if it be right to make any comparison, we may be

permitted to say, deserves to rank by no means last on the list of comparative merit. In our critical analysis of Dr. Southey's work, however, we shall have fault to find as well as praise to bestow; and we hope to do both with the same feelings of candid impartiality.

In the remarks, connected with this and other works on the subject of consumption, which we are about to present to the reader, it is our intention to steer as clear as possible of technical phraseology: not that we profess ourselves by any means unqualified advocates for the principle of popular and unprofessional medicine, (for we are, indeed, of opinion, that, with some good, much mischief may spring from this source,) but from a feeling that the more than common importance of this subject, may induce anxious inquiry beyond the pale of the profession.

Without presuming far on the influence of our journal, it may very fairly be supposed, that the present article will find some readers, who are looking out, in every quarter, for information relative to a subject upon which seem to hang almost all their earthly hopes and fears; and such persons will not be prevailed upon to shut their eyes against the mysteries of medicine. Information, either good or bad, they will certainly get at; and it is in the power of all so to do, while the vernacular language is used as the vehicle of professional instruction.

The question then is, not whether it is expedient totally to prevent *profane* research, but which is the best mode to turn the tendency of inquisitive minds to a good account, and secure inquiring individuals against the tricks and snares of quackery. Here we may be allowed to avail ourselves of authoritative opinions from another quarter; authoritative, inasmuch as they are the sentiments of one of the most amiable and most able of medical professors. 'It were better, perhaps, (says the late Dr. Currie,) that medicine, like other branches of natural knowledge, were brought from its hiding place, and exhibited in the simplicity of science and nakedness of truth.'

Dr. Southey divides his work into four sections. *First*, He treats of the 'symptoms.' *Secondly*, He speaks of the 'appearances on dissection.' *Thirdly*, Of the 'predisposing and exciting causes.' And, *lastly*, He considers 'the treatment of the complaint.' We shall first accompany the Author through these several topics; and then conclude the article by offering a few reflections of our own, principally in reference to the production and prevention of pulmonary disorders.

'Systematical writers (says Dr. S.) have enumerated several species of pulmonary consumption, and undoubtedly there exist many varieties; perhaps no two cases will be found precisely similar; but

for practical purposes it appears sufficient to distinguish carefully between the consumption of the lungs, which occurs in persons of the strumous temperament, and that which, from accidental causes, or as a consequence of other diseases, may attack constitutions of a very different description. Strumous phthisis, as the most common and most destructive in this island, demands the first and greatest share of attention. The individuals most likely to be attacked by this form of the disease are distinguished by a combination of many of the following marks, sometimes by all of them: fair, thin, smooth skin, through which the blood vessels may be seen, blooming cheeks, light soft hair, light eyes, with dilated pupils, thick nose and upper lip, white teeth, head rather large, narrow chest, flaccid muscles, and long weak fingers, of which the last joint is large. To these external appearances in children precocity of intellect is often joined. Dark hair, dark eyes, and dark skin, are sometimes combined with the other signs of scrophula; but the skin is always thin and transparent, the pupils large, and the muscular fibre lax.' pp. 4—5.

We fully agree with the Author on the great importance of ascertaining, by external signs, the strumous, or, as it will be more generally understood, scrophulous tendency in the habit, in reference to the diseases in question; and we have seldom seen exhibited, at once to our view, so concentrated and faithful a delineation of these signs. We consider, however, that part of the statement erroneous, and calculated to mislead, which makes thinness and transparency of the skin an absolutely necessary mark of the scrophulous constitution. Much internal scrophula, at least, if we may be allowed the expression, we think we have seen fully marked in individuals of a swarthy complexion, and where the skin is any thing but transparent. Were we inclined to dispute on words, we might, indeed, object altogether to the term dark skin; but we wish to confine ourselves entirely to facts generally understood. Now it shall sometimes be found in the child of parents who are differently constituted both as to complexion and habit, that such child shall be a mixture of the two. It shall have the internal peculiarities of the one parent, with the external marks of the other, although that external appearance shall in general stand as an index of a very different inward state of things from what it does in the present instance. It would seem proper, therefore, to point out fineness of skin, as a very usual accompaniment of a scrophulous constitution; but very improper to insist, as our Author has done, on the absolute indispensableness of its presence.

There is one mark of a scrophulous taint, which we do not perceive that the Author has noticed, though it is almost always found either in a greater or less degree. We mean a very peculiar pearly appearance in the white of the eye, not very easy, indeed, to describe; but which, at the same time, is very evident to those who are much accustomed to these observations; and

which, together with the largeness of the pupil, always gives a very marked character to the eye of an individual, in which scrophula, if we may so say, abounds.

A strumous disposition is very generally indicated, though not invariably, by a redness and constant tendency to inflammation in the eye-lids; and we are disposed also to lay much stress on the inclination, during infancy, to glandular swellings of the neck, to hardness and a knotty feel in the abdomen, and a tendency to the generation of worms.

The make of the body, also, is of much consequence in assisting our decisions on consumptive tendency. Narrowness in the chest is very properly noticed, by Dr. Southey, as one of the marks of scrophula; but in a person disposed to consumption there is something very singular in this narrowness. Besides a want of full sweep in the form of the ribs, there is a remarkable shortness as well as an upward direction in the collar-bones, which occasions the shoulders to stand prominent and high, and gives to the shoulder blades the appearance, as Dr. Beddoes aptly describes it, of wings just raised from the body, and about to expand for flight.

Mere narrowness of the chest, however, sometimes exists in a high degree without affording any real ground for apprehension, as it is not seldom indicative of a feebleness of frame, which is not of a scrophulous kind; and here, it may not be unseasonable to observe, that we think the author just mentioned has not made out his case, in attempting to generalize scrophula into a state of *mere* debility. Weakness it certainly is; but it is weakness of a peculiar kind, and affects principally one system of organs. Dr. Cullen has, perhaps, best characterized it by calling it 'a peculiar state of the lymphatic system,' and had we space to pursue the investigation, it might easily be shewn in what manner every mark of the state in question, might be satisfactorily accounted for, upon the principle of peculiarity in lymphatic action.

Dr. Southey, in the twelfth page of his work, well observes, that 'There is a form of pulmonary consumption, in which the mucous membrane, lining the air cells of the lungs, seems affected in the same manner as the similar membrane, lining the urethra, is, in Gonorrhœa Virulenta.' Surprise is sometimes expressed, by professional men, at recoveries from consumption after true pus had been expectorated for some time; but we believe these would be found to be cases in which the diseased action had been confined to the mucous membrane in question, and had not extended itself to the cellular portion of the lungs, the residence of those bodies which are termed *tubercles*, of which it is now in place to say a few words respecting their structure and origin.

It is in the second division of his treatise, that Dr. Southey engages in the consideration of tubercles in connexion with consumption ; but we do not find any thing in this part of the work, at least so far as the question of tubercle is concerned, that prefers much claim to notice.

There is, confessedly, a great obscurity in the theory of tubercular production. We believe that these bodies are very seldom found to exist except where scrophula is present ; and from this circumstance, as well as from their similarity in appearance to hard and tumified lymphatic glands, it was a sufficiently natural supposition, in the first instance, that they were diseased glands. This, however, has been demonstrated to be an erroneous notion. ‘Tubercles,’ says Dr. Baillie, ‘consist of rounded, firm, white bodies, interspersed through the substance of the lungs. They are, I believe, formed in the cellular structure which connects the air-cells of the lungs together, and are not a morbid affection of glands as has frequently been imagined. There is no glandular structure in the cellular connecting membrane of the lungs, and on the inside of the branches of the trachea, where there are follicles, tubercles have never been seen.’

The presence of these bodies, we have just stated, is almost peculiar to scrophulous habits ; but the precise manner in which they are formed and deposited in the lungs, to which we think Dr. Southey, in a treatise on consumption, ought to have given a little more attention, seems to require some further investigation. It would appear, that any irritation, of whatever kind, which may take place in the pulmonary organs of a scrophulous subject, has more or less power in creating these mischievous productions ; they are scrophulous deposits from inflammatory action.

Dr. Haighton and others have, however, ascertained, by experiment, that a foreign matter, artificially introduced into the blood-vessels, may be made productive of precisely the same effect. ‘Dr. H. injected running quicksilver into the crural vein of a dog. The fluid metal being circulated along with the blood found its way to every part of the body. The animal did not seem to be disagreeably affected during the first day. It then became feverish, and afterwards laboured under difficulty of breathing. A cough succeeded. These complaints went on increasing till the death of the dog. In the lungs were found tubercles, of which many contained matter. That these tubercles had been produced by the injected mercury was demonstrated by cutting into their substance, from which it appeared that each contained a particle of metal.’

We do not profess ourselves friendly to those views of pathology, which look, for the explication of diseases, into the mass

of circulating fluids, for we think the changes which these undergo, are subordinate to, and consequent upon, other changes in the organization. The above experiments, however, would seem almost to force upon us the inference, that the blood of scrophulous individuals has in it something of peculiarity, which pulmonary inflammation of a particular kind has the faculty of withdrawing and depositing in the cellular substance of the lungs. Or is it, that this *kind* of inflammation is peculiar to scrophulous habits, and that, provided it did take place in other subjects, the effects would be exactly similar?

We have enlarged on this head, rather more, perhaps, than is consistent with the limits of a review; and we have done so from the conviction, that towards the prevention of pulmonary consumption, in those whom nature has disposed to it, much depends upon keeping a careful watch over those slight and apparently trivial affections of the chest, which shall appear in the shape of cough; and which, though scarcely, perhaps, deemed of sufficient moment to attend to, will be depositing tubercle after tubercle; till, in process of time, and at a phthisical age, a slight exciting cause will be sufficient to make the malady break out with all its formidable, and now irremediable and fatal force. It cannot, we think, be too strongly impressed upon the public mind, that much preventive power is in the hands of intelligent and attentive parents. Let these, then, never forget, that in those who are consumptively disposed, a 'little cough,' even at an early age, may, if neglected or ill-treated, become the cause of 'a great disease;' and that the mischief of protracted affections, though it may not shew itself immediately, may come to do so eventually.

Dr. Southey, at the end of this chapter, alludes to an instructive case which came under his care, and which terminated fatally, after almost every usual symptom of the disease had shewn itself, excepting that 'the expectoration was never purulent.' Pus was formed in this case; but in consequence of the abscesses from which it proceeded not having communicated with the air-cells, it could not be expectorated. We call this an instructive case, because the absence or presence of purulent spectra, is too apt to be received by medical men and others, as an infallible criterion of the degree in which danger exists. It had already been remarked by the Author, that a purulent discharge might take place while the disease was confined merely to the membrane, lining the air-cells of the lungs, forming the catarrhal phthisis of Dr. Duncan; and by the last mentioned case it is shewn, that a true tubercular and purulent state of the lungs may exist, and the patient be nevertheless expectorating only common mucus.

We now pass on to the 'predisposing and exciting causes of consumption.'

Dr. Southey, in this chapter, presents us with the result of an investigation, conducted with a great deal of labour and nicety, for the purpose of ascertaining the parts of the world which are more or less exempt from, or obnoxious to, phthisical affections. Next to our own country, some parts of Germany, Vienna in particular, France, and the south of Europe, seem to be the regions most frequently visited by the disease; while other parts of Europe, in a more northern latitude, and a colder climate, enjoy a comparative freedom from its ravages. What has always appeared to us deserving of especial notice on this head, is, that the Dutch, with an otherwise sickly climate, are proverbially free from consumptive ailments. This circumstance, connected with the statement, that in Canada, where intermittent fevers are pointed out as prevalent, while consumption is not noticed, might seem to favour the inference of Dr. Wells, who has conjectured and endeavoured to establish the fact, that in parts of our own country, where agues are common, consumption is infrequent. This hypothesis, however, of Dr. Wells, is not supported by the experience and observations of others; and we are left to look out for another reason of the comparative immunity just referred to.

Τὴν αἰ τῶν κακῶν πηγὰς ; Scrophula it has already been said is the grand germe of the complaint in this country; and in the seeds of Scrophula we are to look for the predisposing causes of consumption. The great object of inquiry then is, how to trace the origin of, and obviate the tendency to, the scrophulous diathesis. We shall here make a rather long extract from Dr. Southey's book, bearing upon this point.

'Whoever has attended much to the diseases of the poor in any part of England, and more particularly in the metropolis, must have observed the very large proportion afflicted with the different forms of scrophula. To what can this be attributed but to the want of the common comforts and necessities of life? to deficient food, clothing, and fire. In regard to diet some of the labouring classes are better off than others, and we find those so circumstanced, the least disposed to scrophulous diseases. The late Dr. Beddoes collected some interesting facts on this subject. Butchers, who are of course well supplied with animal food, seem of all classes the least liable to consumption. Dr. Withering, in a letter to Dr. Beddoes, says, "The only classes of men I have yet observed exempt from this disease are butchers and cat-gut makers. They both pass much of their time amidst the stench of dead animal matter. The former live chiefly on animal food, and are much exposed to the inclemencies of the season, whilst the latter live as other manufacturers, and work under cover in close and rather warm buildings." A Gentleman was employed to examine the butchers of Bristol, with regard to the

healthfulness of their calling. The following specimens of the answers obtained to this person's interrogations may serve to give an idea of the whole : a butcher thirty years in business does not recollect any man dying in his service. He has had three or four apprentices at a time ; they live well, have hot meat for breakfast, with broth and onions ; knew a boy die next door, in the slaughter-house, but in consequence of ill usage. He never had any thing the matter with himself. Another, fourteen years in the trade, had never heard of a man dying of a consumption who was a butcher. Dr. R. Pearson made similar inquiries at Birmingham, and states, that he finds the complaints to which butchers are most subject, to be obesity, hepatic obstructions, and apoplexy ; those to which they are the least liable are consumption and typhus.'

After giving other examples of a similar kind, the Author continues,—

' The same observation seems to have been made in other countries. The author of a dissertation on the propriety of placing phthical patients in slaughter-houses, tells us he was led to the idea by observing the healthiness of the butchers, their wives, and families, at Montpellier. The Scotch fishwives, who live chiefly on animal food, are found to be little subject to phthisis, or any form of scrophula. Among the Cornish fishermen, who live chiefly on animal food, Davy found a similar immunity from consumption. Stable-boys, grooms, and dragoons, are enumerated among the favoured classes. They are likely to be well fed, and pass a good deal of their time on horseback ; and the equal temperature of the stable may make them less liable to catarrhs.

' Let us now consider (our Author goes on to say) those circumstances which seem peculiarly unfavourable to the consumptive, and examine among the lower ranks of society how those individuals are situated who suffer most from this disease. From Sir John Sinclair's statistical reports, the general conclusion may be drawn, that consumption and scrophula occur most frequently in those places where the inhabitants are the poorest, i. e. where they are the worst fed and clothed. In many parts of Scotland, where consumption is now prevalent, the old people affirm, that it was unknown before the warm Scottish plaiding was exchanged for the fine, thin, cold, English cloth, and woollen for cotton. So in the vale of Keswick it has been remarked, that consumption has increased with the increased use of cotton, among the women, instead of worsted, flannel, and stuff.' pp. 56 to 62.

To the impartial feelings of Reviewers, who are not anxious to defend or enforce any system, there may, perhaps, still remain some obscurity on the question of exemption, by particular callings, and in particular regions, from consumptive complaints. Still, however, enough is made out to establish the fact, that where good clothing, regular exercise in the open air,

and plenty of animal food, are obtained, scrophula and consumption are diminished almost in the same ratio. The constant inhalation of animal effluvia, may have some influence, as in cases of butchers and cat-gut manufacturers; but, in this case, neither the principle nor the fact is so demonstrable as that clothing and food are preventives. Sources of mechanical irritants, if we may use the term, or those which immediately apply themselves to the lungs, are much dwelt upon by some, especially by foreign authors; but it may be questioned whether most of these are not, to say the least, materially assisted by confinement and an unwholesome position of the body, as in the examples of weavers, tailors, spinners, carpet-manufacturers, flax-dressers, and others.

There is, however, one instance, of mischief springing from this source, which is so remarkable and melancholy, as to deserve special notice. It is that process of the needle manufactory, called *dry grinding*. It is said that those who engage in this branch of business, do it with the almost certain expectation of its proving eventually fatal, and that the lure of high wages is necessary to procure hands. ‘The persons who are employed in this labour, by which the needles are pointed, are universally, and in a short time affected by symptoms of approaching pulmonary consumption. They go on coughing till they either spit blood, or a thick substance having the appearance of matter. They decline in flesh and strength, and seldom survive the fortieth year. Pin makers are said to suffer in the same way.’

It does not require to be stated, that it is the fine particles of matter arising from the materials used in the various manufactories above mentioned, and taken into the lungs, that immediately affect the organs in this deplorable manner. One feels astonished, that, in the last mentioned examples, something is not contrived as a covering for the face, which, without interrupting the breathing, might, in a very great measure, prevent the inhalation of the offending matter.

In going over the alleged sources of the complaint, the question of its contagious or non-contagious nature came in order to be discussed. Our Author adopts the opinion generally held in this country by medical men, that it is not catching. We are, however, much inclined to the opposite side; and suppose that although the infectious nature of consumption is by no means equal to what some continental physicians have conceived it to be, still a long-continued and reiterated application of effluvia, from the lungs of a consumptive individual, may at length operate upon another in the way of infectious matter.

Dr. Heberden, a man ‘above all praise’ for fidelity of observation, and freedom from prejudice, strongly inclines to the

opinion of the infectious nature of phthisis. 'Quid in hac re verum sit,' he says, 'viderint alii; equidem nondum usu magistro eo progressus sum, ut aliquid certi de ea mecum statuere potuerim: fateor autem me vidisse nonnullos tabe periunctes, quorum morbus non aliud probabilius habuit initium, quam quod assidue una fuissent, aut etiam dormissent cum tabidis!'

The sentiments of Hoffman are nearly similar, and in a balance of authorities, we think that the positive opinions of such men as Heberden and Hoffman, may very fairly weigh against the negative ones; that is to say, the total silence on this controverted subject, of Hippocrates and Celsus.

British physicians we conceive to have been misled in reference to this inquiry, by the confessedly slighter, more tardy, and more insidious operation of consumptive miasma, than of any other infectious matter, with which we are acquainted. In instances of the disease being communicated from one to another, it should seem that there must have been a slight predisposition at least in the recipient; for although, in this qualified way, we conceive consumption to be communicable, yet we have no notion that such is the case with scrophula.

We are now advanced to the last chapter of the work under review; that, in which the treatment of the disease is considered. The first suggestion which presents itself, in reference to the preventive treatment of consumption, is this:—cold being confessedly a commonly exciting cause of the complaint, and yet the affection being comparatively rare in several countries where the cold is more intense than in Britain, are not the inhabitants of such countries in possession of means to counteract its noxious tendency, of which we are either ignorant or neglectful? This is, in truth, the case. It is a known fact, that even a hardy Russian is more sensible to cold, and more inconvenienced by it in this country, than he is in his own; and on the same principle, an Englishman suffers less from a winter in Petersburg, than from a winter in London.

The proverbial variableness of our climate most unquestionably goes some way towards the solution of this apparent enigma; but, we believe, that the habits and modes of living in the respective countries, furnish us with still more assistance towards the explanation of the fact in question. *Englishmen act upon erroneous notions on the subject of heat and cold.* So much importance seems to us attached to the maintenance and development of this position, that we shall here endeavour to enlarge a little respecting the grounds on which it is advanced; and in doing so, we shall first extract from our Author the relation he gives, from Dr. Guthrie, of the habits of the lower classes in Russia. We shall then shortly investigate the laws of temperature in

relation to the living body ; and conclude this part of our subject by attempting a practical application of such laws, to the subject which is more immediately under discussion.

‘ The Russian boor (says Dr. Guthrie) lives in a wooden house, made with his own hatchet, his only instrument, in the use of which he is most dexterous : it is caulked with moss so as to be very snug and close. It is furnished with an oven, which answers the triple purpose of heating the house, dressing the victuals, and supporting on its flat top the greasy mattress on which he and his wife lie. From over the oven, which is on one side of the room, are laid some boards reaching to, and supported by, the opposite wall, raised a little above the stove so as to receive its heated air. On these sleep the children and secondary personages of the hut, for the oven itself is a luxury reserved for the first. Round the room runs a bench, with a table in the middle, and in the corner a sort of cupboard for the reception of saints, before whom small tapers frequently burn, or a lamp with hemp oil. During the long severe winter season, the cold prevents them from airing this habitation, so that you may easily conceive that the air cannot be very pure, considering that four, five, or six people, eat and sleep in one room, and undergo during the night, a most stewing process from the heat and closeness of their situation ; insomuch that they have the appearance of being dipped in water, and raise a steam and smell in the room not offensive to themselves, but scarcely supportable by those whom curiosity may lead thither.’

And again, speaking of their clothing, &c. he says ;—

‘ In the first place, they go very warmly clothed when out of doors, although they wear nothing but a shirt and a pair of linen drawers when within : *the legs and feet in particular are remarkably guarded against the cold by many piles of coarse flannel, with a pair of boots over all ;* at the same time that their bodies feel all the warmth of sheep-skin, and nothing is left open to the action of the air but the face and neck, which last though never covered, yet coughs and sore throats are seldom heard of ; nay, they are disorders which we should almost forget to treat, did not foreigners keep us in use. Their religion happily conspires with the unavoidable bodily dirtiness attached to their situation, to send them to their vapour baths once or twice a week : here they wash away with vapour, and afterwards with water in a condensed state, the dirt, that, by obstructing the pores, is so well known to promote putrid diseases ; at the same time that they most effectually open the cuticular emunctories, and throw off any obstructed perspiration that might have otherwise acted as a fomes to begin the septic process of the body ; and lastly they undergo

‘nightly, as I mentioned, a degree of perspiration, which enabled the coachmen, for example, to sit the whole day and severe winter evening on the box, or at least, out of doors, without ever dreaming of what we call catching cold, as they throw off every night what may have been retained in the day, and, to use a vulgar phrase, may be said to clear out as they go; but keep them from the nocturnal luxury of their oven, and you kill them in a week.’ So far Dr. Guthrie.

Our Author goes on to say,—

‘Here, then, we find, that warm clothing, warm habitations, and warm bathing, enable men who are exposed, during a number of hours every day, to an intensely cold atmosphere, to bear that exposure with impunity,’—

an effect, we may add, exactly contrary to what our English prejudices would anticipate from such habits.

The vulgar notion in this country on the subject of heat and cold, is, that much exposure to the former, or indulgence in it, renders the body more liable to be injuriously affected by the latter; an opinion which the above relation proves to have an unstable foundation; nay, it is a demonstrable fact, that in the very degree of previous subjection to heat, is the capability of enduring, or being exposed with impunity to, subsequent cold. We may indeed state it as an axiom, that an individual is never more, nor indeed, so much, injured by cold after the body has been heated, as he would have been by the same degree of cold, had there been no previous augmentation of temperature; and that our common apprehensions of going out in the cold air, when the body is hot, are altogether false and unfounded.

The experiments of Dr. George Fordyce and Sir Charles Blagden have been so often quoted in relation to this subject, that we should feel reluctant to bring them again forward, were it not, that in connexion with the account we have given from Dr. Southey, of the habits of the Russian, they are so well calculated to illustrate the fact we are now anxious to establish and impress.

These gentlemen (Dr. Fordyce and Sir Charles Blagden) exposed themselves to a heat almost beyond endurance, and immediately after, without any precaution, went into a cold room, and continued there some minutes before they began to dress. In like manner, the Russian goes reeking from his vapour baths, and immediately rolls his naked body in snow; and at other times, comes out from baths of water that are heated beyond almost what he is able to bear, and instantaneously plunges into contiguous cold ones.

But let us appeal, as Dr. Southey has done, to individual feeling; and ask whether, of ‘two persons, setting out in a mail

‘coach, on a cold night, the one well warmed when he takes his seat, the other shivering from cold,’ the individual who started warm, will not bear the cold better, and be less liable to injury from it than the other. There are no travellers who have tried the experiment, that will be at a loss to answer this question. And we may further add, that a person who had enjoyed the advantages of warm habitations, and comfortable clothing, for a month previous to the journey, would be less liable to be injured by it, than another of the same constitution, and at the same standard of health, who had been housed and habited during the same period, in a way that by many would be thought to insure hardiness.

‘Uneasy sensation (Dr Southey well observes) is always the result of a deviation from the healthy state in some part or parts of the body, and is in all cases to be obviated if possible. Nothing, therefore, can be more absurd, than to suppose that the endurance of a painful degree of cold for any considerable time, can contribute to strengthen the constitution.’

We must anticipate and endeavour to reply to one or two obvious objections, which might, if unanswered, seem to invalidate the doctrine we are endeavouring to prove.

How is it, it will be urged, upon the principles now argued for, that colds are evidently contracted by passing from heated assemblies, into cold carriages, and damp streets? In reply to this, it may be said, that the individual who may have suffered from such exposure, had not been in a state of heat, so much as of fatigue and exhaustion; and that the mischief in question would be obviated or very materially lessened, by a previous retirement to a well warmed room, so as to step into the carriage with a surcharge, rather than a diminished quantity of heat. Individuals too, under the circumstances supposed, are, it is well known, disproportionately ill-covered about the feet and legs; and this partial exposure, we wish it never to be forgotten, is more likely to be attended with hurtful consequences than complete nakedness.

Indeed, the fact of partial exposure, if properly regarded, would be sufficient to explain the whole difficulty. Thus, a person in a highly heated state, shall imprudently take a large draught of cold water, and the consequence shall be a violent spasm or perhaps inflammation of the stomach. In this case the injury is unquestionably from the cold application to a heated part; but, had the same degree of cold been applied to the whole body, the reduction of temperature would then have been equable and general, and no irregular or diseased action occasioned.

We have studied a plainness of diction, and familiarity of illustration on this part of our investigation, on account of the extreme importance of acquiring accurate notions on the subject of temperature, in reference especially to pulmonary disorders; and we beg particularly to urge attention to the mischief of *partial* exposure, because we think that on this circumstance hinges a very great portion of the evil we wish to point out and to caution against.

‘Why,’ says Dr. Cogan, who resided a considerable time in Holland, and was consequently well qualified to judge accurately, ‘why is it that in Britain, devotional congregations, and assemblies of pleasure are always and greatly interrupted by incessant coughing and expectoration, while in the largest assemblies in Holland, instances of a similar kind are hardly known. This very striking difference I have been induced to ascribe to the contrast observable between the two countries in the construction of their habitations, and in the peculiarities of dress’

This last peculiarity consists principally in the very sedulous attention given by all ranks to a preservation of warmth in the feet, and it has been seen above, that the hardy Russian, on his midnight coach-box, is particularly guarded against cold in the feet and legs. As to habitations, let it once be established as fact, that regularity of temperature is of essential moment in preventing attacks of pulmonary disease, and we admit *a fortiori*, that nothing is more calculated to produce and foster them, than the English method of warming their apartments. Who is there that has not witnessed the production of fits of coughing, by the simple circumstance of removing, in a large room, to a distance from the fire-place? and what wonder that it is so, when it is recollected, that such removal will oftentimes be the exposure to an air of twenty or more degrees colder, than that which the individual had been the moment before inhaling when sitting by the fire side! Nay, even while so sitting, one part of the body will be heated to pain, while another is suffering from cold, than which nothing can be more calculated to occasion what is called cold, and all its consequences, according to the peculiar susceptibilities of the person thus situated.

Now we have above hinted that we do not think the subject of British tendency to consumptive affections, has been so satisfactorily discussed, as fully to prove that Russian and Dutch habits in relation to heat and cold, could they obtain in this country, would insure an equal immunity from their attacks. But still there is, at the very lowest calculation, sufficient evidence furnished, to prove that a great deal of the exemption

stated, is palpably referable to the different management of temperature ; and, under this impression, we look, with a great deal of pleasure, upon those attempts which are now making, to bring the public mind to a feeling of the great importance of a regulated temperature in the management, both preventive and curative, of pulmonary disorders. It is proposed that the subject of such disorders shall constantly be exposed to an atmosphere of an unvaried temperature ; and as this uniformity of heat cannot be ensured by our common open fire-places, stoves are proposed to be used in the sick apartment, which shall effect the desired purpose. The common shop or ironing stove, is found best to accomplish this object. ‘ It resembles the English stove, says Dr. Buxton, the principal proposer of the plan in question,) ‘ because it opens into the apartments it warms, thus causing a ‘ constant ventilation. It resembles the German stove, because ‘ it exposes a large heated surface, continually warming the ‘ particles of air which come into contact with its sides ;’ and thus ‘ answers the double purpose of warmth and ventilation.’ The scheme in question, is, of course, intended principally to apply to an actually disordered state of the lungs, and as such, is to be viewed in the light of a remedial process.

We trust that enough has now been advanced, to prove the importance of a due attention to temperature in the way of prevention. We shall for the present dismiss this part of the subject, and proceed to offer a few remarks on the general plan of treatment which our Author recommends, merely stating that we think he has not done justice to his contemporary, Dr. Buxton, in not having mentioned his name. The merits of those plans which promise much public utility, and which are put forward, and persevered in, against opposition, ought to be distinctly noticed, and duly appreciated ; and we think, in this point of view, Dr. B. deserves much praise. But on this head we must not enlarge.

In commencing his remarks on the subject of particular remedies, Dr. Southey very properly, at least in our opinion, expresses his unbelief in the anti-phthisical powers of emetics, in the way in which they have been extolled by some practitioners.

‘ When the expectoration, however, (he adds) is scanty and difficult, with a sense of oppression in the chest, and irregular fibrile paroxysms, a dose of ipecacuanha sufficient to excite slight vomiting, may be given with advantage.’

On the subject of ‘ the different preparations of iron,’ our Author’s sentiments require, we think, some qualification to make them correct.

‘ In chlorotic females (he justly remarks) of a consumptive fa-

mily, this medicine (iron) as a preventive is invaluable, particularly when given in combination with some purgative.'

- So far we fully agree with him; but when he questions the further utility of iron, we are compelled to feel and express a difference of sentiment.

The connexion of consumptive ailments with a faulty state of the menstrual discharge, is perhaps too much disregarded in practice. We recollect to have seen in a periodical publication, some very sensible observations on this head, from the pen of Dr. Shearman, in a paper entitled 'On the connexion which subsists between Amenorrhœa and Phthisis Pulmonalis;' in which the writer says, that 'in consumptive females, we should always keep in view the probable dependence of the pulmonary symptoms upon the interrupted functions of the uterus, and direct our treatment accordingly.' Now it is in these cases especially, that steel often proves highly serviceable, even subsequent to the commencement, and actual establishment, of the disorder in the lungs. Its combination with foxglove, under these circumstances, is often abundantly useful.

Of this last medicine, Dr. Southey expresses himself as follows:—

'In that form of consumption which is preceded by spitting of blood, foxglove I consider, of all internal medicines, to be the most useful. In strumous constitutions, it is less frequently beneficial; but no practitioner can have given it an extensive trial without being convinced of its occasional value.'

This opinion, too, we think, requires to be somewhat modified. In the endless controversy, whether digitalis be a stimulant or sedative, we certainly feel no inclination to engage; but the remarkable utility of this drug, in small and very gradually increased doses, over some affections which acknowledge a strumous origin, we shall venture here to mention, though perhaps a little out of place.

The reader may recollect that we have pointed out a tendency to abdominal hardness, as indicative of a scrophulous temperament. This hardness, it is hardly necessary to inform the medical reader, is occasioned by a diseased condition of the mesenteric glands. When it exists in any very considerable degree, it constitutes the *tabes-mesenterica* of authors; and it is in this affection, that we have witnessed very unequivocal and extensive good done by the administration of very small doses of the foxglove, without the assistance of any other medicine, excepting perhaps, and that not always, the occasional employment of a calomel purge. Two drops at a dose of the tincture which the London College orders, increased by a single drop at a time, to

six or more, have appeared to us to do more under the circumstances supposed, than steel or any other tonic or stimulant medicine whatever.

There is another state of things, in which the utility of digitalis is hardly perhaps appreciated as it deserves; we mean in the cough that often prevails, and, in consumptive habits, is always alarming, during and after the measles. In these cases, too, we have seen another medicine of much service, as well as in incipient consumption; namely, the hemlock, and the conium maculatum of Linneus. Of such decided utility is this last, in those dry semi-kind of coughs which are often the harbingers of confirmed consumption, that we are surprised at the silence of our Author respecting its virtues.

The minor remedies for allaying particular and occasional symptoms we cannot afford space to discuss; but we must not pass over a substitute for opium which Dr. Duncan, in his late treatise, has pointed out; and which, we think, promises to be a useful addition to the materia-medica. It is an extract made from the juice of the garden lettuce. The soporific powers of this plant have, as Dr. Southey remarks, been long known; and this preparation seems well entitled to a trial.

We cannot finish our notice of consumptive remedies, without remarking on the practice of opening issues in the chest, which we think we have ourselves seen of service towards the prolongation of life, after the hope of radical and ultimate success had been abandoned. Dr. Southey is decidedly of the same sentiment; and he expresses his opinion—an opinion which we think by no means destitute of foundation, that were issues had recourse to early in the complaint, they might often prove of more than mere temporary service. He favours us, indeed, with a case in point, and which we are sorry our limits will not suffer us to insert.

‘I have never (he says) advised issues at a distance from the seat of the disease, because I am convinced of their utility when opened on some part of the chest; but the evidence of the French practitioners is so positive, that they certainly merit a trial, when, as in the preceding case, the case to which we have alluded,) it becomes difficult to keep them open in their original situation.’

The miserable and melancholy farce of sending patients, in a hopeless state of disease, away from the comforts of home and from the society of friends, in order to die *secundum artem*, at Madeira, Bristol Hotwells, or some other place that shall be famed for the resort, but falsely famed for the cure, of consumptive invalids, requires less reprehension in the present day than formerly, because it is not so much had recourse to. Removal from one country or county to another, may in some cases, pre-

vent, but it never can cure, confirmed consumption; and the principal advantage which the change promises, even in the way of prevention, is, we believe, resolvable principally into the comparative regularity of temperature which the new climate may ensure; so that those whose circumstances are not equal to the desired removal; may, with satisfaction, reflect, that a great deal of the benefit may be obtained without any removal at all.

The south of Europe is the general place of resort for consumptive invalids; but our Author thinks the excessive warmth of these parts, during the hot months, may accelerate the fatal termination of the disease. For such invalids, the south or south east coast of Spain, offers the most desirable winter residence; and 'Valencia,' he says, 'is the particular spot I should select.' A voyage to Ital., in a vessel bound to Leghorn, and wintering at Pisa, have been highly recommended by 'a celebrated female writer.' She is of opinion that Nice, Massa, Florence, Rome, Naples, are all inferior to Pisa, which last, indeed, she thinks the best place that Europe offers to the consumptive invalid. The proper season is from the beginning of October, to the end of April. This opinion we extract from a very admirable treatise on pulmonary consumption to be found in "Dr. Thomas's Modern Practice of Physic."

We have now almost done with Dr. Southey. At the end of his treatise, he resumes the discussion which he had before touched upon, respecting Dr. Wills's notion of the salubrity, in respect to consumptive affection, of those districts where ague abounds. Dr. Wills, indeed, has carried this notion so far as to suggest the propriety of sending persons who are threatened with phthisis, into 'districts where agues prevail.' This, opinion, however, we think is proved by our Author to be fallacious; and he has favoured us with communications which make greatly against the hypothesis, from two respectable physicians, who, from their locality, are well entitled to be umpires of the question.

In the letter of Dr. Hendy, of Chelmsford, though it was short, we were gratified in recognising the same manly tone and scientific decision, which, years ago, we had pleasure in observing, although then, as well as now, under a veil.

We had proceeded thus far in our remarks, when the pamphlet of Dr. Sutton was put into our hands, entitled, "Letters addressed to His Royal Highness the Duke of Kent, on Consumption." These letters are for the purpose of proving the impropriety of the project above alluded to, for ensuring an equality of temperature in the apartments of consumptive patients: We have read them, we hope, with candour;

but, certainly, not with conviction: and whatever may be the fate of Dr. Buxton's institution, we feel sure that consumption, if not curable by a regulated temperature, is, at least, very often produced by irregular exposures to heat and cold in the way we have endeavoured to point out; and most assured are we, from attentive observation, of the frequent prolongation of coughs, by the mere circumstance of changing from a warmer to a colder room, even when the subject of the affection shall not have been permitted to venture out in the open air.

Dr. Sutton's first objection to the projected scheme, viz. 'the tacit acknowledgement of the faculty of its inutility,' we deem by no means valid; for the fact is, that the experiment has not hitherto, in private practice, been fully and completely tried. With respect to his second general observation, that consumption is very common in mild climates, we may remark that it certainly is not so frequent in such climates as in Britain; and besides, if it be admitted, as it certainly must, that the disease is often engendered independently on the variations of temperature, it will not, we presume, be denied by any one, that the vicissitudes of cold and heat are very often obviously its exciting causes. Thirdly, we do not understand in what way the plan in question should interfere with an alleviation of oppressive symptoms; since cold, if required, may be obtained and applied either inwardly or outwardly without that irregularity in its application, which apartments, heated upon common principles, must of necessity occasion. And with regard to the last of Dr. Sutton's observations respecting humidity of atmosphere, as tending to a diminution and mitigation of phthisical disorders, it has already been shewn, that, on this head, there has been a great deal of misconception.

Upon the whole, then, we cannot help dissenting from the opinions of Dr. Sutton, both on the strength of our own observations, and from a candid attention to the recitals of others. We do not wish, however, to urge the subject with any thing like the spirit of party or prejudice, but leave the doctrine and practice to the test of time, and more ample experience.

In casting our eyes back upon what has been written, we fear we have not redeemed the pledge made to ourselves and to our readers in regard to the use of technical phraseology. It is, in fact, extremely difficult to convey information on a medical subject, without an employment of terms and allusions which suppose a degree of previous medical acquirement. Thus, for example, the anatomy and physiology of the lungs ought to be laid open to the reader, before he can form any correct notion of the pathology of tubercles; and the nature and different species of general inflammation should first be made

known, before the peculiarities of pulmonary inflammation can, with any degree of precision, be descanted on.

In what we have further to advance, we trust, that the most uninitiated reader will be more at home with us, as we have simply to lay down the rules of prevention; and we shall endeavour to do it in the most concise and explicit manner that the subject will admit of. Our remarks will be found in general consonance with the principles maintained by the very respectable Author whose treatise has been the more immediate occasion of our engaging in the present disquisition.

The great increase, in modern times, of *nervous, bilious, and consumptive* ailments, has become the subject of general notoriety and every-day lamentation. While several maladies have been mitigated in violence and lessened in frequency, by the practical application of modern improvements in medicine; while the treatment of others has become certainly more simple and satisfactory, if not always more successful; those ailments which depend upon a general failure in tone and strength of fibre, and which are comprised under the terms just announced, become every passing year more frequent in their occurrence, and more formidable in their aspect. Now there must be some cause for this; and such an investigation of the origin of these ailments as might lead to a detection of preventive measures, it is needless to say, would be desirable in the extreme.

To those effeminate and dependent habits which unavoidably result from a luxurious multiplication of the comforts and conveniences of life, a great deal of the mischief in question is undoubtedly to be attributed; but it may be presumed that part, at least, of the evil, originates in avoidable error; and that such a reformation of conduct, in respect to the management of the frame, as should be founded on the conviction of this error, might be productive of much and radical benefit to the physical, and, by consequence, to the moral interests of the community.

We assume, as a prime principle, that *debility* is the great source of the diseased states just alluded to; and this origin they all acknowledge, whatever difference they may assume in exterior shape. Thus, in one individual, *scrophula*, with all its accompaniments and consequences, shall result from precisely the same exciting cause, that, in another, shall be productive of that morbid condition of the sensitive and digestive organs, which gives rise to the nervous and bilious temperament, with all its long and formidable train of attendant evils. The only difference in this respect, is, that what we call *scrophula*, is more likely to be the consequence of disease creating

agents in early life, and the other class of evils to follow from the same source at a more advanced period.

To scrophula, and its most common and most dreadful consequence, consumption of the lungs, we are, for the present, to restrict our remarks. We verily believe, that a great deal of that species of weakness, upon which this destructive malady—consumption—is grafted, is attributable to the substitution, in early life, of stimulating and irritating, in place of nourishing and wholesome diet. It would, perhaps, have been greatly to the benefit of the community, had the various products of fermentation—wine, beer, and spirits—never been discovered; and had China tea never been imported into this country. Certain, however, we feel, that the habitual, and even occasional use of these articles, by young and growing persons, unless in the way of medicine, can scarcely ever fail of producing injurious consequences. They enfeeble the digestive organs, occasion irritative action in place of steady and regular performance of functions, prevent the generation and transmission to the blood vessels of a healthy chyle, and, by consequence, debilitate the body, and eventually lay the foundation of confirmed consumption.

It is of no use for us to be told, that many die of this disease, who had scarcely, during the short period of their lives, partaken of the fare against which we are now protesting; for such may indirectly have suffered from this source, as the enfeebled progeny of parents who had been injured, and who had unconsciously transmitted such injury to their offspring. Nor will it be admitted, as a valid objection to our principle, that many pass, with apparent impunity, through the ordeal now alluded to; for as well might we defend the inordinate use of spirits upon the same ground of occasional and individual immunity from the more general and immediate effects of such habit. All that we wish to affirm, is, that these things are hurtful, and that too in the way and to the extent we are endeavouring to illustrate.

Why is it that we see scrophula in all its forms so frequent among the poor, of the metropolis especially? In a very great measure, from the circumstance of the indigent inhabitants of London, living themselves and rearing their children in the manner now deprecated; and this is even sometimes done from systematic motives of calculating economy! It is perceived that the more tea and spirits are given, the less desire does the stomach display for nutritious diet: and, by consequence, a less expenditure is required for the support of a family.

The following relation, which, from the source from which it comes, may be depended on, gives a horrid but instructive picture of the mischief done to the digestive organs by the per-

nicious practice of artificially stimulating them in early life. ' A lady (Miss *Elizabeth Seward*) met with a family of poor children, whose pale faces, and emaciated bodies, forcibly attracted her attention. Upon inquiring of the mother how they were fed, she was informed that "*they did not eat much, and what they did eat, was not sufficient to nourish them without gin and water. It was scanty vegetable fare.*" The lady, after stating to the woman the pernicious effects likely to follow from such a regimen, advised her to purchase a little animal food with the money she expended in gin, and to give the children water to drink with their meals. "*Lord, Madam,* (replied the poor woman,) *if I was to do that, I should never be able to satisfy them in these hard times. I was used to give them water, but then they were always hungry; and I could not beg or buy victuals enough for them.*"—This relation scarcely requires comment.

The unhappy little victims to such dreadful principles of economy, if their future fate were to be inquired into, would most probably be found to go off consumptive at the consumptive age, or to live nervous and bilious subjects, dependent upon medicine or other cordials, for the maintenance of a miserable existence. And of what would their progeny be likely to consist?

But, perhaps, it will be said, that these are caricature, or at least extraordinary accounts. Let us then beg the reader's indulgence for another statement which may perhaps appear to apply more closely to that class of readers, if any, that are likely to be benefited by our present strictures. Mr. Sandford, surgeon at Worcester, in his useful and entertaining tract on wine and spirits, relates the following observation, which may be confirmed by thousands equally certain, though made with less precision.

' A late ingenious surgeon, occupied for a great part of his life in experiments equally well conceived and accurately executed, gave to one of his children, a full glass of sherry every day after dinner for a week. The child was then about five years old, and had never been accustomed to wine. To another child, nearly of the same age and under similar circumstances, he gave a large China orange for the same space of time. At the end of the week he found a very material difference in the pulse, the heat of the body, the urine and the stools of the two children. In the first, the pulse was quickened, the heat increased, the urine high coloured, and the stools *destitute of their usual quantity of bile*, while the second had every appearance that indicated high health. He

‘ then reversed the experiment : to the first mentioned child he
‘ gave the orange, and to the other the wine. The effects fol-
‘ lowed as before :—a striking and demonstrative proof of the
‘ pernicious effects of vinous liquors on the constitution of chil-
‘ dren in full health.’

As to our sentiments on the subject of tea, it cannot be expected that we should be furnished with evidence equally forcible with the foregoing, in proof of its pernicious qualities. The destructive effects of tea, are not indeed to be placed as a parallel to those of spirituous liquors. That its effects, however, are mischievous, and that to a high degree, we feel, to express ourselves in the most moderate manner, a conviction, amounting almost to actual demonstration.

Many readers who may foster a sceptical reluctance to go along with us in our condemnation of this article of diet, will perhaps be surprised to learn that experiments, instituted for the purpose of ascertaining the effects of infusion of tea on living animals, have shewn it to be as quickly poisonous as laurel water, opium, or foxglove ; and, in some instances, more so. Analogy, then, at least, favours the inference, that a weak infusion of the articles just mentioned, might be introduced into common and daily use, with an impunity equal to tea. At any rate, all substances which, like tea, inordinately stimulate the nerves, produce an artificial exhilaration, and a mere temporary flow of spirits, must, of necessity, prove hurtful to the digestive organs and general frame, of young persons especially, and ought, therefore, to be banished entirely from the catalogue of their dietetic articles.

There is another pernicious practice, and which seems daily to be more and more intermingling itself with the habits of domestic life. We mean the having recourse, on every trivial occasion, to drastic drugs, and especially *mercurial* purgatives. There are none who can be more thoroughly convinced than we are of the absolute necessity of duly preserving a regularity in the functions and evacuations of the bowels : indeed, health cannot be maintained without it. But the too frequent and indiscriminate application to mercurial medicines, in order to effect this purpose, is a practice calculated not only to be destructive of its own intent, but also to injure very materially, the tone of the stomach and biliary organs, upon the healthy condition and orderly action of which, so much depends in respect to general health. A dependence upon medicine, is, indeed, a sort of dependence upon drams, and of the baneful consequences of dram-drinking every one is aware.

The habit of flying to the lancet, or cupping instruments, on every occasion of imaginary necessity, is likewise, we are per-

suaded, one of the means by which that effeminate and dependent state of existence which we are lamenting, is brought about. We say *imaginary* necessity, for plethora or fulness of blood-vessels, is often conceived to exist, without the smallest foundation in fact; and it may be proper to observe to those whose feelings are so alive to this source of danger, that no practice is so much calculated to *produce* plethora as frequently repeated venesections.

But our limits warn us to bring this article to a conclusion. We may possibly resume the subject at some future period, and treat of it rather more in detail. At present we shall confine ourselves to a few aphoristic remarks founded on the supposition that modern habits of life produce a feebleness of frame; that this feebleness renders the body more liable than at former periods, to be injuriously affected by the vicissitudes of our climate; and that such irregular exposures to heat and cold, as the customs of this country occasion, in place of hardening the animal frame, at once cause a greater measure of debility, and, by grafting on this debility, irritative and irregular, in the place of due and orderly actions, frequently come at length to be productive of genuine and confirmed consumption.

To parents, then, who are anxious for the health and well-being of their offspring, we would shortly address ourselves in the following manner. As consumption is the child of scrophula, so is scrophula engendered, or, at the least, fostered by the denial of nutritious, and the substitution, in its stead, of stimulating and mere exhilarating articles of diet. Let young persons then be prohibited the use of tea, and every kind of vinous and spirituous liquors. Milk, with flour or bread well-baked, is all that ought to be given, in the way of food, for the first seven or eight months of a child's existence; and good wholesome animal and vegetable food, still with milk, morning and evening, ought to be continued, to the *exclusion of any thing spirituous, during the whole period of the growth and evolution of their organs*.

Let mothers not indulge apprehensions, which we think the productions of some modern authors have too much tendency to excite, respecting the hurtful nature of a full supply of food to children. Infants especially, we think, can scarcely be fed too copiously, provided the materials of their diet are bland, unirritating, and nutritious. Let *calomel* be banished the list of domestic drugs. Regularity in intestinal action is better secured by exercise and air, than by medicines of any kind, and a little castor or common oil is a preferable purgative, in the general way, to mercurial or other more violent cathartics.

Let us not be understood to conceive any undue antipathy

against medicines of the class now alluded to, for, on the contrary, we are convinced of their frequent necessity, and, occasionally, of their great utility. They are, however, much more proper for professional than parental hands; and ought to be regarded, at least, as necessary evils.

Young persons cannot be too much in the open and pure air, provided they are furnished with clothing, and are permitted the enjoyment of exercise sufficient for the preservation of a genial and equable warmth. But to expose them to cold, ill-defended by covering against its painful operation, with a view to create hardiness, is acting upon an erroneous and destructive principle. Preservation of warmth in the feet, to the puny especially, is particularly desirable.

Let even apparently trifling coughs in the consumptively disposed, ever be viewed with a watchful and fearful observation, and that in a more than ordinary measure, at the period of life when the constitution is about to undergo those important changes which are connected with the development of several peculiarities, and which fix for life the physical character of the individual. This caution is especially requisite in relation to the female. It is for mothers to insist upon a full disclosure of what shall take place at this period of life. A concealment, founded on false delicacy, may, in a few months, lay the foundation of irreparable injury to the lungs.

Lastly, let us urge the subordinate interest that should be taken in youthful accomplishments, when placed in competition with youthful health and vigour. It is proper and necessary to pay due regard to the culture of the mind, yet parental anxiety for the inordinate exercise and shewy display of precocious talent, is, upon every principle, reprehensible. Let the two melancholy examples of Beattie and White, serve as warnings against such an excessive measure of intellectual cultivation, as may possibly insure mental acquirements at the expense of bodily destruction.

Art. VII. *Jephthah*: a Poem. By Edward Smedley, Jun. 8vo. pp. 27. Price 3s. Murray. 1814.

THE Seatonian Prize for the past year was adjudged to this poem; and if the average character of Prize Poems partook of the vigorous conception and originality which distinguish Mr. Smedley's production, we should soon cease to consider these compositions as deserving only of an ephemeral existence. It requires, indeed, talents somewhat above mediocrity, to surmount, in any degree, the disadvantageous circumstances under which the candidate for the Academic laurels is called upon to exert his fancy. To say nothing of the ungenial atmosphere

which envelops the gloomy halls, and formal squares and alleys where tutors and prætors reign, and where the genius of the triangle triumphs over all other forms of beauty and of grace; to say nothing of the flat, naked dreariness of the banks through which the lazy Cam rolls his sullen stream, the dismal willows, and helpless pollards which, to borrow the expression of a friend, look as if nature were making signals of distress; there is in the very appointment of a subject for poetical composition, something which fetters the imagination, and renders it peculiarly difficult to interest by novelty, or to please by the play of creative fancy. This difficulty is increased by the subjects being selected from Scripture. If it be one respecting which we are presented with any circumstantial particulars, it is obvious that little room is left to the poet for the display of any thing more than the powers of versification; the attempt to add to the outline more than a slight shade of colouring, would infallibly destroy the effect of the original. If, as in the present case, there is an obscure abruptness in the scriptural narrative, which leaves the poet at liberty to introduce characters purely ideal, there ceases to be any propriety in borrowing the names and the bare facts from the sacred volume, and designating it as a scriptural poem. It becomes difficult to avoid deviating into representations improbable in themselves, or incongruous with the early associations connected with the narrative.

Mr. Smedley remarks, as an apology for his manner of treating the subject of *Jephthah*, that ‘there can be but little doubt that for all poetical purposes it is far more sublime to consider that *Jephthah* offered his daughter as a living victim on the altar, than that he devoted her to perpetual virginity.’ We should have entertained a different opinion, if the Author had not so well justified his choice by the happy execution of his subject. It cannot, however, be considered either as a religious, or an historical poem; but as an effort of genius it certainly merits high encomium.

The opening of the poem is in a splendid style.

‘ From the dim east no vermeil tint was flung,
Though thrice the bird of dawn his carol sung;
Though Light already on Amana’s hill
Pois’d her fleet pinion. all was darkness still.
For there no herald star with doubtful blaze
Pours shadow’d brightness from his dewy rays;
Nor, as with us, soft-stealing on the sight,
The gradual landscape mellows into light;
Till Morn, all kerchief’d in her virgin gray,
Glow with meek smile, and blushes into Day.

But Morning there with hurried footsteps leads
 To the dark goal her fiery-harness'd steeds;
 Springs with one bound above the astonish'd sky,
 Pours forth her rushing wheels, and waves her torch on high.
 p. 1.

The eagerness and bustle of the expectant crowd, who are waiting the triumphal entry of the victor, is nervously portrayed.

'Thence far beneath the wonder-stricken eye
 Might one vast sea of waving heads descry;
 While the low hum which upward rose might seem
 The uncertain murmur of some fancied stream.
 For there by nimble-footed youth was led
 Gray Age slow-faltering in his palsied tread;
 There, in the midmost press, the Mother bore
 Her infant charge, and held it up before;
 And as a second prattler by her ran
 Bade him remember this, when grown a man.
 There Sickness ceas'd to languish, Grief was free,
 And those came forth to smile, who could not see.' p. 4.

The devoted filial affection of Jephthah's daughter is represented in soft and glowing colours; the general effect of which reminded us of some of Westall's Illustrations of Scriptural Subjects. The versification is evidently formed on the model of "The Corsair" and "Lara," but there is less of *individuality* in the portrait than in Lord Byron's characters. The finest lines are those which indirectly describe the passion of love, from which her bosom is represented as being free.

'His child—Her father—in those holy ties
 Were center'd all her bosom's sympathies:
 Unus'd to kindle at a softer flame,
 She knew none sweeter than a father's name;
 Untaught a keener, warmer glow to prove,
 She sought none dearer than a father's love.
 In the pure mirror of her spotless mind
 One single image was alone defin'd;
 Link'd with her life, and of her being part,
 The first, unconscious offspring of her heart.
 Ask ye what hand the living stamp impress'd,
 'Twas Nature's powerful working in her breast.
 Seek ye when first it mingled with her frame,
 She deem'd existence, and its birth the same.
 Oh blest! when such affections sway the soul,
 And instinct needs not, nor rejects controul;
 When Memory wakens none but pleasing tears,
 Nor Hope half blushes at the wish she fears;
 When the young blood in even current flows,
 Smooth, but not languid, strong, but in repose;

When every pulse with health and life beats high,
 And the heart prompts each movement but the sigh;
 When the gay sun which gilds the forward scene
 Lures most to that which still is most unseen;
 And noon's mid glory on the future cast
 Leaves not one shadow which can dim the past.' p. 6.
 ' As yet her eye where wonder prompts or chance,
 Scatters abroad its ever-changing glance;
 Knows not with drooping lid to quench its blaze,
 Nor shrinks as conscious, from another's gaze.
 As yet a smile which Innocence might wear
 Plays on her lip, and dwells delighted there;
 Asks not for homage, spreads no curious wile,
 Nor marks with heighten'd wreath an answering smile.
 Yet lurks a spirit in that eye which seems
 Though yet unawaken'd, powerful in its dreams;
 And beams a lustre on her cheek which shows
 How rich that cheek will be when once it glows.
 Thus on the stem the budding fruits may cling,
 Ere shed the blossom'd fragrance of their spring;
 And as they mingle on the cluster'd tree,
 Give promise fair what summer soon shall be.' pp. 7—8.

The character of Jephthah is very strongly drawn, but we think it very far beneath the dignity of the hero of Scripture. As for the Jephthah who is enumerated, by the Apostle Paul among the worthies, who, "*through faith, subdued kingdoms, wrought righteousness,*" &c.; we discover no trace of him in this poem. The Author was not conscious, perhaps, that he was imitating Lord Byron rather than following Scripture; we think it impossible to acquit his hero of something more than an accidental resemblance to 'Conrad.' The close of the poem also, is completely in the style of his Lordship's 'Talisman.' It would have done no discredit to the name of their noble author. Such imitations, in fact, are worth a great deal of poetry that is more strictly *original*.

' There is a place which in it's Maker's hate
 Seems form'd, so wild it is, so desolate;
 Outcast from all his works, and in despair
 Tost to Creation, and forgotten there.
 It bears no trace of Nature, till the void
 Minds you of that she must have once destroy'd;
 No sign of her fair fruits, till you confess
 Their being from it's single barrenness.
 Save in one narrow spot you can descry
 Nought but unbroken, blank sterility;
 One narrow spot where, but that e'en the dead
 Are here forgotten whence all life is fled,
 The sullen vastness of some scatter'd stones
 Would mark the resting place of mortal bones.

There her wild arms the wandering ivy flings,
Loosening each separate block to which she clings;
And veils with mantle of insidious shade
The ruins which her seeming love has made.
There, where no turf can spring, the deadly yew
Weeps the black droppings of her venom'd dew :
And that strange plant, which of mysterious birth;
Holds no communion with all-gendering earth ;
Chance-sown on other trees which seems to shoot
Boughs without leaves, a stem without a root.' pp. 18—19.

The remaining lines, which we have not room to insert, markedly convey the catastrophe of the poem.

' But virgin blood has stain'd that fearful wild !'

Mr. Smedley has evinced great judgement in throwing the sequel into the form of a narrative, after the manner of Racine, with this further advantage, that he is enabled by referring to, as

' A tale so dark, so sad, of times of old,'
to cast additional obscurity and mysterious horror over the ineffable tragedy.

We shall be glad to see, from Mr. Smedley's pen, something better than Scriptural Tales, or Prize Poems.

Art. VIII. *The Sick Man's Friend*: containing Reflections, Prayers, and Hymns, adapted to the different Circumstances of the Sick ; and intended to form devotional Exercises, for the profitable Employment of their Time, and for a Preparation against the Hour of Death. By the Rev. J. Fry, A.B. pp. 119. 12mo. price 2s. 6d. Combe, Leicester : Hatchard, London.

[THIS little work is ' particularly calculated for those situations where the attendance of the Pastor or visitor cannot be so frequently expected as would be desirable, and where there is cause to fear a want of those instructions unto righteousness, and those consolations of religion, which are so necessary in these awful circumstances. The Prayers are selected, for the most part, from Sir James Stonehouse's *Every Man's Assistant*, and Mr. Jenks's *Family Prayers*. The Hymns are from various authors.'

This manual of devotion is of a very serious and affectionate cast. The addresses are appropriate to the different characters which are represented, and the sentiments are strictly evangelical, although, from the occasional introduction of parts of the Liturgy of the Established Church, it appears to be especially intended for the use of its members, yet it may without impropriety be recommended to the notice of the Christian public, as a ' proper

‘ present for the hand of Christian benevolence to lay in the sick room of the poor.’

We would suggest to the pious Author of this work the propriety of making a few corrections in regard to the style, and also—as a further hint for the improvement of the next edition of the work—the insertion of references to passages of Scripture under the respective chapters, to which the afflicted might have recourse for instruction or consolation. ‘ Send thine holy Spirit,’ would be better than ‘ send thine Holy Ghost’—p. 105. The personal pronoun should be substituted in several places for the neuter and in the invocations, at the bottom of p. 104. the same person of the verb should be used in each instance.

Art. IX. *Time's Telescope for 1815; or, a Complete Guide to the Almanack: containing an Explanation of Saint's Days and Holidays: with Illustrations of British History and Antiquities, and Notices of Obsolete Rites and Customs: To which is added an Account of the Fasts and Festivals of the Jews; Astronomical Occurrences in every Month; comprising Remarks on the Phenomena of the Celestial Bodies: a History of Astronomy: and the Naturalist's Diary; explaining the various Appearances in the Animal and Vegetable Kingdom. To which is prefixed an Astronomical Introduction. Illustrated with Cuts, 12mo. pp. xlviii. 396. price 9s. London. Sherwood, Neely, and Jones, 1815.*

WE took a peep through “Time's Telescope” last year, and found that it brought within sight a prospect gratifying to our old eyes, and rapturous to young ones. This year we have looked through Time's *new* “Telescope,” and find it equally good and equally pleasing. The copious title page extracted above, renders it unnecessary for us to enter into minute description. Yet we cannot with a safe conscience withhold our recommendation. Books for the use of young persons abound; but many of them ought neither to be read by persons of any age, nor to have been written by persons of any age. One of the annual publications intended for youth is precisely of this description. Professing to furnish ‘amusement’ for every ‘evening’ in the year, it exhibits a dangerous theology, and an erroneous philosophy; and thus, instead of amusing or instructing, actually deludes and injures. Not so the little work before us. It supplies accurate, though popular instruction, on a variety of topics. It is written in a correct and tasteful style, enlivened by many exquisite quotations from the poets of the day; and is interspersed with such reflections as flow naturally from the conviction that knowledge to be extensively beneficial either to its possessor, or to others, must be purified by Religion, manifested in benevolence, and consecrated to God.

It. X. *Travels in the Pyrenees*; containing a Description of the principal Summits, Passes, and Vallies. Translated from the French of M. Ramond. By F. Gold, 8vo. pp. 324. price 9s. Longman and Co. 1813.

THE Translator informs us, that in returning from Egypt by the way of the Continent, he happened to be in France the time when so many of our people were arrested. During detention, from which he was, at length, liberated by the ad interposition of Dr. Jenner, he employed some of his time, seems, in translating Ramond's Travels; but he would not have thought of printing the performance, had it not been suggested, that such a work would be particularly acceptable to a public just at the moment when so much interest was excited by our triumphant military transactions on one part of the Pyrenees.

This flattering circumstance might certainly give the book a better chance of catching the public attention; an advantage very fairly taken when the work has so much intrinsic merit. This circumstantial recommendation will soon become needless and forgotten, as the reader advances into descriptions of scenes the ancient majesty of which tends to throw a character of littleness and vanity on all momentary events, produced by ill and transient agents like man.

The English public possess very little information relating to the Pyrenees. They have not been a favourite region of our venturers, even in times when there were no political causes to render them inaccessible; while we have innumerable descriptions of the Alps, circulating in our most familiar literature. The confessedly superior grandeur of the Alps, may have been the cause of the comparative indifference towards a chain of mountains hardly deemed magnificent enough to be their rivals. This volume, however, will shew that the most passionate admirers of gloomy sublimity and daring adventure, may find more than enough among these noble though secondary eminences, to absorb their strongest feelings, and employ and sometimes defy their utmost powers and courage of enterprise. We think that Mr. Gold, though he might easily have given a better finish, and a diction more purely English, to his translation, deserves acknowledgement for throwing this interesting work into the channel of our literary amusement. As it is in a manner so easily attainable, we shall do little more than express this verbal recommendation, and add two or three extracts.

The journey, or maze of journeys, appears to have been undertaken in 1787. The traveller, who was previously familiar with the wonders and dangers of the Alps, is equally a man of science and of fancy. He describes as well as he speculates.

While inquisitively observing all the facts referable to geology, ascertaining the relations of the mountains to one another, examining the component substances, the positions of the strata, the formation of glaciers, the traces of ancient or of recent changes and catastrophes, his mind is retained in full and delicate susceptibility to all the graces and solemnities of the scene. He muses and romances while gazing at the cataracts and the dark aspects of desolation. He is captivated into poetry at sight of the hideous ruins of fallen mountains, or of the ethereal celestial tints on the summits of those that are still sublime above the clouds. A simple flower, a solitary butterfly, is not lost upon him; much less the wild appearances and habits of the mountaineers.

He ascended, with a toil and dexterity of which he gives animated descriptions, the highest of these mountains, the Pic du Midi, the Maladetta, and the Marboré. Of this last, the highest point is denominated Mont Perdu, which he judges to be the most elevated summit in the whole of the grand chain. The snow rendered it impossible to attain this transcendent point; a circumstance which every reader will regret, after seeing to what excellent purpose he could look around him from the lower ones. It was a great object with him to ascertain from these lofty positions, the general arrangement and gradations of the whole combination of ridges and summits.

The traveller's reflections are not always perfectly clear of obscurity, and they sometimes partake of the fantastic. We will quote as a specimen of his ambitious and original manner, some musings in which he indulges on the sublime but most desolate and dreary Maladetta, the very meaning of which denomination is 'cursed.' He is dwelling on the work of dilapidation and ruin which nature is carrying on continually among mountains. He proceeds,

'Such is at present the condition of the heights which command the globe. Time, which lightly flies over the rest of the earth, impresses here the deepest traces of his passage; and while elsewhere he conceals from us the rapidity of his course, by hurrying us on more swiftly than the objects which surround us; in the mountains he displays his terrors, by shaking under our eyes an edifice which to our weakness would appear immoveable, and by changing in our presence those forms which at a distance we were accustomed to regard as eternal. In the plains, an entire year has scarcely the power of awakening us to a sense of its being plunged into the abyss of the past, for Time appears to stop, when he bestows existence, when he develops life, or supports it: we only learn that he is passing on when we see him destroy his work. It is not the spring with her profusion of flowers; it is not the autumn, prodigal of her fruits; it is not the brilliant succession of sunny days, which remind us that the seasons pass away. The melancholy sentiment of their

instability affects us only when the leaf is falling, when the days are shortening, and when Nature has shut up the circle of her reproductions. In the rocks, on the contrary, in the mountains which are girded with the frosts of an eternal winter, there is nothing to distract us from the contemplation of the ravages of time. The fatal clepsydra, unadorned with flowers, runs on with an uniform rapidity. Each minute marks upon them its passage; each instant stamps them with the traces of its flight; the snow destroys them without respite; the torrent ravages them without intermission: their ruins are tumbling without an interval. Insensible to the spring, and faithful to their own tendency, to perish is their only business; and their front, which dissembles nothing of the power of years, has death alone to speak of; while the rest of nature seems inebriated with a plenitude of life.' p. 284.

The propriety of some of these observations will be more apparent after reading his numerous striking descriptions of the marks of convulsion, disruption, and enormous ruin, which displayed themselves to him among the chasms and ravines of the mountains, where vast masses of fallen rocks were flung and heaped in hideous disorder.

But however gloomy and almost horrific may be the appearance in some of these scenes among the bases of the mountains, where Nature seems to have been so torn as to disclose parts of its unsightly and enormous skeleton, the aspect of the highest summits has a beauty that seems almost to belong to another world. At Gavarnie our Author came suddenly on one of the views of the Marboré, of which 'the volume and the height,' he says, 'would make it appear to be very near;' but

'its colour, which partakes of the azure of the high regions of the atmosphere, and of that golden light which lies upon distant objects, is a good warning, that before it can be reached, there were many vallies yet to pass. It is a magnificent picture, set, as it were, in the nearer mountains; and contrasting with them both in form and tint, appears to have been coloured by a more brilliant, a lighter, and more magic pencil; for such as are not acquainted with the mountains of the first order, can have no idea of that golden and transparent hue, which tinges the highest summits of the earth. It is often by this alone, that the eye is informed of their prodigious elevation: for, deceived in its estimation of heights and distance, it would confound them with every thing which, either by its form or situation, is capable of imitating their magnificence, did not this species of celestial light announce that their summits inhabit a region of perpetual serenity.' p. 89.

This picture is placed almost close, though without any intention of contrast, to one of a very different kind, taken at the base of the Cornelie.

'Here we have nothing but ruins, and these ruins are enormous. A vast declivity of blocks of granite, confusedly piled together, de-

ascends from the very summit of the mountains to the lowest depths of the valley. It is the terrible monument of the fall of almost an entire mountain. These blocks are formed of masses of from ten to a hundred thousand cubic feet each, and are heaped up and suspended one above another, as the little pebbles of our torrents are. The Gave, compressed, repelled, and divided by these ruins, which, with all its fury it cannot stir, escapes with a bellowing sound from amidst them, and adds to the horror of this chaos the tumult of its cataracts, and the thunder of its waves.' p. 87.

By a tedious and hazardous ascent of one part of the Marboré, M. Ramond reached the Breche de Roland, a kind of huge gap or gateway in the rocky ridge, which forms, above the clouds, the line of separation between France and Spain; and which is traversed by no human beings, but a daring race of smugglers, several of whom our Author met in lower passes of the mountains, and admired their bold deportment and intrepid appearance.

He records many curious observations which he made on the strata of the snows, and the formation of glaciers in this elevated region. His description of the mountaineer shepherds forms a most striking contrast to the Arcadian style of pastoral.

ART. XI. SELECT LITERARY INFORMATION.

The Honourable Richard Boyle Bernard, M.P. will publish in the course of a few days, a Journal of his Tour through some Parts of France, Switzerland, Savoy, Germany, and Belgium, during the Summer and Autumn of 1814.

Guy Rimering or the Astrologer, in 3 vols. by the Author of Waverley, will certainly appear in the course of February.

Dr. Holland's Travels in the Ionian Isles, in Albania, Thessaly, and Greece, in 1812 and 1813. Together with an Account of a Residence at Joannina, the Capital and Court of Ali Pasha; and with a more cursory Sketch of a Route through Attica, the Morea, &c. Illustrated by plates: will appear on the 20th of February.

Charlemagne; or, the Church Delivered, an Epic Poem, in Twenty-four Cantos. By Lucien Bonaparte, Member of the Institute of France, &c. &c. &c. Translated into English Verse. By the Rev. Samuel Butler, D.D. and the Rev. Francis Hodgson, A.M. will be published in a few days.

Mr. Westall's Illustrations of the Lord of the Isles, are expected to be finished early in March.

A work by the late Bernardin St. Pierre, the well known Author of the "Studies of Nature," is expected to issue from the French Press in the course of the present Month. It is entitled "Harmonies de la Nature;" and is directed to an illustration of the wisdom and beneficence of Providence in the Works of Creation, by exemplifying many coincidences and aptitudes which do not occur to ordinary observers. A translation into English from the Proof Sheets, is in progress, and will be published in this country at the same time as the original.

The second volume of Mr. Southey's History of Brazil, is nearly ready for publication.

A new edition of Mr. Wordsworth's Lyrical Ballads, &c. &c. with additions will appear in a few days.

Lord Clarendon's Essays, in 2 vols. foolscap 8vo. are expected in a few days from Edinburgh.

Speedily will be published in one volume quarto, the History of the Kings of England, from the arrival of the Saxons, A.D. 449, to his own times. By William of Malmesbury. Collated with authentic MSS. and translated from the original Latin, with a Preface, Notes, and an Index. By the Rev. John Sharp, B.A. Late of Trinity College, Oxford, Curate of Elstead and Treyford, Sussex.

Mr. Forster is about to publish an enlarged edition, with plates, of his researches about Atmospheric Phenomena. The plates are views from nature illustrative of Mr. Howard's Nomenclature of the Winds, &c.

Dr. Gregory, of the Royal Military Academy, has in the press, the third edition of his "Letters on the Evidences, Doctrines, and Duties of the Christian Religion," with many corrections and improvements, especially several additional arguments and citations from the Ante Nicene Fathers, corroborating the Genuineness of the Scriptures and the essential doctrines of Christianity.

Dr. Gregory has also in the press, the third edition of his Treatise of Mechanics, with considerable improvements, especially in the volume devoted to the construction of machines.

There are also printing, and will be published in a few days, Dissertations and Letters by Don Joseph Rodriguez, the Chevalier Delambre, Dr. Thomas Thomson, Dr. Olivthus Gregory, and others, tending either to impugn or to defend "The Trigonometrical Survey of England and Wales, carrying on by Colonel Mudge and Captain Colby." With notes and observations, including an exposure of Dr. Thomson's contradictions and misrepresentations, by Dr. Gregory.

Thomas Myers, A. M. of the Royal Military Academy, Woolwich, has a practical Treatise on finding the Latitude and Longitude at Sea, with Tables designed to facilitate the calculations, nearly ready for publication. The work forms one volume in 8vo. and comprises the most simple and commodious methods of performing all the requisite astronomical calculations with the assistance of the Nautical Almanack only.

We are informed that a gentleman in the North West of England, is preparing for publication, an abridgement of Sir Humphrey Davy's Agricultural Chemistry. It is expected to appear about the middle of the present year.

A second edition of Mr. Bourn's Gazetteer will speedily be published.

Mrs. Hannah More has nearly ready for publication, in two volumes, an Essay on the Character of St. Paul.

Dr. W. B. Collyer is delivering at Salters Hall, a course of Lectures on the Scripture Parables, which will be put to press immediately, and form the fourth volume of his Lectures.

Bishop Horsley's Sermons on ancient prophecies of the Messiah dispersed among the heathens, and four discourses on the nature of the evidence borne to the fact of our Lord's resurrection, are printing in an octavo volume.

G. J. Parkyns, Esq. has in the press, Monastic Remains, in two 8vo. volumes, illustrated by numerous engravings.

Mr. John Scott is preparing for the press, a History of the Public Events of Europe, from the commencement of the French Revolution to the restoration of the Bourbons.

Memoirs on European and Asiatic Turkey, from the manuscript journals of modern travellers in those countries, edited by Robert Walpole, A.M. are printing in a quarto volume, illustrated by engravings.

The Rev. William Kirby and William Spence, Esq. are preparing an Introduction to Entomology, or Elements of the Natural History of Insects, which is intended to introduce that delightful science in a popular dress to the British naturalist.

Dr. John Clarke has in the press, Commentaries on the Diseases of Children, in an octavo volume.

The Paris Spectator, containing observations on Parisian manners and customs at the commencement of the eighteenth century, translated from the French, is printing in two duodecimo volumes.

A Translation of the Travels of Ali Bey in Morocco, Tripoli, &c. between the years 1803 and 1807, written by himself, is in the press; and will form two quarto volumes, illustrated by about a hundred plates.

Scripture Genealogy and Chronology, exhibiting, in regular order, the various families and tribes mentioned in the Bible, from Adam to the birth of Christ, will shortly appear in the same size as the Scripture Atlas.

The third and fourth volumes of the Memoirs of the Margravine of Bareith, are in the press.

British Biography of the Eighteenth Century, including Lives of most of the eminent characters of the present age, interspersed with much original anecdote and criticism, is printing in three thick octavo volumes.

Robert Southey, Esq. has in the press, a new edition of his Poems, in three volumes, including the Metrical Tales and some pieces never before published.

The Rev. J. B. A. Gerardot, late rector of S. S. Cyr and Julitta, in the bishopric of Soissons, and now of Liverpool, will speedily publish a new edition of his Elements of French Grammar, with appropriate Exercises.

A new edition, with notes and illustrations, is nearly ready, of Letters from a Gentleman in the North of Scotland to his Friend in London, first published in 1754. This is the work so often quoted in the "Lady of the Lake," and stated to be an authentic record of the habits and manners described in "Waverley."

In a few days will be published, in 8vo. with a plan and map. The Campaign of Paris in 1814: to which is prefixed, a Sketch of the Campaign of 1813; or, A brief and impartial History of Events, from the Invasion of France by the Foreign Armies, to the Capitulation of Paris and the Dethronement of Buonaparte: accompanied by a Delineation of the principal Traits of his Character, and the cause of his Elevation. Compiled from authentic Documents, and the Testimony of Eye-Witnesses. Translated from the French of P. F. F. J. Giraud.

In the Press, the second edition considerably improved, in one Volume 8vo. with large Plans, &c. 10s. 6d. boards, a Circumstantial Narrative of the Campaign in Russia, embellished with Plans of the Battles of the Moskwa and Malo-Jaroslavitz. By Eugene Labaume, Captain of the Royal Geographical Engineers, Ex-Officer of the Ordnance of Prince Eugene, Chevalier of the Legion of Honour, and of the Iron Crown; Author of an Abridged History of the Re-

public of Venice. This Work has created an extraordinary sensation in France. It is not merely a dry Narrative of Battles, but abounds with the most beautiful descriptions of affecting and interesting scenes, of which the Author was an eye-witness: therefore we presume it cannot fail to interest all classes of readers.

In the press, and in the course of March will be published, in 1 vol. 4to. The Remains of the late John Tweddell A.M. Fellow of Trinity College, Cambridge, with a selection of his Letters written from the Continent, and an account of the extraordinary disappearance of his MSS. and Drawings, edited by the Rev. R. Tweddell, A.M.

We understand that next month will be published in one Vol., 8vo. "A Memorial offered to her Royal Highness the Princess Sophia Electress and Dutchess Dowager of Hanover, containing a delineation of the Constitution and policy of England, with Anecdotes concerning remarkable Persons of that time: By Gilbert Burnet, Bishop of Salisbury." Now first published, by permission of His Royal Highness the Prince Regent, according to the original in the Royal Library at Hanover.—To which are added some Letters from Burnet and Leibnitz, and fac-similies of the hand writing of these two distinguished men.

In the Press, and speedily will be published, Epistles, and other Poems. By T. Grinfield, of Trinity College, Cambridge.

In the press, The World without Souls, revised and corrected with the addition of a new chapter, printed uniformly with the Velvet Cushion: the fifth edition. By J. W. Cunningham, M. A. Vicar of Harrow.

The Rev. Mr. Eastace is now in Italy, collecting materials for a third volume of his highly interesting and popular work, "A Classical Tour, &c." revised in our Numbers for November and December.

. We are compelled by want of room, to defer our List of New Publications. The articles on Whitaker's Visitation Sermon, Wardlaw's Lectures, Philosophical Transactions, Salt's Abyssinia, Colquhoun on Spiritual Comfort, &c. are at press and will appear in our next Number.

THE ECLECTIC REVIEW,

FOR MARCH, 1815.

Art. I. *A Voyage to Abyssinia, and Travels into the Interior of that Country.* executed under the Orders of the British Government, in the Years 1809 and 1810; in which are included an account of the Portuguese Settlements on the East Coast of Africa. visited in the Course of the Voyage: a concise Narrative of late events in Arabia Felix; and some Particulars respecting the original African Tribes, extending from Mosambique to the borders of Egypt; together with Vocabularies of their respective Languages. Illustrated with a Map of Abyssinia, numerous Engravings and Charts. By Henry Salt, Esq. F R.S. &c. Royal 4to. pp. 580 Price 5*l.* 5*s.* Rivingtons. 1814.

FOR the last twenty-four years Abyssinia has been regarded, by the greater number of the people among us, who take some little account of the different regions of the world they inhabit, much in the light of a newly discovered country. Previously to that time it was seldom recollected to be in existence; the relations of foreign missionaries and historians of a long anterior period, were very little known among us, excepting that of Lobo, translated by Johnson; and how much of that might be accurate no one presumed to have any confident judgement; while the slight unauthenticated stories of more recent date, that might now and then find their way into the chronicles of adventures and curiosities, had amused for an hour, had excited, perhaps, a momentary vain wish, that some certain information could be obtained respecting this unknown land, and had been soon forgotten. The name always conveyed an idea of utter estrangement; and the very locality, secluded on all sides by such a breadth of impervious frontier, had to the imagination

a certain dark air of vast remoteness, which was no longer retained by the regions of the great Southern Ocean.

This character of profound retirement was at length broken in upon, and dissipated by, a most daring and accomplished adventurer from this country. When Bruce published his travels, Abyssinia became, all at once, far more familiar to our imaginations than a great part of our own island. Its leading personages, the general condition of its population, its institutions, the face of the country, its grand river, its most remarkable animal and vegetable productions, were suddenly displayed before us in one comprehensive picture of most vigorous delineation and glowing colours. So vivid was his representation, and in so natural and interesting a manner was he himself brought forward in it, that he has associated his name, his character, his history, inseparably with the country. Abyssinia may exhibit its long list of emperors, and its ample memorials of wars, revolutions, and missionary enterprises; but in popular recollection, in this country at least, it will, for a long time to come, have no distinction so marked, so instantly and inevitably suggested to thought, as that it is the country that Bruce visited. He had, morally, something very like that quality, or happy accident of being, which some of our voyagers to the South Sea islands found possessed by the king of a portion of one of them, that whatever ground he walked upon became thenceforward his own. Should it prove practicable for a series of travellers, each of them as intelligent, observant, and active, as the Author of this volume, to visit that country during the next half century, and make their reports in as entertaining and elegant a form, yet still, to the end of that or a longer period, Bruce will be the name which they must submit to perceive maintaining a magnitude of notoriety more than equal to their collective fame.

Bruce's representation has, partly by means of its priority, but not less by the power of mind which inspirits it, taken such effectual occupancy of the general imagination, (like Milton's representations of Eden and the infernal world,) that it is not without some little reluctance that many of his readers are yielding to the evidence which is accumulating to correct his involuntary errors or intentional impositions. Even Mr. Salt himself, who will be thought quite zealous enough in the detection and exposure of these, confesses that he still reads Bruce's work with an interest which makes him regret it should contain any thing to force scepticism or disbelief on his mind. After exposing some such mis-statements and contradictions, as it must be acknowledged that no stretch of charity can put to the account of unconscious error, our Author adds,

‘ I here beg leave to observe, that the reader who wishes to form a just estimate of the merits and faults of Mr. Bruce, should carefully compare the information given in the late appendices with the original publication, and, after perusing both with attention, he will find that I have selected only a small portion of the contradictions subsisting between them ; as I have been anxious to enter only so far into the question as might tend to justify the observations I felt myself compelled to make respecting this traveller ; for, had I altogether evaded the question, I might, with some justice, have been supposed to have compromised my own opinions from dread of his numerous advocates, or from a culpable desire of sheltering myself under his acquired reputation. I am perfectly aware how much Mr. Bruce has accomplished ; and no man can more truly admire his courage, his perseverance, his sagacity, or his genius, than myself ; and I confess that, from the pleasure I still take in reading his book, I shall never cease to regret that any weakness of character or unfortunate vanity should have induced him, in a single instance, to have swerved from the plain and manly path of sincerity and truth which lay before him : since the ground which he occupied was far too elevated for him to stand in need of any such unworthy and adventitious aid.’ p. 343.

In several other places he bears testimony in strong terms to the *general* truth of Bruce’s picture of the country and its population. At some moments, what our Author beheld, so vividly recalled his predecessor’s exhibitions that it was nearly equal, for obtaining a strong and true impression of the scene, whether he looked on the reality or on the reflected images in the mirror of the description. If that powerful describer could have abstained from some ‘extravagances and exaggerations,—if the crowded diversity of actual adventures could have convinced him there was really no room for the introduction, as matter of fact, of several fictitious ones,—if he could have thought it better, freely to suffer some other individuals to enjoy an inferior share of the credit of an achievement, of which he has, after all, been unsuccessful in his earnest endeavour to monopolize the honour, than to mis-state facts, falsify dates, and even attempt to pervert geography,—and if these convictions of defective integrity, in some particulars, had not inevitably thrown a certain dubiousness over the specific detail, at least of every part of his work where any thing extraordinary is exhibited ;—he might indeed have been regarded as the prince of travellers. How much he misjudged the age that was then coming on, if he really fancied that his enterprise was to be nearly the last of the kind, that no Englishman would ever dare be found on any part of his track, and that therefore his negligent or deliberate deviations from truth could be for ever beyond the reach of inquisition. If the rapid multiplication of books of travels be, in some respects, an evil, it gives us at least the advantage of a powerful check on the romance-making propensities of the amusing vagrants ; and

what has befallen Bruce will very strongly tend to admonish them, that there is hardly any part of the earth which the most daring of them can explore, that can secure them an impunity in bringing us a deceptive account of what they shall have seen there, and have done there

The only place to warrant such an experiment would be a country going to be for ever closed up (as in the case of a great portion of the coast of Greenland) by an indissoluble assemblage of ice, or a district in some of those regions where it should not be at all improbable that the very year after the traveller's visit, the towns, the people, and the very face of the country, may be destroyed by an earthquake.

In our cursory survey of the present work, it may come in our way almost inevitably to notice, in a slight and passing manner, an instance or two of Bruce's temerity and miscalculation, in making statements and assertions which must have been hazarded in the presumption, that he was an exclusively favoured mortal with regard to attempts on the interior of Africa, and that the fountains of the Nile had hardly been more effectually guarded against vulgar approach before his time, than the very country itself was destined to be subsequently. He was not even considerate enough to advert to a danger that menaced his reputation from a quarter from which it might be deeply injured without the intervention of any rival of his adventures. He could little have anticipated that his own manuscript papers were to furnish, through the highly laudable honesty of his friends, in a new edition of his own work, the proofs of a variety of inaccuracies and contradictions, and, we fear, some intentionally false statements.

Nevertheless, he stands as yet above all danger of rivalry in practical achievement in that part of the world. He went where no other of his countrymen has penetrated since, or is likely to penetrate for an indefinite time to come; and the brilliant enterprise was accomplished by his own single energy, aided by none of that influence which now accompanies, in so many regions of the east, a man belonging to a nation known to have acquired the ascendancy at sea, and the dominion of a considerable portion of Asia. His fame admits no other individual for a moment in heirship or competition but Mr. Salt; and he, with all the influence and the facilities that accompanied him, has not been able to approach that central region of Abyssinia which Bruce created himself the means of invading, and traversing with protracted and privileged and intimate inspection.

Having read with much interest Mr. Salt's former journal of travels in Abyssinia, forming a part of Lord Valentia's splendid work, we heard, with great pleasure, of his being appointed by our government to make a more formal attempt on that coun-

try, in a mission which, with overtures for opening a commercial intercourse as its most palpable object, would necessarily, in such hands, include whatever could be accomplished in the way of general inquiry, vigilant and accurate inspection, and graphical representation. We ventured to hope that at his return we should be enabled to travel once more in imagination to Gondar, for the first time with a guide on whom we could in all respects implicitly rely. It was, therefore, with a strong feeling of disappointment that we learned at length that he had, with still more mortifying disappointment to himself, found insuperable obstacles to his design of penetrating into the interior province of Amhara; that he had not, indeed, been able to approach very materially nearer to Gondar than Antálo, the capital of the grand eastern province denominated Tigré, the same town which formed the limit to his former advance into the country:—only he was permitted in this latter visit to make a pleasant and a very observant excursion eastward to the river Tacazze, and the foot of some of the mountains of Samen, the grand appearance of which mountains was worth a longer journey, even had there been nothing interesting in its several stages.

Still, though all his readers will very sensibly share his own disappointment, and though they are to be informed, besides, that he failed in the specific object of his mission, they will all testify that he has given us a very pleasing book. It contains information of considerable value, supplies a great deal of entertainment, and will contribute to reduce to a less extravagant and a more defined shape in our minds, the somewhat wild and dubious images introduced into them without a possibility of exclusion by his romancing predecessor. It presents, also, a number of characteristic objects and scenes directly to the eye by means of our Author's sketches, and may, perhaps, for we would not utterly despair of this, tend to excite in this country a degree of benevolence which may ultimately operate to assist an unhappy people, placed in circumstances in which very small services might prove of incalculable benefit. To this last point Mr. Salt, with a very laudable zeal in behalf of a country, in which he has experienced so much kindness and seen so much infelicity, adverts strongly both at the beginning and at the end of his book. His dedication to a personage to whom, previously to reading it, we exceedingly wondered what he *could* say, concludes thus.

‘Should this volume succeed in attracting your notice to the present forlorn and distracted state of Abyssinia, so far as to induce your L. H. to promote the welfare of that country, by the introduction of useful arts, together with a judicious advancement of the true tenets of the Christian Religion among its inhabitants, I shall feel that my

exertions in this cause have not been in vain ; and, in the meanwhile as the best reward of my labours, shall continue to look forward to the consolatory hope of witnessing the beneficial changes which the bounty and wisdom of your R. H. may effect in the condition of that remote country.'

And at the termination of his narrative he cannot part with his readers without suggesting the subject once more.

' I shall here take my leave of the reader with an anxious hope that I may, in this instance, meet with the same liberal indulgence which has hitherto attended my efforts in the cause of Abyssinia ; and, referring once again to that country, shall conclude with the words of the learned and disinterested Ludolf, " Excitet D. O M. Principum nostrorum animos, ut per vetustæ huic Christianæ nationi opera ferant, Christianismo in tam remotis mundi partibus proferendo utilem sibi que omni ævo gloriosam futuram." '

The practice so common among our writers of peregrinations of expending a great length of composition and time on the introductory portions of their enterprises, is, in general, to be condemned ; but the readers of Mr. Salt's book will, perhaps, think that no part of it is more gratifying to curiosity than the extended portion which relates the course of events from the Cape of Good Hope to the entrance into the Red Sea. Besides that very great pains were taken to correct and complete the hydrography of a coast with which navigators are not very familiar, and which, at several points, our Author and his party approached with all the uncertainty and precaution of an experiment. It was under this uncertainty that they approached the Bay of Sofala. It had been left to them to give name to a point which they found jutting out against them near its entrance. They very properly called it Elephant Point, for, he says,

' In every part of the thicket the footsteps of numerous elephants might be seen, and we could plainly trace the recent ravages of these animals among the trees, many of which lay torn up by the roots, stripped of their bark, and their branches and leaves rudely twisted off, and trampled in the mire. At some little distance round the point we discovered an old deserted shed, the remains of a fire, and some remnants of roasted fish and cashew nuts left by the natives. Several trees near this spot had been burnt to the ground, and a kind of artificial entrenchment seemed to have been made for the purpose, no doubt, of keeping away elephants and other wild beasts during the night.'

An unavailing search was made in the bay for any thing like a town, and an unsuccessful attempt to obtain some communication with a company of the natives who were seen landing from several canoes, and who made on the beach a fierce and wild display of hostility and defiance, with which Mr. S. confesses he

was rather pleased than otherwise, as indicating their competence to defend themselves against the attacks of slave-dealers, 'with whom,' says he, 'they have had but too much intercourse, and for whom, there is every reason to think, we were mistaken.' He adds,

'From the little we saw of these people, I should suppose them, from their stature, colour, habits and language, to be nearly allied to the Kaffers, a large party of whom I had seen a short time before at the Cape, and I consider both as perfectly distinct from either that of the Hottentot, or of the negro.'

He points out the danger to navigation in this bay, from the numerous shoals of a large, and, probably, varying and increasing sand-bank, which 'has been thrown up by the violence of the south-west winds, which generally prevail, blowing in direct opposition to the currents of many rapid rivers which here flow into the sea.' 'No ship should venture into less than twelve fathoms, in which depth she may traverse the bank in perfect safety.' About this bank they met with many whales.

'At times we had twenty or thirty in sight; some of them passing close by the vessel, others darting away, making a snorting noise, and throwing up the water like a fountain. At different times they seemed to be pursuing each other, wildly rolling and tumbling about, occasionally rising erect out of the water, shining like bright pillars of silver, then falling on their backs and flapping their enormous fins violently on the surface, with a noise somewhat resembling the report of a cannon.'

In approaching Mosambique they saw several water-spouts, which did not come near enough to cause much alarm. One of them continued steadily in the same position long enough for Mr. S. to make a sketch, from which he has given a very beautiful and striking engraving.

At Mosambique they were received with the most gratifying politeness by Don Antonio Manoel de Mello Castro e Mendoça, who had assumed the government only twelve days before their arrival. They were most handsomely treated, during their stay, with hospitalities and amusements, and were freely allowed to see every thing in the settlement, excepting the ladies, of whose secluded condition, with respect to strangers, our Author complains. He had much communication with the governor relative to the interior of the continent, its native tribes, and the possibility of its being safely explored by travellers. The Englishmen felt a peculiar interest in this last question, on account of Mr. Cowan's adventurous expedition of discovery from the Cape, in a direction which had raised some expectation of his crossing the whole interior of the continent to the Mosambique Sea. The Governor, who had been informed of this enterprise,

had already sent directions to the most inland Portuguese stations, to afford every assistance to the party in the event, but very slightly probable, of their reaching any part of the territory under his authority. He expressed sorrow at having received no intelligence of their approach. He conceived it not impossible they might penetrate as far as the neighbourhood of Zimbao, about the latitude of Sofala; but that they should approach the coast any where nearly as high as Mosambique, he considered as decidedly impossible. We need not observe how that judgement was verified by the melancholy fate of that bold, and, for a while, somewhat hopeful enterprise.

The town has a fortification of great strength, and judiciously placed for defending it against any attack from the sea. There are eighty pieces of cannon, and heaps of balls, with a 'rusty coat of antiquity adhering to them.' But for the animal part of the defences, 'a few sentries, some confined felons, and two or three old women with cakes to sell, seemed to constitute the whole of the garrison.'

In an excursion to Mesuril, where the governor has a beautiful country house, they stopped to see a manufactory of manioc, the principal article of sustenance to the servile part of the people.

'Nearly a hundred slaves were busily engaged in preparing the roots for use. They are dug up and brought to the place on asses, and in hackeries drawn by bullocks of a large breed from Madagascar, and are then cleared from the dirt and rind with rough scrapers, formed out of a large species of shell, (*Helix terrestris*,) which is found in great profusion on the coast. After this process they are exposed to the sun, and, when sufficiently dry, are ground down as finely as possible with a hand-wheel edged with copper, and stuck round with spikes; this being completed, the pulp is put into large bags and pressed with a heavy weight, and when all the juice is extracted (which is said to be of a poisonous quality) the mass is broken to pieces with the hand and dried on copper stoves heated for the purpose, which reduces it to a wholesome farina. This, when mixed with water, constitutes almost entirely the food of the slaves; and sometimes, though very rarely, owing to a certain degree of pride, is used in their soups by the Portuguese.' p. 31.

Slavery and the slave trade were brought, in various forms, fully before the traveller's view. He saw some Portuguese vessels leave the harbour with about five hundred of these unhappy beings on board, 'bought at this place at the price of ten, fifteen, and twenty dollars a head, that is women and children at about the rate of three and four pounds a piece, and able bodied men at the price of five pounds!' He says five ships loaded with slaves had gone that year to the Brazils, each vessel carrying from three to four hundred; and it is considered a lucky voyage

if not more than sixty die in each ship. He went to the market where some native traders had just arrived, from a remote part of the interior, 'with a cafila of slaves, (chiefly female,) together 'with gold and elephants' teeth for sale.' To amuse the English gentlemen in the evening the slaves were assembled, and, according, he says, 'to the usual practice for keeping them in 'health, *permitted* to dance.' I subsequently saw several dances of the same kind in the slave-yards on the island of Mosambique; but on these occasions it appeared to me that the slaves were *compelled* to dance.

'I shall never forget the expression of one woman's countenance, who had lately, I understood, been brought from the interior. She was young, and appeared to have been a mother, and when constrained to move in the circle, the solemn gloom that pervaded her features spoke more forcibly than any language the misery of her forlorn condition

'If there be still a sceptic who hesitates to approve of the abolition of the slave-trade, let him visit one of these African slave-yards a short time before a cargo of these wretched beings is exported, and if he have a spark of humanity left, it will surely strike conviction to his mind.'

Whatever might be the reference as to the share of 'humanity,' we confess that after what has recently been exhibited in the face of the world, we should have no manner of fear of subjecting to this very test a considerable number of persons, high in rank, and reputed civilization and intelligence, in this and some neighbouring countries. They would come from these melancholy depots, most decidedly the *practical* friends at least of the villainous traffic. There has been one grand meeting of such enlightened and Christian personages, and there is, at present, assembled another, at either of which, if that countenance so emphatically sad, which Mr. Salt beheld, could have appeared, it would have been deemed, perhaps, a good subject for the pencil, but as to its affecting, in the smallest particle or atom, the arrangements of these personages respecting the slave trade, we defy it, and ten thousand such mournful visages presented all at once. But not to leave the very ground on which Mr Salt beheld such objects, and made such reflections; does he forget Don Antonio Manoel de Mello Castro e Mendoga, of whom he has said such very civil and respectful things? Did *he* testify any regret or indignation at this odious traffic? Did he let fall, for his own sake, any hint of being ashamed of his government for maintaining and promoting it? Did he view it in any other light than simply that of a business of trade and revenue? Plenty of Dons, thus replete with 'humanity,' might be found at less distance from us than Mosambique, or the Brazils, or Portugal; which Dons shall nevertheless be judged perfectly

well qualified for managing concerns of the greatest importance to the interests of mankind.

Our traveller could not fail to make every imaginable inquiry respecting the regions and the nations of the interior, of which, however, he found that the Portuguese have very little certain information. This ignorance is attributed to the very narrow limits which have always invincibly repelled and confined the extension of their power inland. Mr. S. has briefly recounted some zealous, and some desperate efforts to advance their dominion to a considerable distance from the coast; but they have always been immediately or ultimately frustrated by the unconquerable spirit of the inhabitants, aided by those noxious powers of nature commonly found in activity in such a climate. The ambition of the invaders was reduced, like that of the ocean, to expend itself along the coast, on which their possessions have extended to great length.

‘ In the height of their power their jurisdiction reached from Socotra, on the north, to the Cape de l’Agua, on the south, comprehending the islands of Zanzibar, Quiloa, and other important settlements, which have been since recovered by the Arabs, and are now subject to the Imaum of Muscat, whose power and consequence have greatly increased of late years, owing to the protection and encouragement of the Bombay government. It still extends from Cape Delgado on the north, to Inhambane on the south, embracing an extent of thirteen degrees of coast. The most southern settlement on this line is at Cape Corrientes.’

‘ It appears evident, from the preceding observations, that the consequence and value of this Colony has always been greatly overrated; still, during the prosperity of the Portuguese monarchy, it was of real importance to that nation. It furnished very large supplies of gold and ivory; and though it never returned much, if any, real profit to the crown, it served to enrich a great number of individuals, whose wealth ultimately reverted to the state. It afforded a valuable place for the Indian ships to touch at in the earlier stages of navigation, which was then absolutely requisite, and it supplied all the eastern and some of the western dominions of the Portuguese with slaves.’ p. 70.

The Portuguese have just behind them a long array of fierce and irreconcilable enemies, who not only preclude all possibility of their extending their dominion westward, but formidably menace, and have often ravaged, their narrow possessions on the coast. These dangerous neighbours are ‘ the Makooa, or Makooana, as they are often called, a people consisting of a number of very powerful tribes lying behind Mosambique, which extend northward as far as Melinda, and southward to the mouth of the river Zambezi, while hordes of

the same nation are to be found in a south-west direction, perhaps almost to the neighbourhood of the Kaffers bordering on the Cape of Good Hope.'

The Makooa are a strong athletic race of people, very formidable, and constantly in the habit of making incursions into the small tract of territory which the Portuguese possess on the coast. Their enmity is inveterate, and is confessed to have arisen from the shameful practices of the traders who have gone among them to purchase slaves. They fight chiefly with spears, darts, and poisoned arrows; but they also possess no inconsiderable number of muskets, which they procure in the northern districts from the Arabs, and very frequently, as the Governor assured me, from the Portuguese dealers themselves; who, in the eager pursuit of wealth, are thus content to barter their own security for the gold, slaves, and ivory, which they get in return.'

In addition to the bodily strength of the Makooa, may be added the deformity of their visage, which greatly augments the ferocity of their aspect. They are very fond of tattooing their skins, and they practise it so rudely that they sometimes raise the marks an eighth of an inch above the surface. The fashion most in vogue is to make a stripe down the forehead along the nose to the chin, and another in a direct angle across from ear to ear, indented in a peculiar way, so as to give the face the appearance of having been sewed together in four parts. They file their teeth to a point, in a manner that gives the whole set the appearance of a coarse saw; and this operation, to my surprise, does not injure their whiteness or durability.'

He recounts a number of additional particulars illustrative of their violent ambition to surpass even nature herself in contrivances to deform their persons. Notwithstanding their wildness and barbarity in their savage state, 'it is astonishing,' says Mr. Salt, 'how docile and serviceable they become as slaves, and when partially admitted to freedom, by being enrolled as soldiers, how quickly their improvement advances, and how thoroughly their fidelity may be relied on.' He endeavoured to ascertain what notion they might have of a Deity, and found they have no word for such a being but the same which in their language signifies the sky.

Among the natural curiosities may be mentioned a species of tree called Malumpava, which seems to expend its powers of vegetation in the trunk, and might, from its bulk, not unaptly be called the Elephant tree, as it sometimes measures full seventy feet in circumference, though it bears few leaves or branches in proportion.' The traveller saw many specimens of a kind of fish which is employed by the fishermen in catching turtles. It is confined by a line to the boat, 'when it is said invariably to dart forwards, and to attach itself by its

‘sucker to the lower shell of the first turtle found on the water, which prevents its sinking, and enables the fisherman to secure his prey.’

The climate of this settlement is so noxious to Europeans, that it is said not more than seven soldiers out of a hundred, survive five years. The salaries of all sorts of officers are excessively small; and the situation is on the whole so uninviting that its residents are chiefly persons exiled for their offences. There can then be no wonder that the grossest and most ruinous corruption pervades every part of its government.

In addition to the many other circumstances of adversity and danger oppressing or threatening the colony, our Author describes a nation of pirates, called by the Portuguese, Sekelaves, but by him, Marati, occupying the north-east point of Madagascar, and exceeding all other lawless tribes in diabolical ferocity and cruelty. He gives a description of their horrid devastations in Johanna and some other islands, and almost presumes to hope that the English power in the neighbouring seas will be exerted to restrain their ravages—encouraged in this hope, no doubt, by the resolute and efficacious measures by which England has so long since destroyed, or frightened off the sea, all the pirates of the Barbary coast!

In his brief statements respecting the commerce of the colony, he observes that it has been very greatly injured by the English abolition of the Slave-Trade, as ‘the whole supply of the Cape, of the isles of France, and of Batavia, was formerly derived from these settlements;’ but still he says ‘the number of slaves annually exported from Mosambique is said to amount to more than four thousand,’ the export duty on each of whom is sixteen and a half crusades. All other exports are exempt.

After a sojourn of more than three weeks, Mr. S. departed for the Red Sea, and our eastern navigation is under obligations to him for the course of observation which he describes in the following paragraph.

‘As the track from Mosambique to the Red Sea is little known, I have been induced to give a nautical journal of our passage as far as Aden, and particular care has been taken to mark the variation of the compass, (which was regularly observed whenever occasion offered,) on account of the existence of similar observations made on the same coast as early as the year 1620, (Vide Beaulieu's Voyage to the East Indies) in order that, from a comparison between the different remarks, the change that has taken place in the variation may be ascertained.’

In this Part of the voyage a phenomenon occurred twice

which Mr. S. acknowledges he cannot even conjecture an explanation.

‘ At one o’clock in the afternoon, when distant about five leagues from the land, we met with a shoal of dead fish, many thousands of which lay floating on the surface of the water, and we continued to pass through them about five and thirty minutes, sailing at the rate of two leagues an hour. Many of these fish were of a large size, and of several different species, chiefly of the genera *sparus*, *labrus*, and *tetrodon*. They bore the appearance of not having been long killed, from the freshness of their colour and the redness of their gills.’ ‘ In the evening we passed another shoal of dead fish, which had become white and putrid. An occurrence of this nature is extremely rare, especially in deep water, and I cannot in any way pretend to account for it.’ p. 95.

Nearly at the same time the sun, at the ‘ moment of emerging from a dark cloud, and when its disk touched the horizon, seemed to expand beyond its natural dimensions, became of a palish red hue, and assumed a form greatly resembling a portion of a column. This is one of the many singular effects produced by the refraction of the atmosphere in this part of the world.’

The passage round Cape Guardafui, in the evening and at midnight, inspired our Author with the most poetical feelings, by its combination of the view of lofty mountains with the moon-light on the sea, and other fine effects of night. They were soon afterwards met and grievously retarded by a current from the Red Sea; but they had the comfort of being kept in genial temperature by a heat of 90 degrees. They at length succeeded in getting across to Aden.

From this voyage along the eastern coast of Africa, and from observations made in the Red Sea, Mr. Salt collected the means of making what appears to us a very successful war on Mr. Bruce, relative to his theory of the Jewish voyages to Ophir. In the course of this argument, he states some facts interesting to navigation, respecting the winds in the Red Sea.

Aden, he says, though still of some consequence as a place of trade, ‘ is a wretched heap of ruins, and miserable huts, which none but Arabs of the lowest description would think of inhabiting.’ He examined these ruins, among which he found some fine remains of former splendour. What attracted him the most powerfully, however, was the sight of some ancient Turkish towers on the pinnacles of a steep and craggy mountain. With a perseverance and daring that left all his companions behind, he attained the most elevated and formidable point of the ridge, and was stimulated to encounter the last

and greatest hazard in examining the tower, in the hope of discovering some inscription.

‘ I succeeded in getting into it, by clinging with my arms round an angle of the wall, where, supported only by one loose stone, I had to pass over a perpendicular precipice of many hundred feet, down which it was impossible to look without shuddering. I had now done my utmost to attain my object, but found nothing to reward me for the danger, except the view, which was indeed magnificent; and at this moment I confess I could not help looking round with a feeling of gratification somewhat bordering on pride at beholding my less adventurous companions, and the inhabitants of the town gazing up from beneath, together with the lofty hills and the broad expanse of ocean extended at my feet. The pleasure however which this prospect afforded was greatly allayed by the necessity there existed of retracing my steps, which required a much stronger effort than the entrance itself had done; for after a few moments’ reflection, I found a feeling of hesitation coming over my mind, which would, I am convinced, in a few minutes have actually disabled me from the undertaking; and nothing but the absolute necessity of making the attempt enabled me, with a sort of desperation, to surmount the difficulties into which I had unwarily drawn myself.’

A few days were agreeably spent in a visit to Lahadj, the capital and residence of Hamed, the Sultaun of Aden, who is described as ‘ an old man, of a very patriarchal appearance, ‘ with a benign yet intelligent expression of countenance,’ and as having highly merited the appellation of ‘ Father of his ‘ country,’ now commonly conferred on him by his people.

During a rather long stay at Mocha, where Mr. S. could not but be very much at home, especially as he found his former associate Captain Rudland there, he had time to learn what all the ambitious and contending scoundrels in that part of the world had been doing since his former sojourn there. He found that the affairs of the Wahabees had not proceeded so prosperously as they had at that time appeared in train to do.

On reaching the opposite coast, he was involved in uncertainty for a considerable time, whether to penetrate to Abyssinia directly from Amphila Bay, or by the longer route from Massowa. From Pearce, the spirited man whom in his former visit to Abyssinia he had left in Tigré, at his own desire and that of the Ras Welled Selassé, governor of that province, he received letters, in a style remarkably characteristic of a bold, clear-headed, and decisive man, strongly dissuading him from attempting any other route than that from Massowa; which latter, though very competently beset with miscreants, did not put a traveller so wholly in their power as that on which Mr. S. was meditating to adventure. An unexpected cir-

cumstance finally determined him to go by Massowa, even after he had made a formal agreement, confirmed by money on the one side and the Koran on the other, with the Arab chiefs of the districts between Amphila and the Abyssinian frontier, for conveyance and protection through that barbarous territory, inhabited or infested by tribes bearing the general denomination of Dumhoeta*. A long and curious relation of his negotiations with these cunning, treacherous, and most rapacious refuse of Ishmael and the Prophet, affords a striking picture of human nature debased below all conscience, honesty, or decency. Such at least is its appearance when viewed under the additional and stronger illustration thrown upon it by the narrative afterwards given of a journey hazarded through their country by Mr. Pearce, whose situation had not enabled him to appear among them in so imposing a character as Mr. Salt, in virtue of his high commission, was qualified to do. Every thing displayed in the conduct of these people authorizes his assertion that nothing but fear will restrain their villany.

These petty chieftains of thieves have their ceremonies and formalities of state, as well as their august brotherhood of the larger and more garnished communities of the world. Mr. S. was to return, according to etiquette, a visit of Alli Goveta, the least of a rogue, perhaps of any of them with whom he had to transact.

‘ On approaching the village of Madir’ (the metropolitan station of said Alli) which consists of a few miserable huts only, the old man came out to meet me, accompanied by the Dola of the place and about twenty savages before him, dancing and shaking their spears by way of doing me honour, and in the midst of this rabble I was conducted to the largest of the huts. After the usual compliments, an interval of silence ensued, during which Alli Goveta dropped asleep, and the Dola busied himself in sewing up a new garment, while the natives of the place, gaping with astonishment, crowded in to catch a sight of us. I remained a short time amused with the singularity of the scene, which was as complete a burlesque on court-ceremony as can well be conceived; and on departing was presented with a bullock as a present from the chief.’ p. 151.

The Dumhoeta and all the tribes of the Danákil profess to be Mahomedans, but know, it seems, little more of the religion than the name, and have neither priests nor mosques.

* The most general and comprehensive denomination of the people near this border of the Red Sea is Danákil, or Dancali, divided into the Dumhoeta, the Adaiel, the Taieméla, the Hadarem, and a number of other sections, each having its own chief, or set of chiefs.

in their country. Their ignorance is equalled by their poverty.

‘Of every article of sustenance an extreme scarcity prevails throughout the country. Indeed no people in the world is more straitened with respect to the necessities of life: a little juwarry bread, a small quantity of fish, an inadequate supply of goats’ and camels’ milk, and a kid on very particular occasions, constitutes the whole of their subsistence.’

At a greater distance from the coast, however, he admits that they fare a little better, possessing large droves of cattle, which, during the rainy season, yield abundance of milk.

‘As there did not appear to be any cultivation of the ground in practice among this people, it may be strictly termed a pastoral nation. All the natives, both men and women, have an extraordinary craving after tobacco: they smoke it, take it in the form of snuff, and are in the habitual practice of chewing it, which in a certain degree, I imagine, satisfies the calls of hunger.’

The women, whom he describes as having, (those near the coast,) very pleasing features, and a hospitable civility of manners are condemned, as usual among barbarians, to perform ‘the drudgery of the house, such as grinding corn, baking the bread, and fetching the water, while the males pass their time in tending their cattle, or more frequently in smoking and idleness.’

Their tombs are rudely constructed in the shape of pyramids, with stones cemented together with chunam.

A remarkable and ambitious singularity was observed in the epicurism of these people—for even they have their epicurism, though in a much less complex and scientific form than that of Apicius and Darteneuf.—The peculiarity we refer to, is, that they hold in abhorrence the flesh of common fowls, and account that of young eagles a banquet for the gods.

‘During one of our excursions on the Island of Anto Sukkeer, we met with a party, composed of three men and two women, assembled round a fire, enjoying a feast, consisting of about a dozen young eagles of a half-grown size, recently taken from their nests, and about two bushels of shell-fish, all of which, after being broiled, were *ate* without either bread or salt; and the natives seemed to consider it as a most delicious repast; while the screams of the parent birds hovering over their heads, furnished very appropriate music to this savage entertainment.’

‘Occasionally, and indeed somewhat too frequently, they have an opportunity of feasting on locusts, a luxury which they can enjoy, like the Indians eating their enemies, both as food

and revenge. After 'broiling them they separate the heads 'from the bodies, and devour the latter in the same manner as 'Europeans eat shrimps and prawns.' During our Author's stay in this quarter, a large flight of these insects came over to one of the islands on the coast, and in a few days destroyed nearly half the vegetation upon it, not refusing even the bitter leaves of the rack-tree.

Among the elemental phenomena most strongly marking the *foreign* character of the scene, may be mentioned the moving pillars of sand, which, however, the natives do not regard as in the least degree formidable. 'I have myself,' says Mr. S., 'been enveloped in a portion of one of them, the 'effects of which were exceedingly unpleasant, making the 'whole of my skin feel parched and dry; but I experienced no 'actual suffering from it, either at the time or afterwards.' Another was a surprising redness at one time observed in the sea, caused by a substance of a 'jelly-like consistence floating 'on the surface, composed of a numberless multitude of very 'small mollusca, each of which having a small red spot in 'the centre, they formed, when in a mass, a bright body of 'colour, nearly allied to that produced by a mixture of red 'lead with water.' In the dark, this substance, on being agitated, emitted a bright silvery light.

Before advancing inland, he takes occasion, from an unlucky freak of one of the sailors, which had nearly produced a dangerous fray, to make a very grave, plain dealing, admonitory lecture to our people on the subject of a proper behaviour when they go among foreign tribes, of notions and customs opposite to our own. The mischievous exploit of the sailor, in a watering party, was wantonly taking a piece of fat pork, and rubbing it over the head and neck of a native. It followed most naturally that the incensed Mussulman seized his arms, and swore by the Prophet that he would have revenge; and it was not without considerable difficulty, and the cost of twenty dollars, with other presents, that the consequences were prevented from becoming serious. In an indulgent mood Mr. S. declares his belief, that if strangers would observe a cautious and respectful conduct, 'the inhabitants of most countries would, in the first instance, be, naturally inclined to 'treat them with hospitality.' If by 'first instance' he means, literally, the first time of being visited by people from other countries, we shall have a curious calculation to make of the number of times that strangers have visited the people of Arkeeko, and the aggravation of affront offered by these visitors each time, to produce that systematic and atrocious ras-

cality which Mr. Salt had to encounter there before he could get fairly on the road toward Abyssinia.

A 'cafila' of thirty-five baggage mules, and about sixty bearers, sent by the Governor of Tigré, met our ambassador at Massowa, to convey the party, and the presents with which Mr. S. was charged for the Emperor of Abyssinia. Pearce, and Ayto Debih, a young Abyssinian chief and courtier, had reached that port before Mr. S.'s arrival. They were of the greatest service to him on the march, which was attended with a very fair allotment of vexations, some of them caused by a number of Hazorta Arabs who had engaged their assistance. Their chief became a very particular subject of our Author's observation.

'Shum Hummar was a tall raw-boned man, of a loose scrambling gait, and seemed to possess a strange compound of character. He was obsequious and mean in the extreme, yet occasionally became imperious, overbearing, and haughty. He would fawn upon any one, like the basest sycophant, for the sake of a dollar; yet, even among his equals, his conversation consisted almost entirely of an ostentatious display of his own personal merits. "I am a ruler," "a governor," "a king," "a lion in battle," "my strength is equal to that of an elephant," were the phrases he commonly made use of, and these were uttered with wild and insolent gestures, that evinced at least his own belief in the assertions. Mr. Pearce bore this behaviour with tolerable patience the first two days, regarding him generally with a sort of sullen contempt; but, on his proceeding still further, and comparing himself with Ras Welled Selassé, Mr. Pearce started up, seized his spear and shield, and placing himself in an attitude of defiance, told him, that "he was not equal to the Ras's meanest slave," daring him to a trial of his strength. This produced the proper impression; Hummar pretended to bluster for a few moments, but was evidently daunted, became in consequence much more humble, and we never again had cause to be dissatisfied with his behaviour.' p. 224.

An entertaining account follows of the Abyssinian mode of temporary encampment, of a dance of the Hazorta Arabs, of the passing of the mountain of Taranta, and of a quarrel between an Abyssinian and an Arab, which was referred to a judicial session, and deliberated and pronounced upon with a ludicrous solemnity.

On Taranta they found none of Bruce's 'many caves, which served for houses to the old inhabitants, the Troglodytes;' 'nor,' says Mr. S. 'do I believe that they ever existed, except in the imagination of the author.' The ascent was in some places extremely laborious; but it did not disable some of the Abyssinians to amuse themselves, under their loads, with singing extemporaneous verses in honour of their martial chief Ras

Welled Selassé, whom they celebrated under the appellation of his favourite war-horse, Badinsáh.

They found themselves suddenly brought into a different climate by passing this mountain. All at once they came into a region of scorching heat, where the brooks were dry, and the vegetation looked parched. At Dixan they were received with the most cordial welcome by the worthy old Baharnegash Yasons. It is gratifying to read the traveller's notice of the following morning, as descriptive of a scene in the interior of Africa.

‘ March 4.—At the break of day the well known sound of the Baharnegash's voice calling his family to prayers, excited my attention, when I immediately arose and joined the party. At this moment, the interval of four years, which had elapsed since my former visit, appeared like a mere dream.—The prayers which he recited consisted of the same words, were pronounced in the same tone, and were offered up with the same fervour of devotion, which I had before so often listened to with delight: and, when the ceremony was concluded, the good old man delivered out his orders for the day with a patriarchal simplicity and dignity of manner that was really affecting to contemplate.’ p. 239.

The comparatively wild state of the country, even immediately round the town, may be imagined from the disturbance of their nightly repose, which the travellers suffered from the howling of hyænas, and the responses incessantly barked by the dogs. ‘ The howling of the hyæna,’ Mr. S. says, ‘ is very peculiar, consisting of three distinct, deep-toned cries; after which intervenes a few minutes' interval of silence, when the three cries are again repeated.’ They became accustomed to very outlandish notes of serenade and salutation, for the next paragraph mentions that a few miles further on their journey, they were greeted by the inhabitants with the acclamation—*heli li li li li li li li*. But indeed Mr. Salt's former sojourn in the country, had deprived him of the advantage of receiving now, for the first time, the impression of either of these modes of music. There is a strange luxury in the absolute novelty of impression even of things not in themselves really gratifying. Supposing two persons to be awaked in the night in the suburbs of Dixan, and both to be lodged in assured safety, the sensations of the one who asks, What sound is that?—and is told it is the cry of the hyæna, are preferable to those of the other person whose previous knowledge enables him to give that answer.

At the village of Ambakauko, one of their attendants, engaged from Massowa, was murdered in the night by a party of the inhabitants, in revenge, as it was believed, of their having been laid

under contribution some time before by the troops of the Ras. The next considerable chief of the country in the line of their route, Baharnegash Subhart, treated them at first very inhospitably, but was very soon brought to repentance by a little exhibition of spirited resentment. He was sometime afterwards severely humiliated for his misconduct. His family consisted of twenty-six sons, and about the same number of daughters. At their next encampment, which was in a district recently in rebellion, and reduced and chastised by the Ras, they were somewhat alarmed by a visit from the rude barbarian chief, at the head of a very numerous party in arms, 'the most desperate and 'rascally-looking fellows,' says Mr. S., 'I ever beheld, many 'of them being scarred with wounds received in former adventures.' The rude arrogance of their first behaviour was fully in the manner of a gang of robbers mistaking the strangers for a party of traders, and reckoning on having them quite at their mercy. But they were surprised and considerably repressed at the sight of the well-known agents of the Ras, a menacing reference to which formidable personage, together with a firm and defying tone and aspect, sent them off at last without any of the plunder on which they cast the most disappointed and wishful looks as they slowly and reluctantly withdrew, the chief saying in an under voice to those about him, "it won't "do, we had better let them alone."

(To be concluded in our next.)

Art. II. *Discourses on the Principal Points of the Socinian Controversy.* By Ralph Wardlaw, Glasgow, 8vo. pp. viii. 441. Price 10s. Hamilton, 1814.

THE 'Socinian Controversy' involves in its decisions, the 'principal points' of Christianity. It affects not those minor and unimportant questions, on which a difference of opinion may be perfectly consistent with unity of principle and similarity of character; but it alters the entire complexion of theology, and produces not merely another modification of general truths, but another and an opposite creed. A stranger to the peculiar manner in which the controversy has been conducted, would imagine that it might soon be determined. Its assertions and phraseology, its mode of argumentation, and its influence on the moral and intellectual habits of those persons who are thoroughly imbued with it, appear at first sight, so contradictory to the Scriptures, that an inquirer, unpractised in polemic sophistry, would soon arrive at a final decision on the subject. He would wonder that there should still be a 'Socinian Controversy;' and as we can sympathize with such feelings, we shall endeavour to ascertain by what causes it has acquired such tenacity of existence; and, by, amid the

protracted symptoms of dissolution, it should discover so much violent and spasmodic energy.

And in the first place, the retention of some portion of scriptural truth, by which its advocates have deemed themselves entitled to the denomination of *Christians*, has contributed to the preservation of their system. Socinians profess to believe in the historical proofs of the Divine origin of Christianity; and some of them have written ably in their defence and illustration. Their claims on our gratitude are, however, greatly diminished, when we find out, what all this elaborate apparatus of proof is intended to support; and when we recollect, that if the principles on which their interpretation of Christian Doctrines is founded, were applied to the evidences of Christianity, they would as completely invalidate the one, as the other. But the elucidation of the facts on which the authority of Christianity ultimately rests, is obviously separable from the use that is made of them; and the admission of that authority, though virtually undermined, has tended to accredit them, as in some degree connected with the Christian world. It has so happened too, that many of their most distinguished supporters, have received their first religious impressions, under the influence of far different principles; and their subsequent lapses of sentiment have not totally obliterated their early habits. They have been more serious and devotional than their system would ever have made them; and their opinions have gained the credit of a purer faith*. It is not at once that a party, any more than an individual, reaches the lowest point in the descending gradation. When Faustus Socinus persecuted Francis Davides for refusing to worship the being, whom he had been taught by the Racovian Catechism, to consider only as a man, it betrayed the influence of better feelings than his creed could have excited. It shewed that some reverence for the dignity of Christ still lingered in his mind, undissipated by the blast, that had withered all the principles that could rationally support it; and the very inconsistency of intolerance was an act of unconscious homage to the language of Scripture. What would have been his astonishment, could he have read a prophetic history of the 'controversy,' and have heard his successors, on his own principles, call the man

* Dr. Priestley acknowledges in his "Doctrine of Necessity," that Calvinism is 'favourable to that leading virtue, *Devotion*;' and Mr. Belsham, in his Funeral Sermon for Dr. P., asserts, that to his 'early education' among Calvinists, he was 'indebted for some of his best principles, and his most valuable and permanent religious impressions.'

sentiments, that are fatal to the influence of such speculations?

It would obviously be very inconvenient in this Christian country, to be reputed an infidel; though some high-minded and half-learned wits have rejoiced in the inglorious distinction. In this crisis, then, Socinianism interposes its friendly aid; and teaches the philosopher to retain his scepticism, in concord with his faith. He may preserve his mental independence, his fearlessness of conjecture, his hardihood of speculation, and feel all the while unchecked by the opposing statements of Scripture. He may, to use the language of one who drew from the life, and whose accuracy cannot be doubted, *'attain that cool unbiassed temper of mind, in consequence of becoming more indifferent to religion in general, which is necessary in order to judge truly concerning particular tenets in religion.'** And as such conclusions about 'particular tenets' are generally in the way of rejection, his indifference to 'religion in general,' is naturally increased by the reaction of his 'cool, unbiassed temper,' and is in exact proportion to his aversion to those tenets. Hence it often happens, and these reasonings explain the phenomenon, that a man of shrewd and vigorous thought on the general subjects of philosophical inquiry, but perfectly indifferent to every thing that has the semblance of practical and devotional religion, (except that which offends not his 'cool, unbiassed temper,') is, notwithstanding this *sang-froid*, when 'particular tenets' are discussed as ardent and impassioned as the most systematic polemic and can discover the *odium theologicum* in all its rancour and malevolence. Socinianism cherishes and sanctions this indifference, by the very rigour with which it proscribes and condemns the system opposed to it. It suits the philosophic habit; and this adaptation is one powerful cause of its present temporary prosperity. It presents no imperious demand on the faith of its disciples. It allows them all the length and breadth of their thinking, without restraining their passion or their pride. It has nothing inflexible in its moral requirements, and can be made to adjust itself to all the fashionable gaieties of the age. 'Conformity to the world' is a phrase belonging to the obsolete theology of former times or the vocabulary of modern fanatics. The solvent that can reduce the terms of Scripture on doctrinal subjects, can easily annihilate every pungent and obnoxious precept; and thus render the whole as palatable to the dissipated, as to the sceptical. And this unoffending character is the true secret

* Dr. Priestley.

its occasional success. The advocates of such habits of acting and thinking, can be *Christians*, and find nothing in their very religion to condemn them!

It should not however be concluded, from the great facility with which men of philosophic character frequently submit to a Socinian faith, that an opposite faith is unphilosophical. Were this a suitable place for the inquiry, it would not be difficult to prove that the very reverse is the fact; and though we have called them philosophers, it is because they call themselves so. There may be some among them, deservedly entitled to the name; but they are, for the most part, pseudo-philosophers, superficial reasoners, and as guilty of the *αἰθεσις της φευδωνυμῆς γνωσεως*. *—"the oppositions of a falsely named science,"—as their predecessors in the apostolic age. The principles of the inductive process are most flagrantly violated in the general scope and character of their arguments; and instead of expanding their belief to the amplitude of sacred truth, that truth is most unphilosophically contracted to the narrow limits of human comprehension.

The 'Socinian Controversy' has, in our opinion, long been settled most satisfactorily: and as a general rule of procedure, we would advise the friends of Scriptural truth, to consider the 'principal points' as already determined. Let them act, as they do in reference to the *deistical* controversy; not always "laying again the foundation;" not considering first principles as perpetually debatable; but as matters of authoritative and unquestionable reference. The rule however ought to be subject to occasional variations.

While we deprecate the obtrusion of every zealous advocate into the arena of polemic labour, and lament the incompetency which is sometimes too visibly betrayed by such efforts, we are highly gratified by the appearance of the volume before us. On particular parts of the controversy, we have met with more elaborate discussions; but we know of no volume in the compass of our reading, that is at once so condensed and comprehensive; so argumentative and practical; so well supported by solid reasoning and scriptural criticism, and yet so happily relieved by the application of its principles to the conscience and the heart. Indeed, so unqualified is the commendation we are inclined to bestow, that we feel no small difficulty in selecting those passages which may verify and substantiate our humble eulogy on account of their frequent occurrence in this interesting work. We shall attempt however an abstract

* 1 Tim. vi. 20.

of its prominent arguments, and close our notice with some general remarks.

After explaining, in the preface, his reasons for appearing before the public on the 'Socinian Controversy,' Mr. Wardlaw suggests the following 'consideration,' which we also venture to recommend to the special attention of future polemics.

'It has frequently struck me,' he observes, 'as a defect of considerable magnitude, in some of the treatises which have been published on the subjects discussed in this volume, particularly the Divinity of Christ, that the writers have lessened the effect which their works are designed to produce, by *attempting more than enough*. Instead of confining themselves to those passages of Scripture, in which the argument is prominent and palpable, resting their cause on these, and leaving it to their readers to apply the general principle, when thus successfully established, to the interpretation of other passages;—they have, with the laudable view of showing how full the Bible is of the particular doctrine they defend, exerted their ingenuity with various success, in bringing texts to bear upon it, of which the application is dubious, or, even when satisfactorily obtained, by no means impressive. It is just as if a person wishing to present a view of the evidence of the truth of Christianity from the fulfilment of prophecy, instead of selecting those grand and leading predictions, of which the accomplishment has been notorious and unquestionable, should occupy his pages in explaining and supporting, however ingeniously, his own interpretation of particular passages in the prophets, respecting which the wisest commentators have hitherto differed in judgement. It has been my aim to avoid this defect. Whether I have at all succeeded it is not mine to determine.' Pref. p. iv.

On this cautious and prudential principle Mr. W. has conducted the leading arguments of his work; and it has operated, not merely in the rejection of unnecessary, extraneous, and doubtful reasonings, but in confining his arguments to the proof and illustration of what is exclusively scriptural. In no controversy has the imagination of man been more mischievously employed, than in that under our present consideration. It has formed creeds of most subtle and inexplicable character; it has constructed theories to explain what God never intended to develop, it has essayed to penetrate the thick darkness that surrounds the throne of the incomprehensible Divinity; and, in consequence of such unhallowed obtrusions into "things not seen," it has invested its own speculations with all the attributes of revelation. Hence the tone of authority attached to the dogmas and distinctions of human device; and hence the frequent occasion for insulting and sarcastic triumph, which has arisen from identifying the language of man with the "words of truth and soberness." We find, in Mr. Wardlaw's discoveries, no references to standards, confessions, or creeds; and no at—

tempts, therefore, to harmonize their discordances, or explain their distinctions. He is the advocate of Scripture alone, and invariably respects the silence of the sacred volume. The 'Unity of God' is the subject of the first discourse; and the following passage is an instance of the caution to which we have adverted.

'Of the precise import of the term *personality*, as applied to a distinction in the Divine essence, or of the peculiar nature and mode of that distinction, I shall not attempt to convey to your minds any clear conception. I cannot impart to you what I do not possess myself:—and convinced, as I am, that such conception cannot be attained by any, it had been well, I think, if such attempts at explanation by comparisons from nature, and otherwise, had never been made. They have afforded to the enemies of the doctrine much unnecessary occasion for burlesque and blasphemy.—The Scriptures simply assure us of the fact;—of the mode of the fact they offer no explanation. And where the Bible is silent, it becomes us to be silent also; for when in such cases we venture to speak, we can only "darken counsel by words without knowledge." The fact, and not the manner of it, being that which is revealed, is the proper and only object of our faith. We believe that *it is so*; but *how* it is so, we are not ashamed to say, we do not presume even to conjecture!' p. 11.

The 'Unity of God' is one of those facts of which we could never have spoken with *certainty*, but for the clear and explicit assertions of Scripture. The evidence in its favour, derived from the harmony of the universe, and the apparent unity of design in the arrangements of the natural world, proves only, as Dr. Paley has judiciously observed, 'a unity of counsel.' It was reserved for revelation to give *undoubted* assurances concerning this first principle of religion. But what idea do we attach to the term *unity*, when applied to the Divine Being? If the Bible contain all the information on this subject, that can be considered *original* and *decisive*, then every antecedent idea of the nature of that unity, should give place to its own declarations. What reason have we for imagining that the 'Unity of God' at all resembles the unity of any individual creature? If God reveal himself to mortals, it must be in the language of mortals; and it is a marvellous fact that the terms of such a revelation, on the subject of the Divine Unity, should directly convey the idea that *that Unity is not like* the unity of any of his creatures! In the earliest discoveries of sacred truth, terms are applied to the Supreme Being which directly convey the notion of plurality, while that plurality is at the same time associated with unity. The proofs of this fact offer themselves to us in various parts of the Old Testament; and no reasonings, founded on the pride and arrogance of eastern monarchs, in their royal proclamations, or on the supposition of angels being associated

with the Deity in his acts and decisions, can invalidate the plain import of scriptural language, without, at the same time, impeaching the veracity of God. It is acknowledged that the Jewish Scriptures were specially designed to counteract and prevent polytheistic ideas. We might, therefore, naturally expect that the language of such writings would be carefully freed from the possibility of being perverted to the support of such ideas; much less would they directly sanction them. Why then are plural nouns and pronouns, in connexion with verbs of the singular number, so frequently employed? Why are the attributes of Divinity ascribed to a certain character, appearing in various forms, and on various occasions, to patriarchs and prophets? and why do prophetic writers ascribe to the Messiah these same attributes under a more permanent form of humanity? It is impossible to answer these inquiries on any principle of consistency with the harmony of revelation, if we reject the doctrine of what is called, for want of a better name, the *Trinity*?

Some of these arguments are amplified at considerable length in the first discourse; and, in addition to them, Mr. W. cites the language of Christ in the baptismal institution, and the apostolic benediction of St. Paul, in the Second Epistle to the Corinthians. On this latter passage he has the following remarks.

‘ That this form of blessing includes in it a prayer, it would be a waste of words to prove. To whom then is this prayer addressed? Had it been simply said, “*The love of God be with you all, Amen!*” no one, I suppose, would have hesitated to say, that when the Apostle thus expressed himself, he presented, in his heart, a petition to the Father of mercies, for the manifestation of his love to the believers at Corinth. On what principle of criticism, then, are we to interpret the expression “*The grace, or favour of our Lord Jesus Christ,*” an expression so precisely the same in form, in a different sense? in a sense that does not imply Jesus Christ’s being the object of a similar inward aspiration? And the same question might be asked with regard to the remaining phrase, “*The communion of the Holy Spirit.*” It should be considered too, that the Corinthians would at once associate the phraseology employed, with the terms of the initiatory ordinance of baptism, to which they had submitted on their entrance into the Christian church. They would perceive the coincidence between the one and the other; and would understand the apostle as addressing himself, in their behalf, to the three persons, in whose name they had, upon his own instructions, been baptized. I would only ask, how can we suppose an inspired man, or even a man of common understanding, to recommend, in the solemn language of prayer, his converts and brethren to the love of God, and to the favour and communion of two of his creatures; or to the love of God, the favour of a man, and the communion of an attribute, or influence, or energy? and that too not only in terms so exactly

alike, but with a precedence given to the creature in the order of address?" pp. 18—19.

'The supreme divinity of Jesus Christ' is the subject of the next four discourses; and it is discussed in a style of very superior ability. Vigorous thinking, eloquent reasoning, and solid, dispassionate, and masterly criticism, are happily combined in this part of the series. We should feel peculiar pleasure in analyzing Mr. Wardlaw's own abstract of the argument contained in the fifth discourse; but this would not be sufficiently compendious for our purpose; and we shall, therefore, content ourselves with selecting a few of the principal reasonings on this interesting theme.

On its 'vast importance' he has the following excellent observations.

'Contemplate, in the first place, *its own nature*. There are some doctrines which we at once perceive, as soon as they are stated, I do not say to be of no value, (for nothing which God has been pleased to make known, is destitute of value,) but to be doctrines of comparatively minor consequence, while there are others, which we as immediately discern to be of essential and vital importance. To the latter of these classes the doctrine before us will, without hesitation, be referred by every reflecting mind. If it be, indeed, a truth, that Jesus Christ is GOD OVER ALL, it is utterly impossible, that it can be a truth of subordinate magnitude. The simple statement of it is enough to shew that it must rank as a *first principle*; an article of prime importance; a foundation stone in the temple of truth; a star of the very first magnitude in the hemisphere of Christian doctrine. For my own part, I believe it to be even more than this; a kind of central sun, around which the whole system of Christianity, in all its glory, and in all its harmony, revolves.'

'This view of its importance is confirmed, when we consider it, *secondly, in its connection with our most interesting and solemn duties*. I mean the duties which we owe to the great object of supreme reverence, worship, and obedience. If Jesus Christ be not God, then we, who offer to him that homage of our hearts, which is due to God alone, are, without doubt, guilty of *idolatry*; as really guilty as the worshippers of the deified heroes of Greece or Rome. We are guilty, like them, of "changing the glory of the incorruptible God, into an image, made like to corruptible man;" of thus alienating the honours of him, who hath declared, that he "will not give his glory to another." This, surely, is no trifle. But is it on the other hand a trifle, is it fitted to excite no serious concern, no uneasy apprehension, to withhold Divine honour from one to whom it is due? to divest of his supreme dignity, and to equalise with ourselves, puny worms of the dust, one whom angels and archangels adore as "God over all, blessed for ever?" Consequences of such magnitude, on both sides, certainly stamp with immense importance the enquiry on which we are now entering.'

'The same thing is manifest, thirdly, from *the intimate relation*

which this doctrine bears to others.—It is an integral part of a system of truths, which stand or fall along with it. It is connected, for example, in the closest manner, with the purpose of Christ's appearance upon earth, and the great design of his sufferings and death; that is, with the vitally important doctrine of *atonement*:—this doctrine again is inseparably connected with the corruption of human nature, and the universal guilt of mankind:—this, in its turn, essentially affects the question respecting the true ground of a sinner's acceptance with God: the necessity of the regenerating influences of the Holy Spirit; the principle and motive of all acceptable obedience, and other points of similar consequence. It is very obvious, that two systems, of which the sentiments on subjects such as these are in direct opposition, cannot, with any propriety, be confounded together under one common name. That both should be Christianity is impossible; else Christianity is a term which distinguishes nothing. Viewing the matter abstractedly, and without affirming, for the present, what is truth, and what is error, this, I think, I may with confidence affirm, that to call schemes so opposite in all their great leading articles, by a common appellation, is more absurd, than it would be to confound altogether those two theories of astronomy, of which the one places the earth, and the other the sun, in the centre of the planetary system. They are, in truth, *essentially different religions*. For if opposite views as to the object of worship, the ground of hope for eternity, the rule of faith and duty, and the principles and motives of true obedience;—if these do not constitute different religions, we may, without much difficulty, discover some principle of union and identity amongst all religions whatever; we may realise the doctrine of Pope's universal prayer; and extend the right hand of fellowship to the worshippers at the Mosque, and to the votaries of Brama.'—pp. 31—33.

And so *would* many of the advocates of modern Socinianism. The consequence does not oppose their principles; and at Constantinople, or Calcutta, it would not oppose their practice if they acted consistently with those principles. What is the amount of all that is advanced about the innocence of mental error, and the acceptableness of any and of every form of religious worship, whether Pagan, Mahometan, or professedly Christian, but the result of that indifference which on this subject is the characteristic of scepticism and of Socinianism? We are persuaded that among nominal Christians, *the spirit* of both systems is far more prevalent than some imagine, and is both the cause and the effect of their influence. It is on this account we rejoice in the solemn conviction of the importance of just views of Divine truth,—views which pervade all the reasonings and appeals of the volume before us. Mr. W. is not a mere disputant, supporting a point because he has subscribed an orthodox creed and belongs to a church that demands his professional vindication of it, but because he is “fully persuaded” of its accord-

ance with the oracles of God, and is supremely anxious to impress on the minds of others the same convictions.

After these preliminary remarks, Mr. W. vindicates the text, 1 John v. 20. which he has affixed to each of the four discourses, from the critical misconstruction of it in the Socinian controversy.

‘ The whole verse runs thus :—“ *And we know that the Son of God is come, and hath given us an understanding, that we may know him, that is true ; and we are in him that is true, even in his Son, Jesus Christ ; this (or he) is the true God, and eternal life.*” I am quite aware of the ambiguity arising here from the appearance of a *double antecedent*. By “ him that is true,” it is said, we are to understand *the Father* ; and to this appellation, which is the remote antecedent, the expression, “ this is the true God” may refer, as well as to “ his Son, Jesus Christ,” which is the immediate antecedent.

‘ On this subject let me request your attention to the following brief remarks. It is the established *general rule*, that the personal, or the demonstrative, should be considered as referring to the *immediate antecedent*. To this general rule there are two cases of exception :—1st. When obvious and indisputable necessity requires the contrary.* But in the instance, in our text, no such necessity can be pleaded, except on the *previous assumption* of the certainty that Jesus Christ is *not* the true God. Were this antecedently demonstrated, it might justify a deviation from ordinary practice. But to proceed on such an assumption is to beg the question in dispute. 2d. When the immediate antecedent holds no prominent place in the sentence, but is introduced only incidentally, the remote being obviously the chief subject, having the entire, or greatly preponderating emphasis in the

* Thus, when Peter, addressing the Jewish Council respecting the man that had been cured of his lameness, says, “ Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, even by him, doth this man stand before you whole. *This* is the stone which was set at nought of you builders, which is now become the head of the corner.” Acts iv. 10, 11. No one ever imagines that because the lame man is the immediate antecedent, “ *This is the stone,*” must be interpreted as referring to him. The same *impossibility of mistake* exists, as to the reference of the demonstrative pronoun, in the following verse of the Second Epistle of John: “ For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. *This* is a deceiver and an antichrist.” In shewing that the pronoun in the words of our text should be understood as referring to the remote antecedent, Mr. Belsham introduces this latter passage, and he mentions no other as a “ *similar case !*” Of the degree of parallelism, and of the candour evinced in such a reference, I may safely leave the reader to form his own judgement.—Belsham’s *Calm Inquiry into the Scriptural Doctrine concerning the Person of Christ.* pp. 232, 233.

mind of the writer. It requires only the reading of the verse to satisfy any candid mind, that this is not the case here; and that no reason exists on *this* ground for any departure from the general rule.'—pp. 37—39.

Having proved that the text really refers to Jesus Christ, Mr. W. proceeds to shew by the citation of numerous passages, what is the 'current phraseology' of the New Testament on this subject; and adverts to the improbability that they are either 'interpolated, mistranslated, or misinterpreted.' He then introduces the following judicious remarks.

'But it may be alledged, that there are other passages of scripture which speak a very different language from those which have been quoted: passages, in which Jesus is spoken of as *inferior* to the Father;—as sent by the Father; as *obeying* and *serving* the Father: as *receiving a commission*, and executing a work, *given him to do*. All this we at once admit, with the very same readiness and cordiality with which we admit his having been *a man*. I address myself to those who acknowledge the scriptures as the word of God, and who are consequently satisfied that they cannot in reality contradict themselves. To such, I propose the following simple question:—which, of the two views—that which asserts the *mere humanity* of Jesus Christ, or that which affirms the union of his *humanity* with true and proper *divinity*—affords the easiest and most complete reconciliation of these apparent contrarieties, and the fairest solution of the difficulty thence arising?—On this principle, we cease to wonder at the seeming contrarieties. We perceive them to be merely apparent; nay, to be such as we had every reason previously to expect. If then, this be a key which fits all the wards of this seemingly intricate lock, turning amongst them with hardly a touch of interruption, catching its bolts, and laying open to us in the easiest and completest manner, the treasures of divine truth:—if this be a principle, which, in fact, does produce harmony and consistency, while the rejection of it gives rise to difficulties without number; is not this of itself a strong presumptive evidence, that the principle is correct and well founded?' 'I shall probably have occasion,' observes Mr. W. 'to touch again on the reasonableness of this principle—a principle which might be reduced into a general rule of interpretation:—that of two contending systems, that one ought to be preferred which not only affords a natural explanation of those texts, by which it seems to be itself supported; but, at the same time, furnishes a satisfactory principle of harmony between them, and those other passages which have the appearance of countenancing its opposite.' pp. 45—47.

By this philosophical canon the true interpretation of nature is conducted. When apparently opposite facts are ascertained by experiment and observation, and are supported by equal amounts of evidence, the scientific inquirer does not reject either

is of phenomena; he forms no anticipations;* he has no precedent conceptions; his conclusions rest on the authority of established facts, and are founded on a sufficiently extensive action. He considers the opposition in question, as resulting solely from his limited and partial knowledge; and if, in attempts to generalise and classify the subjects of his investigation, he discovers a principle which reconciles and harmonises every seeming contrariety, he willingly adopts it. What authenticated facts are to the philosopher, the assertions of scripture are to the religious inquirer who has just views of evidence and authority of revelation. Whether the one can satisfactorily explain the facts, or the other, the assertions, are questions which ought not to affect the admission of either. In another part of this article we intend to enter more fully on the ultimate grounds of religious belief; we shall therefore proceed in our analysis of Mr. W.'s discourses on the Divinity of Christ.

Having stated the principle to which we have adverted, he illustrates, at some length, an argument founded on the general sense and tenour of scriptural language, and exhibiting an incontrovertible, though powerful testimony on this subject. He concludes,

The views which are uniformly given in the scriptures, of the unalloyed and inexpressible love of God, in the gift of his only-begotten Son;—the marvellous condescension and grace of Jesus Christ himself, 'which the strongest possible terms are employed to express;—the depth of interest, the warmth of admiring transport and adoring gratitude, excited in the bosoms of the New Testament writers, by the contemplation, and even by the passing thought of love of Christ;—the representations given of the height of glory, honour, dominion and power, to which Jesus is exalted, as the sequence and reward of the work finished by him when on earth; and, finally, the singular claims of Jesus on the love and obedience of all his followers.'

The language used on these subjects, Mr. W. proves to be not only extravagantly and unaccountably on the hypothesis that the blessed Redeemer was no more than a mere human prophet, commissioned, like other prophets, to impart to mankind the will of God. The more we contemplate this argument, the greater importance it acquires in our estimation.

Rationem humanam, qua utimur ad Naturam; *anticipationes Naturæ*, (quia res temeraria est et præmatura); at illam rationem, quæ his modis elicitur a rebus *interpretationem Naturæ*, docendi gratia, re consuevimus. NOV. ORG. xxvi. How applicable is this *man's* aphorism to theological inquiries! Ed.

Incidental passages often assist us in forming a more accurate conception of a writer's feelings and sentiments, than formal and elaborate confessions. They are striking indications of the sincerity and ardour of those feelings; they prove them to be interwoven with all the texture of his thoughts; and by their connexion with subjects apparently remote from the train in which they might be systematically introduced, they are clearly evinced to be in his view of predominant interest and importance. In such cases it is evident the feelings are not factitious, nor the sentiments merely professional; and we can appreciate the honesty as well as the force of his convictions. While this criterion, had we leisure to expand and illustrate its principle, might apply to the evidence of Christian character in general, and the true style and tone of Christian preaching in particular, it becomes peculiarly interesting in its application to the writings and discourses of inspired apostles. By enabling us to ascertain the fact in reference to them, we are instructed as to our individual duty, unless we deem the example and belief of primitive Christians of no consequence; and we can feel no hesitation in determining which class of sentiments is most consonant to the records of such example and belief—that which this volume opposes, or that which it defends. The little use Socinianism makes of the New Testament—the terms of depreciation which it applies to the epistolary parts of it in particular—the frequent necessity to which it is reduced of lowering the tone of apostolic feeling—and the absence and rejection of every thing like devotional sentiment in this frigid zone of nominal Christianity—leave us no cause for doubt in our conclusions.

In the third and fourth discourses, Mr. W. expatiates at large on the *direct* proof of the Divinity of Christ from the ascription to him of the *names*, the *attributes*, the *works*, and the *worship*, belonging exclusively to the only true God: and here the evidence is most satisfactory and complete. Every text which the piercing scrutiny of modern criticism renders ambiguous or doubtful, is cautiously omitted; not because in each instance he admits the propriety of such doubts, but because he is anxious to prove that the authority of truth is not confined to a few insulated passages, and to adduce unquestionable and decisive testimonies. Nor is Mr. W. contented with bare citations, and a dogmatic application of them; he discusses each testimony minutely; and his argument is critical as well as theological. He meets fairly and ingenuously the objections of the most subtle Socinians; occasionally adopts even the reading of what they call the 'Improved Version;' and detects with admirable skill the latent sophistry of the most refined and complicated reasonings. We were particularly pleased with

the remarks on Rom. ix. 5; and as they afford an ordinary specimen of Mr. W.'s ability in refutation, we shall insert the whole of his observations on the text.

‘ Rom. ix. 5. “Of whom (the Israelites) *as concerning the flesh*, “the Christ came, *who is over all*, God *blessed for ever*.” (ἐξ ὧν ὁ χριστός, τὸ κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων θεός, εὐλογητός εἰς τὰς αἰῶνας. This seems abundantly plain; so plain, and so decisive, that if there were not another text in the whole Bible, directly affirming this great truth, I know not how I should satisfy myself in rejecting its explicit testimony.—It has accordingly been put upon the rack, to make it speak, by dint of torture, a different language.

‘ It might, perhaps, be enough to say, respecting this passage, that according to the order of the original words, the received translation is the most direct and natural rendering. This, so far as I know, no one has ventured to deny. All that has been affirmed is, that it is *capable of bearing* a different sense. And this accordingly has been attempted in no fewer than five different ways:

‘ Of whom, by natural descent, the Christ came. God, who is ‘over all be blessed for ever.’*—Whose are the fathers, and of ‘whom—the Christ came, who is above them all (the Fathers). ‘God be blessed for ever!’—‘Of whom the Christ came who is ‘over all things. God be blessed for ever!’†—‘Of whom the ‘Christ came, who is *as* God, over all, blessed for ever!’‡—And by a conjectural emendation, ‘Of whom the Christ came, (and) whose, ‘or of whom is the Supreme God, blessed for ever.’§

With regard to the last of these various modes of evading this troublesome text, the severest terms of reprobation are not too strong. *Conjectural emendation* of the original text, is an expedient which all critics are agreed, nothing but indispensable necessity can in any case justify. In the present instance, the alteration is not only a most unwarrantable liberty with the sacred text, but even if on this ground it were admissible, it is liable to other objections, on principles of syntax, and of propriety as to sense. These, however, it is needless to state; because the emendation itself, although still suggested, as in its nature ‘most happy and plausible,’ and spoken of in terms that shew evident reluctance to part with it||, is acknowledged to be unsupported by a single manuscript, version, or authority, and is not insisted on. I must be allowed, however, to add, without questioning the *ingenuity* of its inventor, that its *plausibility* can only be felt by a mind strongly prepossessed in favour of the meaning which it is designed to support.

‘ The translation again, which qualifies the meaning of the term *God*, and to mark its being used in an inferior sense, introduces a

* Placing the full stop after *σάρκα*.

† In this and the preceding, it is placed after *ἐπὶ πάντων*.

‡ The received punctuation is retained.

§ ὧν ὁ is the conjectured reading here for ὁ ὢν.

|| Belsham's *Calm Inquiry*, p. 224.

particle that has nothing corresponding to it in the original—"who is *as God*," &c. is so completely gratuitous, so totally unwarranted by any thing that bears the remotest resemblance to principle; nay, so directly inconsistent with that ascription of supremacy and of eternal blessings, which is in the very verse connected with the name; that I should not have thought of mentioning it, had it not been for the sake of showing to what shifts a critic, even of eminent talents, (Wakefield,) may be reduced when, rejecting the plain and obvious meaning of a text, he is desirous to strike out something new, and to give it a turn that is original, and peculiar to himself.

"I mention it also, indeed, as being a sufficiently convincing evidence, that this critic did not feel himself satisfied with the other expedient adopted by his friends in general, which, by altering the punctuation, would convert the latter part of the verse into a doxology. And it is not to be wondered at, that he should have felt this ground untenable. For there is not one of these three ways in which this has been attempted, which has not been shewn to involve either a violation of a principle of syntax, or a deviation from the ordinary, perhaps I should say, the invariable arrangement of the words, when an ascription of praise is intended (invariably at least in the practice both of the Septuagint and the New Testament writers), or both these anomalies together. But besides these considerations as to the construction of the words in the original, there is something in the *antithetical* form of the sentence, which clearly indicates the same thing, and confirms, if such confirmation were necessary, the common translation. I allude, as you will perceive, to the phrase, "*according to the flesh*." Is not this expression intended to *distinguish* what he was *thus*, from what he was otherwise? Does it not immediately suggest the question—"What was he else?—What was he *not* according to the flesh?"—The ordinary translation of the phrase in question conveys the precise meaning of the original:—"as concerning the flesh," that is "*as far as respects the flesh*;" or, "*as to his human nature*," which is thus contrasted with that higher view of his person, according to which he was the possessor of underived and independent existence. Remove from the words this idea of antithesis, and you deprive them of all force and meaning whatever; you convert them into a useless and unnatural pleonasm, which adds weakness instead of strength and propriety to the expression and the sentiment: "He could not be better or greater than Abraham or Isaac *by this fleshly origin*," and to insist so particularly upon it would have rendered the matter more marked and certain; but there is a magnificent rise in the climax when we come to read that this Christ who came of the fathers according to the flesh was indeed, and in reality GOD BLESSED FOR EVER!" As to translating the words in question "*by natural descent*," not only is it liable to the objection in all its force, which has just been stated; but it is likewise a most arbitrary freedom with the words themselves, which is utterly inadmissible, and deserving of the severest reprehension.' pp. 69—72.

To a note, in which are inserted some observations on this text, extracted from one of our former volumes,* is added the following ingenious remark.

‘ Against the conjectural alternative of $\delta \omega\iota$ into $\omega\iota \delta$,—there is another consideration, which I do not find adverted to by any of the writers above referred to, but which appears to me very decisive. It arises from the situation of the conjunction $\kappa\alpha\iota$ in the fifth verse. In it and the verse preceding, there is evidently an enumeration of articles which constituted the peculiar honour of the Israelitish people. $\text{Οἱ τινές-εἰσιν Ἰσραηλῖται ὧν ἡ υἰοθεσία, καὶ ἡ δόξα, καὶ αἱ διαθήκαι, καὶ ἡ νομοθεσία καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι; Ὡς οἱ πατέρες ΚΑΙ ἐξ ὧν, ὁ χριστὸς το κατὰ σάρκα ὁ ὢν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν.}$ Nothing can be more evident, than that the $\kappa\alpha\iota$ here brings us to the closing particular in the enumeration.’ p. 420, note D.

We could with pleasure extract numerous passages equal to these in rational criticism, and conclusive reasoning. At the same time, we frankly confess, that there is not much novelty or originality in the general arguments; nor is this to be regretted. Novelty in religion is always to be suspected. It cannot be supposed, that after the lapse of seventeen centuries, during which the most ingenious, perspicuous, and devout minds, have been employed in ascertaining the sense of Scripture, that much that is *radically* and *substantially* new, can be discovered. And it is no slight confirmation of our faith, that the identical reasonings in defence of the great peculiarities of Christian truth, which appear in the masterly volume before us, may be found in a host of advocates that have preceded him. Each age, however, has its “Jannes” and its “Jambres;” and it is well that each age has its powerful and eloquent defenders of the “faith once delivered to the saints.” We rejoice in the accession of Mr. Wardlaw to this sacred cause.

In our next number we shall willingly prosecute our analysis of his valuable discourses.

(To be concluded in the next Number.)

Art. III. *Philosophical Transactions* of the Royal Society of London. For the Year 1813. Part I. 4to. pp. 156. price 14s. G. and W. Nicholl, Pall-Mall.

1. *On a New detonating Compound* In a Letter from Sir Humphrey Davy, I.L.D. F.R.S. to the Right Hon. Sir Joseph Banks, Bart. K. B. P. R. S.

THIS extraordinary compound was first discovered at Paris; but the mode of preparing it was very carefully kept secret. The fact of the discovery was communicated to Sir H. Davy,

by a philosophical correspondent, who merely stated, that it was a combination of azote and chlorine.

Sir H. had made many unsuccessful attempts to combine these substances, before this fact came to his knowledge; but on renewing his efforts after he had been made acquainted with it, he had the satisfaction of accomplishing his object; and of producing a compound, which, from its properties, there can be no doubt was the same as that made at Paris.

The combination, however, appears to have been made, in this country, in the first instance, by Jno. James Burton, jun. in the course of some experiments on the action of chlorine on nitrate of ammonia; but he did not examine it, and it was not until Sir H. was reminded of this circumstance by his friend Mr. Children, that the compound was directly formed, and its properties were examined. Sir H. D. found that the combination was formed equally well by exposing a solution of oxalate of ammonia, or a weak solution of pure ammonia, to the action of chlorine, as by a solution of the nitrate; but the combination was less permanent in the solution of ammonia, than in the others. Its preparation, under any circumstances, requires the utmost caution.

This compound has the colour and transparency of olive oil, but it is less viscid. Its smell is extremely offensive, and its effect on the eyes is pungent and distressing. When introduced under water into the receiver of an air pump, the receiver being afterwards exhausted, it assumes the elastic form, and in this state it is rapidly absorbed or decomposed by water. If warm water is poured upon it in a glass vessel, it expands into a globule of elastic fluid, of an orange colour, and which diminishes as it passes through the water.

It explodes at so low a temperature that even the heat of the hand is sufficient for that purpose; and such is the force of its explosion, that a globule not larger than a grain of mustard seed, when warmed by a spirit lamp, broke the glass tube which contained it, into very minute fragments. A vivid light, and a sharp report, accompany its explosion. A minute globule of it thrown into a glass of olive oil, oil of turpentine, or naphtha, exploded with great violence, and shattered the glass into fragments. Its action with ether is slight, a small quantity of gas being disengaged, and a substance resembling wax formed. The action of alcohol converts it into a white, oily substance, destitute of explosive properties. A particle of it brought into contact with a small portion of phosphorus under water, produces a brilliant light, with disengagement of azotic gas; but if the quantity of the new compound exceed the bulk of a mustard seed, the vessel is uniformly broken. With mercury it forms a substance resembling corrosive sublimate, a portion of

gas being at the same time disengaged. It has no action on tin, zinc, sulphur, or resin. It detonated most powerfully when it was thrown into a solution of phosphorus, in alcohol, or ether. In muriatic acid it disappears without explosion, elastic fluid being rapidly disengaged. It exhibits no particular action with dilute sulphuric acid, but it disappears in the liquor of Libavius, to which it imparts a yellow tinge.

From these facts Sir H. Davy concludes, that it is a combination of chlorine and azote, and is probably precisely the same as that discovered at Paris. The extraordinary circumstance of its expansion into an elastic fluid being attended with heat and light, which stands alone among chemical phenomena, Sir H. thinks has the nearest analogy with the evolution of light in the discharge of an air gun, and both have probably the same cause. The mechanical power produced by the detonation of this remarkable compound, and the velocity of its action, appear to be greater than those of any other body yet known.

II. Observations relative to the near and distant Sight of different Persons. By James Ware, Esq. F. R. S.

The observations contained in this paper, are rather of a miscellaneous nature, and do not involve the investigation of any particular point of inquiry connected with the subjects to which it relates. Some of the facts, however, are curious, and may admit of useful application.

Considerable pains have been taken by Mr. Ware, to ascertain the proportion of persons, in the different classes of society, who are affected by near-sightedness; and he finds reason to conclude, that it is very considerably greater in the higher classes, than in the lower. This peculiarity of vision is rarely met with in early life; and, in these cases, Mr. W. condemns the early use of concave glasses, as they have a tendency to fix the imperfection, and render it permanent, while the natural efforts of the eye, unaided by glasses, are frequently capable of correcting the slighter degrees of it. He remarks also, that when the aid of a concave glass is first resorted to, it is important to select the lowest number which is suited to the eye; for, though the number above that, may afford the most perfect vision, yet, after sometime, it becomes necessary to change it for one still higher, until at last it may become difficult to procure one sufficiently concave to afford the correction requisite for distinct vision.

Mr. Ware gives an account of some experiments with Belladonna, made to determine its effects on the range of distinct vision, the results of which agreed with those obtained by Dr. Wells; these experiments, however, shed no light on the means by which the eye is enabled to accommodate itself, with such

perfect precision, to near and remote objects; Mr. W. observes, that he has seen many instances of persons of very advanced age, and who had been a long time accustomed to the use of convex glasses of considerable power, having ceased to require their assistance, their eyes having undergone some change which enabled them to see perfectly without them. It is, perhaps, not easy to determine the nature of the change which produces this alteration. It has been attributed by some to the absorption of adipose substance, which is found in the orbit. Mr. W. supposes it to happen from a partial absorption of the vitreous humour, by which the axis of the eye becomes lengthened.

He remarks, also, that from his own experience, near-sighted persons have not so extensive a range of vision as others have; and that, contrary to general belief, the defect of near-sightedness does not diminish with the approach of age. Several instances of a change of vision from long to short-sightedness, he informs us, have come under his notice, which were relieved by the use of leeches and evacuant remedies. This change was not connected with age; for though several of the individuals in whom it occurred, were rather advanced in life, others had scarcely arrived at the age of puberty.

V. The Bakerian Lecture. On the elementary Particles of certain Crystals. By William Hyde Wollaston, M. D. Sec. R. S.

Our knowledge of the figure of the ultimate particles of bodies, can be derived only from theoretical considerations; but their truth or fallacy, as applied to the formation of crystallized bodies, may, in general, be subjected to the test of pretty rigorous demonstration.

There are some forms of crystal, of very frequent occurrence, with respect to which, there is considerable difficulty in determining its primitive form, and, consequently, the figure of its ultimate or elementary particles. This is especially the case with the regular octoedron, a form which is common to a great variety of bodies, in which it is extremely difficult to decide whether the octoedron, or the tetraedron, is entitled to a preference, since they are so easily convertible into each other. And, in either case, the elementary particles assigned to them by Haüy, are but ill adapted to form the basis of any permanent crystal.

The object of Dr. Wollaston, on this occasion, is, to show with what admirable simplicity the supposition of the elementary particles being perfect spheres, which, by their mutual attraction, have assumed that arrangement which brings them

most intimately into a state of mutual contact, will remove every difficulty relative to bodies which assume these forms of crystallization. The idea is at once simple and ingenious; and might have maintained the claim of originality, if the same theory had not been employed by Dr. Hook, to explain the structure of the crystals of quartz, and to which the attention of Dr. W was directed by a friend. This, however, can hardly be considered as detracting from the originality of Dr. W.'s first suggestions, since he had engaged to make his theory the subject of the Bakerian Lecture, before his attention was directed to the micrographia, and, consequently, before he was acquainted with the fact of its having been anticipated in any degree by Hooke.

Dr W. shews in how perfect a manner the octoedron, the tetraedon, and the acute rhomboid, may be deduced from elementary particles of this form; and he remarks, with truth, that the simplest arrangement of the most simple solid, affords a complete solution of one of the most difficult questions in crystallography. In the subsequent part of the lecture, he proceeds to shew, that particles having the form of oblate spheroids, will form the obtuse rhomboid; and that the hexagonal prism will result from oblong spheroids, arranged according to the law of their mutual attraction. This theory, however, does not apply, with equal advantage, to the cube; for though spherical particles, placed four and four above each other, would form a crystal of that figure, yet that is not an arrangement which they would naturally assume; and there are objections to the supposition of its being formed of oblate spheroids. If, however, a cubical crystal be supposed to consist of spherical particles of two different kinds, but all of the same magnitude, then, Dr. W. observes,

‘If it be required that, in their perfect intermixture, every black ball shall be equally distant from all surrounding white balls, (this mode of distinguishing the particles is used in reference to the plate by which the subject is illustrated, and that all adjacent balls of the same denomination shall also be equidistant from each other; these conditions will be fulfilled, if the arrangement be cubical, and that the particles will be in equilibrio.’

This view of the subject recommends itself by its simplicity, and by its correspondence to the present theory of chemical combination, where the crystallized body is a compound.

VI. *On a Substance from the Elm Tree, called Ulmin.* By James Smithson, Esq. F. R. S.

The properties of Ulmin were first examined by the celebrated Klaproth; and that which Mr. Smithson had the opportunity of analyzing, was derived from the same source, both spe-

cimens having been supplied from Palermo, by the same individual. When in masses, it is almost of a black colour; in thin slices, it is transparent, of a deep red, which is the colour also of its concentrated solution; but if much diluted, the solution becomes yellow. It slowly restores the colour of turnsole paper, which has been reddened by an acid.

Most of the acids decompose the solution, and occasion a copious precipitation, the liquid affording, on evaporation, a salt of which the base is potash. From several experiments made with that particular view, Mr. S. estimates the proportion of potash in ulmin at 20 per cent.; which would appear to be in the caustic state, since no mention is made of the extrication of carbonic acid when an acid is added to its aqueous solution. The precipitate, when dried, has a glossy, resinous appearance, and is very sparingly soluble either in alcohol or water; nor does the addition of ammonia or carbonate of soda to the water, increase its solubility; but on the addition of potash, it becomes abundantly soluble, the solution having all its original properties. Ulmin would appear, therefore, to be more nearly allied to extraction matter than to the resins. M. S. submitted some Ulmin, obtained from an elm tree growing in Kensington Gardens, to similar experiments. It appeared to differ principally in containing a higher proportion of alkali.

VII. *On a Method of Freezing at a Distance.* By William Hyde Wollaston, M. D. Sec. R.S.

The principle on which this process is founded, is precisely the same with that of Professor Leslie, the object in both being to condense the vapour formed by the spontaneous evaporation in vacuo, by which means the temperature of the liquid is rapidly reduced so low, as to occasion it to freeze. Dr. Wollaston's contrivance, however, has the merit of being extremely simple and unexpensive, while Professor Leslie's requires the aid of an air-pump. It consists of a glass tube, having its internal diameter about 1-8th of an inch, and terminated at each end by a ball about an inch in diameter, but being bent to a right angle at each extremity, at the distance of half an inch from each ball. One of the balls is to be about half full of water, and the remaining part of the cavity, as perfect a vacuum as can be obtained by the method employed in the formation of these sort of instruments. When the instrument is used, the empty ball is to be immersed in a freezing mixture of salt and snow, and if the vacuum is tolerably perfect, the water in the other ball is converted into a mass of ice in a few minutes. The theory of its action will be sufficiently obvious to those who are at all familiar with chemical science.

IX. *A Description of the solvent Glands and Gizzards of the Ardea Argula, the Casuarius Emu, and the long-legged Casowary, from New South Wales.* By Sir Everard Home, Bart. F.R.S.

The principal difference in the structure of these organs, as described in this paper, is in their magnitude, in the number of cells of which each gland is composed, and in the situation which they occupy in the cardiac cavity, circumstances which may probably have some relation to the quality of their food, and the ease with which it may be digested. The glands of the Casuarius Emu, which is a native of the fertile island of Java, are of small size; and it is an instance of design deserving of particular notice, that the gizzard in this bird is so placed, that the food may pass along the canal without being subjected to its grinding operation, and it appears, therefore, to be called only into occasional employment; while the Struthio Camelus, which inhabits the deserts of Africa, has glands of a more complex structure, and the gizzard is so situated, that the whole of the food must be submitted to its action.

There is also a most remarkable difference in the length of the intestinal tube in each, which Sir Everard Home conjectures to be connected with their circumstances as to food, the former being only six feet in length, while in the latter they are seventy-two feet. These are the two extremes, and the whole seem to form a series in which the structure of the digestive organs becomes the more fitted to economize the food, when the country, which each species inhabits, becomes less fertile, and the supply of food consequently more precarious, because less abundant.

X. *Additional Remarks on the state in which Alcohol exists in fermented Liquors.* By William Thomas Brande, Esq. F.R.S.

In a former communication, inserted in the Transactions for the year 1811, Mr. Brande adduced pretty strong evidence in support of the opinion, that the alcohol obtained from wine, by distillation, was merely separated by that process; but still the proof could not be considered as demonstrative, until it could be shewn that the alcohol might be procured in a separate state by means purely chemical, such as were known to be capable of effecting the separation of alcohol from water. This Mr. Brande has at length accomplished, and the details are given in the paper now before us. In order to effect the separation of alcohol from wines, it is requisite that the colouring and extractive matter be previously separated, which Mr. Brande has found may be readily effected by the acetate, or subacetate of lead, or

From these results Sir Everard thinks himself entitled to conclude, that it is the fluid secreted by the gastric glands that alone possesses this power, which it communicates to all the rest. This inference does not appear quite so well established to us as it does to its Author; nor can we assent to the truth of the concluding remark, that 'Coagulation appears to be the first change the food undergoes in the process of digestion;' because this is a change which seems to belong only to albuminous fluids; and the first action of the digestive process on alimentary matter, already firm and solid, must undoubtedly be directly solvent.

XIV. *An Appendix to Mr. Ware's Paper on Vision.* By Sir Charles Blagden, F.R.S.

In confirmation of the views of Mr. Ware, that short-sightedness occurs most frequently in the higher classes, particularly among the students at the Universities, Sir Charles Blagden here relates the progress of this affection as it occurred in his own person. At that early period of life when education usually commences, his vision was extremely perfect; but he became short-sighted as he grew up, though it was in the commencement so trifling as to be corrected by a common watch glass. It afterwards increased so much as to require the use of a concave glass, of low number, which was changed for others, successively, of higher numbers, as the affection became more troublesome. He attributes it entirely to a habit of study, and fondness for reading, acquired in early life, and the influence of which, on his vision, was not corrected by the occasional intervention of any occupation or amusement which required the eyes to be directed to distant objects. Sir Charles observes, that

'Children born with eyes which are capable of adjusting themselves to the most distant objects, gradually lose that power soon after they begin to read and write; those who are most addicted to study become near-sighted more rapidly; and if no means are used to counteract the habit, their eyes at length lose, irrecoverably, the faculty of being brought to the adjustment for parallel rays.'

He relates an experiment which he made many years ago, to determine how far the similarity of the images, seen by each eye, contributed to make them impress the eye as one. The objects selected were the alternate cavities and ridges of a fluted marble chimney-piece; and when the optic axes were so adjusted, that the first ridge and concavity of the fluting, as seen by one eye, should fall in with the second ridge and concavity, as seen by the other eye, the fluting appeared perfectly distinct

and single, but it appeared to be about double the distance that it really was from the eye, and, consequently, to be magnified in proportion.

XV. *A Method of drawing extremely fine Wires.* By William Hyde Wollaston, M. D. Sec. R. S.

The contrivance recommended by Dr. Wollaston for this purpose, is extremely simple, and of very easy application in practice. A wire of gold or platina, is to be introduced into the centre of a rod of fine silver, which is then drawn into fine wire by the usual means. As silver wire used for lace and embroidery, is frequently as fine as the $\frac{1}{300}$ of an inch in diameter, if the gold wire introduced into the centre of the rod has $\frac{1}{10}$ the diameter of the silver, then, when it is drawn into wire of $\frac{1}{300}$ of an inch, the diameter of the gold will be $\frac{1}{3000}$ of an inch, and of such wire 550 feet will weigh only one grain. By these means, however, Dr. W. reduced platina to the extreme tenuity of $\frac{1}{30000}$ of an inch in diameter, but the tenacity seemed to be impaired when the fineness exceeded $\frac{1}{10000}$ of an inch, and wire of this diameter supported $\frac{1}{11}$ of a grain before it broke. The silver coating is easily removed from these wires by nitric acid; but, as when they exceed in fineness the $\frac{1}{3000}$, or $\frac{1}{10000}$ of an inch, they are managed with difficulty, from being easily disturbed by slight currents of air, and from being nearly invisible, and not at all perceptible to the touch; Dr. W. recommends that the silver coating should not be removed from the extremities, and by this means they are kept stretched, and are easily applied to the purposes for which they are wanted.

XVI. *Description of a single lens Micrometer.* By William Hyde Wollaston, M. D. Sec. R. S.

This instrument is admirably adapted for the purpose of measuring the diameter of the extremely fine wires, which are occasionally employed in the construction of philosophical instruments. Its external form is that of a common telescope, consisting of three tubes. The scale by which the object is measured, occupies the place of the object glass, and consists of a series of small wires about $\frac{1}{30}$ of an inch in diameter, equidistant from each other, and formed into divisions by a regular variation in the length of the wires with a view to facilitate the computations of the observer. This then forms a scale of equal parts. The lens is placed at the smaller end of the instrument, and having a focal length of only $\frac{1}{12}$ of an inch, it admits a small perforation to be made in the brass mounting at the distance of about $\frac{1}{3}$ of an inch from its centre, through

which the divisions of the scale can be seen distinctly by the naked eye, on account of the smallness of the aperture through which it is viewed. The object to be measured is placed between a pair of plain glasses which slide before the lens, and which admit of adjustment by means of a screw, and the lens also has a small motion by means of the cap, for the purposes of adjustment. As the indications of the scale must be different according to the distance to which the tube is drawn out, it is necessary to determine these with precision, before the instrument is completed. In Dr. W.'s instruments each division of the scale corresponds to $\frac{1}{10000}$ of an inch when it is at the distance of 16.6 inches from the lens, and since the apparent magnitude in small angles, varies in the simple inverse ratio of the distance, each division of the scale will correspond to $\frac{1}{3000}$ of an inch at the distance of $8\frac{3}{10}$ inches, and the intermediate fractions $\frac{1}{6000}$, $\frac{1}{9000}$, will be found at intervals of 1.66 inch. These intervals should be marked on the outside of the tube.

In order to determine the value of each division of the scales with accuracy in the first instance, on which the excellence of the instrument must depend, it is necessary to employ a wire, of which the diameter has been determined with great care, for any error in this process, will, of course, pervade all the future admeasurements for which the instrument may be employed. Dr. W. recommends, for this purpose, that the diameter of this wire should be deduced from the specific gravity of the metal. The specific gravity of gold, for example, being 19.36, a cylindrical inch will weigh 3,837 grains, and consequently a wire of pure gold, drawn out fifty-two inches in length, shall weigh five grains, and will be of the diameter of $\frac{1}{2000}$ of an inch. The accuracy of the instrument will be still greater, if this method be pursued with several wires of different diameters, but weighed with equal care, and the subdivisions of the exterior scale made to correspond to the average of their indications.

XVIII. *On the Tusks of the Narwhale.* By Sir Everard Home, Bart. F. R. S.

Much uncertainty has prevailed on this subject, and the general report of those persons who are employed in the Greenland fishery has been, that the female Narwhale is destitute of tusks, and that the male has one only. From one of these persons (Mr. Scoresby, jun.) Sir Everard Home received the skull of a female, in which the sutures were firmly united, and yet there was no appearance of tusks, though a male skull.

appeared to be about the same age, had a tusk four feet

the facts then afforded some evidence of the truth of the opinion of those employed in the Whale-fishery; reference to Anderson's description of Iceland, Greenland and Davis's Straits, published in 1684, Sir E. found an account of a female skull which had been brought to Ham- burgh and which had two tusks, the left being seven feet five long, and the right, seven feet. And in another work, published in 1706, by Tychio L. Tychoricus, he found an account of a skull, having the left tusk seven feet long, and the right imbedded and completely concealed in the skull, nine inches in length. In consequence of these contradictory accounts, the skulls of the Nar-whale, in the Hunterian Museum were examined by means of the saw, when the rudiments of tusks, not yet protruded from the bony substance, were discovered. In two male skulls, in which the left tusk was not yet nine inches, and four feet respectively, the right tusk (ten inches long) was completely imbedded in the bone, and still more than seven inches distant from the front of the skull. In one of the specimens there was an external opening leading down to the point of the tusk. Sir E. considers these as milk tusks; they are perfectly solid throughout, while grown ones are hollow nearly through their whole length. The left tusk, therefore, appears much earlier than the right; rare is it to meet with an instance in which they are both present. That a captain of a Greenland ship, who had been thirty years at sea, informed the Author, that he had once only, and on the mast head, seen a male Nar-whale with two tusks. A female skull, sent to Sir E. by Mr. Scoresby, when cut open was found to contain two milk tusks, similar to those in the female: they were about eight inches long, and had advanced in two inches and a quarter of the front of the skull, and as a canal leading from the point of each to the external opening; the tusks, therefore, appear much later in the female than in the male. These facts prove that the name *Monodon* given to this species by Linnæus, is an improper

Art. IV. *The Lives of the Puritans:* containing a Biographical Account of those Divines who distinguished themselves in the Cause of Religious Liberty, from the Reformation under Queen Elizabeth, to the Act of Uniformity, in 1662. By Benjamin Brook, 3 vols. 8vo. pp. xxviii, 1515. Price 1l. 16s. Black, London. 1813.

(Concluded from our last Number.)

WE avail ourselves of the present occasion to furnish our readers with a concise view of the origin and progress of Religious Liberty in England; referring them for particulars, to Mr. Brook's Introduction, which fills a hundred pages of the first volume. It is a good summary of ecclesiastical history, for the period which it comprises.

The passions of men sometimes afford the occasions of good, which their principles would never present; and the methods which they employ for the gratification of their sensual or ambitious appetites, are directed by the invisible hand of God, to an end which never entered into their contemplation. This was remarkably the case with Henry the Eighth, whose opposition to the papal power, did not originate in the love of true religion, nor was it intended for the advancement of Freedom. Strongly attached to the Romish Church, and honoured by its head with the title of Defender of the Faith, as a reward of his service in advocating the cause of the Church against Luther, there was no probability that the English Monarch would become an instrument of impairing the pontifical authority, and of delivering kingdoms from its grasp. His passion for Anne Boleyn, however, produced, eventually, in England, effects similar to those which, in other countries, resulted from the religious intrepidity of the Reformers. Inflamed by passion, and irritated against the supreme Pontiff, who opposed obstacles to its gratification, by hesitating to divorce him from Catharine his queen, he resolved on the adoption of measures, by which his project of a union with Anne Boleyn might be accomplished, and his resentment manifested against the Pope. He claimed the supremacy in his own kingdom, and compelled the clergy to submit to his authority as the head of the Church; and thus dissolved the connexion which had long subsisted between the ecclesiastics of England, and the papal court.

This change of the supremacy was in favour of liberty, though the king maintained it in the most absolute manner. It was an innovation on the established usage of ages; it broke the spell of superstition, and divested the authority of the Church of that veneration which gave it the air of sanctity. The change of power, also, was in itself a circumstance which could not fail of affording excitement to the reflections of men; and as it was made at a time when the Continent was agitated by religious con-

troversy ; while the sparks struck by the energy of Wickliffe's doctrines were yet alive ; and when the art of printing was prepared to aid in the diffusion of knowledge ; it was an event of great importance in the history of religious freedom. The grounds on which a temporal prince rested his title to spiritual dominion, were sure to be examined by some superior mind, which would pronounce this authority a usurpation, and contest its claims. This assumption of supremacy was resisted by the clergy ; but the royal power bowed them to its will. The refusal to acknowledge this authority, was afterwards a character of the Puritans, as it is now of Dissenters ; we perceive, however, that before the rise of the Puritans, the principle of resistance to *religious dominion* in princes, was avowed by the ministers of the Church.

The supremacy of a layman over all ecclesiastical persons and things, is a gross anomaly in a Church which boasts of its supposed apostolical constitution, and contends that bishops are exclusively the order of men to whom Christ has committed its government ! Laymen preside in the ecclesiastical courts as the king's judges ; and their authority is not only independent on the bishops and clergy, but it may give sentence in opposition to their interests and their will. In the Church of England, even excommunication is not an act of the clergy. The government of the apostolical Churches, was essentially different from the ecclesiastical policy of England. Of whatever excellence, therefore, the Established Church may boast, she is not entitled to affix the epithet Apostolical to her designation.

Though Henry discarded the authority of the pontiff, he still retained most of the tenets of the Church of Rome ; and while he persecuted and burnt Protestants for denying the real presence, he put Papists to death for refusing to acknowledge his supremacy. In 1539, the Bloody Statute of the Six Articles, was enacted, establishing transubstantiation, communion in one kind, the celibacy of the clergy, vows of chastity, private masses, and auricular confession ; and it awarded death as the penalty of their violation. The reading of the Scriptures in the common tongue, which had been conceded, was now prohibited. This haughty monarch was thus trampling, with proud disdain, on the rights of faith and of conscience, when, in 1547, death delivered his subjects from his tyranny.

On the demise of Henry the supremacy was exercised by the Council, into whose hands the Government was committed by the late king's will, during the minority of Edward the Sixth, his son and successor, then in his tenth year, and was used with comparative moderation ; yet, in some instances, it was exerted with rigour and cruelty, as in the severities towards Middleton, and in the execution of Joan Bocher, which has affixed an in-

delible stain on the name of Cranmer. The Reformation made important progress in this reign. The worst acts of the preceding, were repealed ; and the alterations made in the offices of the Church, the general use of the Scriptures, the compilation of the Homilies, the frequency and freedom of preaching, the return of many worthy men, who had sought an asylum in distant countries from the cruelties of Henry, and who were accompanied by some foreign Protestants, were circumstances highly favourable to the cause of religious liberty.

It was in this reign that the disputes on the clerical vestments originated, which, how unimportant soever they may appear to some persons in the present day, were of great consequence in those times, and in their results have proved beneficial to posterity. The reforming clergy, in general, opposed the use of them, and Latimer, Coverdale, Taylor, Rogers, Bradford, and Philpot, the glory of the Reformation, declaimed against them. The scruples and opinions of *such* men, it will be allowed, were conscientious. It would have been well if the clerical habits, together with the rites and ceremonies of the Church, had been left indifferent. This was very much the case in Edward's reign with respect to the former ; but the circumstances which attended Hooper's nomination to the see of Gloucester, in 1550, furnished a striking exception to the general practice. This preferment he declined because of the impiety of the oath of supremacy, which required him to swear by the Saints ; and on account of the Popish garments used in the Church. The king removed the former objection by cancelling the obnoxious words with his own pen : but the other difficulty remained. As he was not allowed to decline the office of bishop, and as no concession was made to his scruples in relation to the habits, his case was very hard, but it was rendered still more grievous by the severities which, at the instigation of Ridley, were employed by the Council to force his assent. He was imprisoned for several months, and if credit be given to a passage in Fox's " Acts and Monuments," his life was in danger. The differences were eventually compromised. Hooper consented occasionally to wear the episcopal robes ; and took possession of the see. From this event, Nonconformity to the rites and ceremonies of the Established Church may be dated.

Mary succeeded her brother in 1553. Of a gloomy and sullen temper, bigoted in her attachment to the Church of Rome, directed by her confessor, and ruled by her clergy, she determined on the extirpation of heresy, as Protestantism was now called, and on reducing the Church to the standard of uniformity. The fires of Smithfield blazed, and the bodies of many of the faithful became fuel to their flames. Others of them preserved their lives by rapid flight into foreign countries ; and

light in distant lands that protection for their religion which is denied them at home.

In these circumstances of popish persecution, and protestant suffering, the aversion of the exiles to the usages of the Church of Rome, was not likely to diminish; and their objections to them were further strengthened by intercourse with the Reformed Churches abroad. A large proportion of the English fugitives settled at Frankfort, where they were accommodated with the use of the French church, on condition of not opposing its doctrines and modes of worship. In accordance with this agreement, they prepared a new liturgy, and abolished the use of the surplice. Their harmony, however, was interrupted by the interference of Dr. Cox, who had been tutor to King Edward, and who was a man of high spirit. On his arrival at Frankfort, he interrupted the public service by introducing the responses of the English liturgy; and this conduct occasioned a division, and gave rise to the Puritans, and eventually to a separation from the Established Church, the one party afterwards conforming, and the other persevering in their attempts to obtain the removal of the offensive articles. 'They could not, with a good conscience, submit to the superstitious inventions and impositions of men in the worship of God;' and employing their zeal, their labours, and their influence, to promote a purer reformation,' they were called Puritans.

The terrors of the National Church, in which popery now triumphed, were insufficient to deter many Protestants from assembling together in different parts of the country, who conducted their worship according to the form prescribed by King Edward's liturgy. A considerable congregation of them met at Stoke, in Suffolk, and were so fortunate as to escape the vigilance of their persecutors. But the leaders of other societies of this description fell a sacrifice to the relentless cruelty of Bonner, bishop of London; and many of their members either perished in prison, or were burned at the stake. These societies, adhering to the ritual appointed in Edward's reign, in opposition to the authority of the reigning prince, afforded a precedent to those Protestants, who could not comply with the requisitions of the state, in subsequent periods, and who, in Elizabeth's time, formed themselves into congregations distinct from the National Church. The former can be justified only on the same principles which are asserted in vindication of the latter. The inglorious and bloody reign of Mary terminated, together with her life, in 1558.

The accession of Elizabeth diffused through the Protestant part of the nation, and among the English exiles, that joy, which the hope of sharing in the blessings of a protestant government was calculated to excite. But the love of Elizabeth for an osten-

tatious religion, and her imperious spirit, were soon displayed ; and the first acts of her government in relation to the Church, dissipated the hopes which the friends of enlarged protestantism had cherished.

The ' Act of Uniformity' prescribed an exclusive form of worship, and was so far from giving any relief to the scruples of tender minds, that the observance of the disputed points was rigorously ordained. Through the whole of this reign, the provisions of this act were enforced with unsparing severity.

The ' Act of Supremacy' invested Elizabeth with uncontrolled authority in religion, and contained a clause, empowering the Queen, and her successors, ' as often as they shall think ' meet, and for as long time as they shall please, to exercise under ' her, and them, all manner of spiritual, or ecclesiastical juris- ' diction, to visit, reform, redress, order, correct, and amend all ' errors, heresies, schisms, abuses, contempts, and enormities ' whatsoever.'

On this was founded the authority of the Court of High Commission—the most terrible and iniquitous of all institutions ever established in this kingdom. ' Its methods of inquisition, ' and of administering oaths,' says Hume, ' were contrary to all ' the most simple ideas of justice and equity.' Into this court many of the best of men were cited, and the commissioners sported themselves in all the insolence of office, and with the most wanton acts of oppression and tyranny. Mr. Brook's volumes supply ample details of the shocking oppressions of this inhuman inquisition.

The persecution of the Puritans, at length compelled their separation from the National Church. In 1566, many of the Puritans held a consultation, in which they resolved, ' That ' since they could not have the word of God preached, nor the sa- ' craments administered in the National Church, without the im- ' position of offensive articles ; and since there had been a separate ' congregation in Queen Mary's time, it was their duty to break ' off from the public churches, and to assemble as they had oppor- ' tunity, in private houses, or elsewhere, to worship God, in a ' manner that might not offend their consciences.' This is the date of Separation.

The Puritans proceeded farther. On the 20th of November 1572, several of the leading men among them, assembled at Wandsworth, on the banks of the Thames, and formed themselves into a distinct society, on the presbyterian model. After repeated attempts to obtain relief from the impositions under which they suffered, they resolved, in one of their assemblies, in 1586, to introduce a reformation in the best manner they could, independently on the ruling powers ; and to this resolution upwards of five hundred Divines subscribed.

The principle of separation was carried much farther by the

Brownists, who received that appellation from their founder, Robert Brown, in 1581. They denied the Church of England to be a true Church, and separated themselves entirely from her communion. They maintained, that each congregation was a Church, and competent in all respects to choose its ministers, and to manage its own affairs; and were, in this respect, the precursors of the Independents.

Many of the Brownists were great sufferers for nonconformity, and some of their ministers were put to death. The cases of Greenwood, Barrow, and Perry, which are detailed by Mr. Brook in the former part of his second volume, are very interesting and affecting; and their execution affixed an indelible disgrace on the Queen, Archbishop Whitgift, and the High Commission. Greenwood and Barrow, gave such testimonies, at the place of execution, of their unfeigned piety towards God, and of their loyalty to the Queen, and prayed so earnestly for her prosperity, that on their behaviour being reported to her by Dr. Raynolds, she expressed concern at having consented to their execution. When she inquired of the Earl of Cumberland, what kind of end they made, he replied, 'A very godly end, and prayed for your Majesty.' It was the detestable practice of Whitgift, and his associates in persecution, to attribute disaffection to the state to such as opposed only ecclesiastical assumptions; a practice which is not yet wholly discarded. But the Brownists were criminals only as they were Nonconformists.

The Brownists entertained more correct notions of religious liberty, than any of the early Nonconformists. They insisted that religion, in all its principles and practice, was completely independent on civil authority. Though these sentiments are the only ones which can be supported, they were so novel at this time, as to offend the great body of the Puritans, who employed the pens of their leading men to write against them. Through the whole of Elizabeth's reign, the cause of liberty made great progress. The impediments which were raised against it, by the despotic authority of the Queen, and by the cruelties of her ecclesiastics, only encouraged and imboldened its supporters; and in the voluntary association of religious persons, to worship God according to their consciences, in opposition to human power, it attained a glorious triumph.

In 1603, the pedantic James succeeded Elizabeth; and as the degrading opinions which he had expressed of the English Church were well known, the Puritans flattered themselves with such alterations as would admit of their comprehension. With this expectation they presented a petition to him, signed by upwards of a thousand Ministers who sought the reformation of the Church. But the Hampton Court Conference soon

‘ We are ready’ he says, ‘ before men and angels, to shew and justify our meetings, and our behaviour in them, earnestly desiring that we may serve God with peace and quietness; and that all men may witness our upright walking towards our God, and all the world, especially towards our prince and government. We know the meeting in woods, in caves, in mountains, &c. is a part of the cross of the Gospel, at which the natural man will easily stumble; but we rejoice to be in this mean estate for the Lord’s sacred truth. The question should not be so much *where* we meet, as *what we do* at our meetings; whether our meetings and doings be warranted by the word of God, and what constraineth us to meet in those places.’

‘ We are bound to observe the pure worship of God, though it be in woods, in mountains, or in caves.’

It was at first intended to indict Penry for the books which he had published in his name; but, by the advice of his Counsel, he drew up a paper, which was the means of stopping the proceedings. In this declaration, which is dated May 10th, 1593, he insists, that the statute on which he was indicted, was not intended to include such as wrote against the ecclesiastical establishment *only*, but that it relates to persons who shall defame her Majesty’s *royal person*; that he was perfectly innocent in this respect; and that, if he had been guilty, he ought to have been accused on the oath of two witnesses within one month after the committing of the crime, and have been indicted within one year; otherwise, the Statute clears him in express words. When he appeared on his trial, the court, being apprehensive that his declaration would occasion an argument at law, set aside his printed books, and indicted and convicted him on the contents of his *petition* and *private observations*, which had been taken from his desk by violence. A minister and a scholar condemned to death for private papers found in his study! These were, indeed, days of vengeance! The injured Penry addressed a supplicatory letter to the Lord Treasurer Burleigh, enclosing a very interesting protestation.

In this latter he writes as follows—

‘ My days, I see, are drawing to an end, and, I thank God, an undeserved end, except the Lord God stir up your honour, or some other, to plead my cause, and to acquaint her Majesty with my guiltless state. The case is most lamentable, that the private observations of any student, being in a foreign land, and wishing well to his prince and country, should bring his life with blood to a violent end.’

‘ These my writings,’ he declares in his protestation, ‘ are not only the most imperfect, but even so private, that no creature under heaven, myself excepted, was privy to them, till they were seized.’

and afterwards, on the death of Abbot, in 1633, Archbishop of Canterbury, suspended, fined, imprisoned, and ruined, the Nonconformists. Hard must be the heart which can remain unmoved at the detail of this prelate's relentless cruelties. Dr. Alexander Leighton, father of the pious Archbishop Leighton, who had written against the Church with warmth and freedom, in his "*Zion's Plea against Prelacy*," was, by a warrant from the High Commission, brought before Laud; and, without examination, committed to Newgate, where he was treated with excessive harshness. When brought to trial, that iniquitous Court, at Laud's instigation, inflicted the following unmerciful and barbarous sentence upon him; '*That he should be degraded from his ministry, should have his ears cut, his nose slit, be branded in the face, whipped at a post, stand in the pillory, pay £10,000, and suffer perpetual imprisonment!*' This horrible sentence being pronounced, Laud pulled off his hat, and, holding up his hands, gave thanks to God, "who had given him the victory over his enemies." This is the man whom certain Reviewers panegyrize as a saint! For other instances of his shocking severities we refer to Mr. Brook's volumes. These dreadful extremities compelled many families to expatriate themselves, and to seek an asylum in the inhospitable deserts of America, till the ruling authority prohibited the Puritans from leaving the kingdom. These migrations were in favour of the extension of liberty.

The tide of oppression, which had long been flowing, began now to ebb. On the 3d of November, 1640, the Long Parliament assembled, the members of which were all Churchmen, and the majority of them persons of gravity and wisdom. The *first* acts of this Parliament will never fail to interest and to gratify the man who has any love to human kind, and whose feelings accord with genuine liberty. They released the victims of Laud's persecutions from their bondage, some of whom had been imprisoned ten years, others twelve, and some even fourteen. They abolished the horrible Courts of Star Chamber and High Commission, and prescribed bounds to the royal prerogative. Had the king been willing to adopt principles of justice as the basis of his government, the constitution of England might, at this time, have been renovated, and its liberties established. But the arbitrary measures of that unhappy monarch proceeded till they produced a civil war, in the convulsions of which royalty and episcopacy were overthrown.

Our approbation of the acts of the Long Parliament has its limits. We cannot approve of *all* its early acts; and we especially except against its interference in religion. The government of the Church was now presbyterian; and the Parliament, in unison with the Assembly of Divines, published several

harsh and persecuting ordinances; especially the ordinance against blasphemy, to which the penalty of death was attached, and which subjected persons questioning the lawfulness of infant baptism, to imprisonment! The Presbyterians were earnest in pressing uniformity of religion, and were enemies to the rights of conscience. Persecution is as odious in the hands of a Parliament, or of an Assembly of Divines, as when employed by Kings, or Bishops, or Popes; and the establishment of presbyterianism, is as incompatible with the rights of mankind, as is that of episcopacy. The restrictions and severities of the Presbyterians, were so much the more inexcusable and shameful, as they themselves had so recently suffered, and had so bitterly complained of the injustice of persecution.

In the interval between the dissolution of the monarchy, in 1649, and the Restoration, in 1660, the genuine principles of religious liberty made great progress. In the latter part of that period, greater deference was paid to the claims of conscience, than at any former time; and as the consequence of the freedom then enjoyed, different sects of Christians arose, and grew, and multiplied.

Charles the Second, on the Restoration, in 1660, assured the Nation, that he should grant liberty to tender consciences. With the examples of bad government and of religious intolerance, which the preceding reigns presented before his eyes, and disciplined by adversity, it was natural to expect from the new sovereign, those attentions to the equal rights and to the welfare of his subjects, which might give permanency to his government. But temperance and justice are virtues the last which princes learn. Contrary to his most solemn declarations, and against the interests of his subjects, he sanctioned an exclusive establishment; and, in 1662, the 'Act of Uniformity' was passed, commanding conformity to the Book of Common-Prayer, and to the Rites and Ceremonies of the Church; when upwards of 2000 ministers were ejected from their livings, and exposed to innumerable hardships. This, however, was an event in favour of liberty. These worthy men were dispersed, as clouds are driven by the storm, to dispense their influence, and to shed their blessings on dry and thirsty lands. As Mr. Brook's volumes do not come lower than this date, we must here break off our narrative, a favourable occasion for resuming it will offer itself in our review of Dr. Toulmin's History, now on our table.

We shall abridge the account of Penry, from Mr. Brook's 2d. vol. pp. 48—66.

John Penry, M. A. was born in Brecknockshire, in the year 1559, and educated, first at Cambridge, then at St. Alban's-Hall, Oxford, where he took his degree of M. A. in 1586.

‘ When he first went over to Cambridge,’ says Wood, ‘ he was as arrant a papist as ever came out of Wales, and he would have run a false gallop over his beads with any man in England, and help the priest sometimes to say mass at midnight.’ He soon, however, renounced popery ; and after taking his degrees, became a preacher in both Universities, where, according to the same authority, he was accounted ‘ a tolerable scholar, an edifying preacher, and a good man.’ Becoming dissatisfied with the Church, he left the University, and settled at Northampton. He then associated with the Brownists, and suffered greatly for his adherence to their tenets.

About the year 1587, he was convened before Archbishop Whitgift, Bishop Cooper, and other High Commissioners ; and charged with having asserted, in a book which he had published, ‘ that mere readers, meaning such as could not, or would not preach, were no ministers ;’—an opinion which he might surely have been permitted to maintain without molestation. This opinion, however, was declared by the Bishop of Winchester, to be an ‘ execrable heresy,’ which Whitgift confirmed. ‘ It is a heresy,’ said the bishop, ‘ and thou shalt recant it as a heresy.’ ‘ Never,’ replied Penry, ‘ God willing, so long as I live.’ Penry was committed to prison, and after a month’s confinement, was discharged. Soon after his release, the pursuivants were sent to apprehend him ; but could not find him. Being disappointed of their object on searching his house, they ransacked his study, and took away such of his books and papers as they pleased. In 1590, on the publication of *Martin Mar-Prelate*, and other satirical pamphlets, a special warrant was issued by the Council to seize him as an enemy to the State ; but he had retired into Scotland, where he continued till 1593. While in the north, he made many observations for his own use, relative to religion, and drew up a petition, which he intended to present to the queen, as a representation of its true state. The contents of this petition were conveyed in firm, but rude language, and he returned with it into England, having his observations also with him. Soon after his arrival in London, he was apprehended in Stepney parish, by the information of the Vicar, and was convicted of felony in the King’s Bench, before the Lord Chief Justice Popham. During his confinement he underwent an examination, in which he expressed, without reserve, his opinions relative to the Church, but protested, in very strong terms, his loyalty to the Queen, and his obedience to the government. The readers of this examination will be convinced, that Penry was a man of good sense, and of great energy and decision of character.

the subnitrate of tin. The addition of either of these substances to wine, occasions a dense precipitate to be thrown down, but the subacetate of lead is the most powerful in its action, and occasions the most immediate and perfect separation of these matters, as well as of the acid which wine usually contains. After this precipitation of the colouring and extractive matter, a colourless liquid is obtained, from which the alcohol is speedily separated by the addition of dry subcarbonate of potash. The proportion of the subacetate of lead, employed by Mr. B. was about one-eighth of a concentrated solution, but a little excess is of no importance, since it does not interfere with the result. The proportion of alcohol obtained from wine by this means, corresponds very nearly to the proportion afforded by distillation, except when the proportion contained in any wine is below 12 per cent.

Mr. B. considers the action of the subcarbonate of potash not an accurate test, for this agent produced no separation in a dilute solution of alcohol in water containing 4 per cent; and in a solution, containing 8 per cent, it effected the separation of only seven parts; but in stronger solutions, containing sixteen or twenty parts, it always separated the whole within 0.5 per cent. The proportion of alcohol obtained, therefore, from the different kinds of wine by this method, corresponded very nearly to that obtained by distillation, as stated in the table given with Mr. Brande's former communication. From an examination of a number of specimens of what were considered good port wines, Mr. Brande has determined their average strength to be about 22 per cent. of alcohol, by measure.

There can be no doubt, now that these facts are ascertained, that the colouring and extraction matter contained in wines, have a very important influence in modifying the effect of the large proportion of alcohol which they contain; for the different effects produced by the potation of wine, and of spirit and water of the same degree of strength, is a matter of general experience. To what change the improvement of wine, by age, is to be attributed, we have yet to learn.

XI. *On a new Variety in the Breeds of Sheep* By Colonel David Humphreys, F.R.S. In a Letter to the Right Hon. Sir Joseph Banks, Bart. K.B. P.R.S.

Colonel Humphreys has here presented us with a curious history of a new variety of sheep, which originated in the flock of an American farmer, residing in the state of Massachusetts. It appeared, in the first instance, in a single male individual, the peculiarity, or, rather, deformity of whose structure, was afterwards propagated in the flock, in the expectation that it would be advantageous to the farmer, from its being less capa-

‘ The celebrated Lord Burleigh being once sent into Scotland, embraced the opportunity, on his return, to visit his old acquaintance at Houghton. His visit was without previous notice; yet the economy of Mr. Gilpin’s house was not easily disconcerted. He received his noble guest with so much true politeness, and treated him and his whole retinue in so affluent and generous a manner, that the treasurer would often afterwards say, “he could hardly have expected more at Lambeth.” During his stay, he took great pains to acquaint himself with the order and regularity of the house, which gave him uncommon pleasure and satisfaction. This noble Lord, at parting, embraced his much respected friend with all the warmth of affection, and told him, he had heard great things in his commendation, but he had now seen what far exceeded all that he had heard. “If Mr. Gilpin,” added he, “I can ever be of any service to you at court or elsewhere, use me with all freedom, as one on whom you may depend.” When he had got upon Rainton Hill, which rises about a mile from Houghton, and commands the vale, he turned his horse to take one more view of the place, and having fixed his eye upon it for some time, he broke out into this exclamation: There is the enjoyment of life indeed! Who can blame that man for refusing a bishopric? What doth he want, to make him greater, or happier, or more useful to mankind?” Vol. I. p. 262.

A tribute equally honourable to the noble Statesman, and to the worthy Pastor.

We are glad to find that Mr. Batchelor, who was one of the licensers of the press in 1643, was so upright and so liberal in his office, as the following account by Edwards, a fierce presbyterian, in his *gangræna*, represents him.

‘ There is one Master John Batchelor who hath been a Man-midwife, to bring forth more monsters begotten by the Devil, and born of the Sectaries, within these last three years, than ever were brought into the light in England by all the former licensers, the bishops and their chaplains, for fourscore years. He hath licensed books pleading for all sorts of Sectaries,—yea, he hath licensed unlicensed Books printed before he was born, as a pamphlet entitled “Religious Peace,” made by one Leonard Busher, and printed in 1614; wherein there is a pleading for a toleration of Papists, Jews, and all persons differing in Religion; and that it may be lawful for them to write, dispute, confer, print, and publish, any matter touching religion. I am afraid that if the Devil himself should make a book, and give it the title ‘a Plea for Liberty of Conscience, with certain reasons against persecution for Religion,’ and bring it to Mr. Batchelor, he would license it, not only with a bare *imprimatur*, but set before it the commendations of a *useful treatise*, a *sweet* and *excellent* Book, making for love and peace among brethren.’ Vol. III. p. 34.

Truth can never suffer from its conflicts with error. It

‘ that in such sort as they are able to convince all the world
 ‘ that will stand against them, by no other weapon than by
 ‘ the word of God. I beseech them also to consider, what a la-
 ‘ mentable case ’tis, that we may hold fellowship with the
 ‘ Romish Church, in the inventions thereof without all danger,
 ‘ and cannot without extreme peril, be permitted in judgement
 ‘ and practice to dissent from the same, where it swerveth from
 ‘ the true way. And as they find the things of special mo-
 ‘ ment in religion, I beseech them in the bowels of Jesus
 ‘ Christ to be a means unto their Majesty and their Honours,
 ‘ that my cause may be weighed in even balance. Life I de-
 ‘ sire not, if I be guilty of sedition, of defaming and dis-
 ‘ turbing the quiet state of her Majesty’s peaceable govern-
 ‘ ment. Imprisonments, indictments, arraignments, yea, death
 ‘ itself, are no meet weapons to convince the conscience,
 ‘ grounded upon the word of God, and accompanied with so
 ‘ many witnesses of his famous servants and Churches.’

In Mr. Brook’s work the reader will frequently meet with curious information, and interesting anecdote. We shall furnish a few miscellaneous articles from it for the instruction and amusement of our readers.

Circumstances are much altered at Cambridge since 15 5 when Lever, fellow of St. John’s College, reproving the courtiers in his sermon for their rapacity in appropriating to their own use monies intended for the University, proceeds as follows,

‘ There be dyverse ther which ryse dayly betwixt foure and fyve of the clocke in the mornynge; and from fyve untill syxe of the clocke, use common prayer, wyth an exhortation of God’s worde, in a common chappell; and from syxe unto ten of the clocke, use ever eyther private study or common lectures. At tenne of the clocke they go to dynner, where as they be contente wyth a penye pyece of biese amongst foure, havynge a fewe porage made of the brothe of the same byese, wyth salte and otemel, and no-thinge els.

‘ After thys slender dinner, they be either teachynge or learnynge untill fyve of the clocke in the evening, whenas they have a supper not much better than theyr diner. Immedyatelye after the wyche, they go eyther to reasonynge in problemes or unto some other studye, untill it be nyne or tenne of the clocke; and there beyng without fyre, are fayne to walke or runne up and downe halfe an houre, to get a heate on their fete, when they go to bed.’

Our readers will, with pleasure, peruse the following extract, from the account of Bernard Gilpin, though to some of them, its contents may not perhaps be new.

‘ The celebrated Lord Burleigh being once sent into Scotland, embraced the opportunity, on his return, to visit his old acquaintance at Houghton. His visit was without previous notice; yet the economy of Mr. Gilpin’s house was not easily disconcerted. He received his noble guest with so much true politeness, and treated him and his whole retinue in so affluent and generous a manner, that the treasurer would often afterwards say, “he could hardly have expected more at Lambeth.” During his stay, he took great pains to acquaint himself with the order and regularity of the house, which gave him uncommon pleasure and satisfaction. This noble Lord, at parting, embraced his much respected friend with all the warmth of affection, and told him, he had heard great things in his commendation, but he had now seen what far exceeded all that he had heard. “If Mr. Gilpin,” added he, “I can ever be of any service to you at court or elsewhere, use me with all freedom, as one on whom you may depend.” When he had got upon Rainton Hill, which rises about a mile from Houghton, and commands the vale, he turned his horse to take one more view of the place, and having fixed his eye upon it for some time, he broke out into this exclamation: There is the enjoyment of life indeed! Who can blame that man for refusing a bishopric? What doth he want, to make him greater, or happier, or more useful to mankind?” Vol. I. p. 262.

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shrinks not from the most accurate scrutiny ; and our confidence in it, is honourable only as we are willing to submit it to the closest examination, without betraying fears of its final prevalence. It is an apostolic maxim, that ' we can do nothing ' against the truth, but for the truth.'

Mr. Brook dedicates his work to ' the rising generation ' among the various denominations of Protestants.' We add our recommendation to his, that the young persons for whom he discovers such true regard, and for whose welfare he expresses the most benevolent wishes, may attentively peruse such works as are calculated to instruct them in sound principles of religion, and from which they may imbibe the spirit of the purest civil and religious liberty. May they appreciate its blessings, and prove themselves worthy of that noble inheritance, which they enjoy, and for which their ancestors wrote, and suffered, and died. May they convey it, not only unimpaired, but improved, to the generations that shall succeed them.

Art. V. *The Pilgrims of the Sun* : a Poem. By James Hogg, Author of the *Queen's Wake*, &c. 8vo. pp. 148. price 7s. 6d. Murray. 1815.

THE name of James Hogg, the Ettrick Shepherd, has already excited no small degree of interest in the public mind, from the character of his former productions. His "*Queen's Wake*," though very unequally written, displays a liveliness of conception, a richness of fancy, and a sweetness of versification, which deserve to obtain for the volume the award of popular favour. These qualifications afforded, at their first appearance, secret intimations to those who were best competent to appreciate genius, that the Author would, at no distant period, compel the public to a recognition of his claims, and cancel, by his subsequent works, whatever obligations the reception of his former volume had laid him under to his contemporaries.

It is no easy task for a young man, without either title or name that may ensure attention, to force his way through the hosts of versifiers that crowd the levee of Fame with their ostreperous claims ; and in spite of fashion, prejudice, or envy, to stand forward as the rival or the compeer of Southey and of Wordsworth, of Byron and of Campbell, of Montgomery and of Scott. If his pretensions rest on the quality of his poetry especially, and not on any extrinsic circumstances.—if it be of that pure, imaginative cast, which is the most congenial to minds of kindred temperament that speak the same language, but which is unintelligible to a great proportion of the readers of

'lays,' and ballads, and tales,—the difficulty of his task becomes the greater.

With all due respect to the Public, whose servants we are, we must give it as our opinion, that poetry is the last thing which is estimated according to its intrinsic qualities, or read for the sake of the genuine pleasures of imagination. The soul of poetry, with which the partakers of its essential feelings hold converse, and which conveys to them its meanings by undefinable traits of expression and beamings of character, altogether eludes, or is ill-understood by, general readers, whose attention is occupied with little more than its physiognomical structure; and who think that when they have pronounced upon the organization of the verse, the arrangement of the subject, and some obvious peculiarities in its style, nothing further remains to require the exercise of their penetration.

There prevails a sort of literary *materialism*, which holds that genius consists in that external production which it animates; that language, the mere vehicle and medium of Thought, is itself the measure of the mind, and the ultimate object of attention: in fact, that the art of the poet, the estimate of which is often taken from irrelevant accidents or subordinate features of his productions, is the intellectual essence that it serves only to develop. If poetry, however, be of any worth, either as a refined amusement, or a salutary exercise of the imagination, it is to be regretted, that it should not please for its own sake, and by means of those qualities which distinguish it from other composition; that it should not be suffered to have its natural effect on the mind, by exciting the imagination, instead of being contemplated merely as a subject of literary curiosity or criticism.

We have received so much gratification from the volume before us, that were we to express our opinion of its merits, under the warm impulse of the feelings it awakened, we fear that our praise would be thought partial or inordinate. Those whose fancies can admit of but one object of idolatry, and that object indebted for its elevation, perhaps, to fashion or prejudice, or whose judgements are under the bondage of one particular standard, may be eager to know to what school the Ettrick bard is attached; whether to the good old school of Pope or Dryden, about which some critics talk so much, or to that of some modern sect,—the poets of the lake,—or the minstrels of the border,—or the gloomy school of the moral Salvator, the energy of whose pencil redeems his subjects from the feelings they would otherwise inspire.

Our Author seems to have made himself acquainted with the productions of each of these writers, and to have reserved free scope for his imagination, in exercising his skill in the varied styles of these writers respectively, yet maintaining in all of

them an air of original thought and independent feeling, which exempts him completely from the charge of imitation.

“*The Pilgrims of the Sun*” is a poem in four cantos ; or it may be considered as forming four successive poems. The subject by which they are exquisitely linked together into unity of plan, is simply a tradition respecting a meek and beauteous maiden, who, on ‘the third night of the waning moon,’ was borne away during a state of trance from this lower world, and traversed, in company with a celestial guide, the regions of the Solar System. On her spirit’s return to earth, and re-entrance into its bodily mansion, she discovers herself to be alone, within a newly opened grave, and the garments of the dead enveloping her form. The attempt of an old monk, whom her recovery puts to flight, to enrich himself with the jewels buried with her, and who, to complete his purpose, cuts the rings off from her finger, awakens her from her trance ; and the sequel of the narrative restores the maiden to her disconsolate lady mother, and to the reality of her angel companion in the form of a minstrel lover. Little stress is to be laid on the choice of a subject, and the tale is probably familiar to many of our readers ; and the idea, at all events, is such as any one might have adopted and treated according to his fancy. But we are disposed to believe, that, in the hands of no contemporary poet, would it have been susceptible of the alternate sportiveness of invention, daring elevation, richness of sentiment, and tender playfulness, by which our Author has contrived to sustain and perpetually to vary the interest of the story. The effect is increased by his reserving for the last canto a sort of denouement, which serves to throw an air of probability over the wildly romantic fiction that has detained us in a state of wonder.

The first part of the poem is in the form of a legendary ballad, than which nothing could be better adapted to the poet’s purpose. The character of the heroine partakes of the genuine style of old romance, and prepares us for her mysterious adventures.

‘ On form so fair, on face so mild,
The rising sun did never gleam ;
On such a pure untainted mind
The dawn of truth did never beam.

‘ She learned to read, when she was young,
The books of deep divinity ;
And she thought by night, and she read by day,
Of the life that is, and the life to be.

‘ And the more she thought, and the more she read
Of the ways of heaven, and nature’s plan,
She feared the half, that the bedesmen said,
Was neither true nor plain to man.

' Yet she was meek, and bowed to heaven
Each morn beneath the shady yew,
Before the leverock left the cloud,
Or the sun began his draught of dew.

' And aye, she thought, and aye, she read,
Till mystic wildness marked her air;
For the doubts that on her bosom preyed
Were more than maiden's mind could bear.' p. 2.

At length the yearning anxiety which grew upon her, to lift the veil of the invisible world, is to be satisfied. ' One eve, when she had prayed and wept till daylight faded on the wold,' there came to her a beautiful youth, with the mien of an angel, who took her gently by the hand, and bade her rise and cast off her earthly weeds, and go with him to that far distant land from which he came ' to take her where she longed to be.'

' She only felt a shivering throb,
A pang, defined that may not be;
And up she rose, a naked form,
More lightsome, pure, and fair than he.'

No sooner had she arrayed herself in the robe of unearthly make, with which he presented her, than

' Upward her being seemed to bound;
Like one that wades in waters deep,
And scarce can keep him to the ground.

' Tho' rapt and transient was the pause,
She scarce could keep to ground the while,
She felt like heaving thistle down,
Hung to the earth by viewless pile.'

The exquisite beauty and appropriateness of this simile, will not fail to strike the minute observer of nature. We must give the stanzas which describe the departure of the twain on their ethereal voyage.

' He spread his right hand to the heaven,
And he bade the maid not look behind,
But keep her face to the dark blue even;
And away they bore upon the wind.

' She did not linger, she did not look,
For in a moment they were gone;
But she thought she saw her very form,
Stretched on the green-wood's lap alone.' p. 8.

Our limits oblige us to put a restraint upon our inclination; or we should, with pleasure, extract nearly the whole of the description in the subsequent stanzas of the appearances that un-

folded themselves to the virgin as she advanced. To us it appears to be not less distinguished by imagery, and felicity of conception, than by a high strain of poetical diction. We must content ourselves with selecting the following stanzas, on account of the natural and touching thought which they contain.

‘ The first green world that they passed bye
Had ’habitants of mortal mould ;
For they saw the rich men, and the poor,
And they saw the young, and they saw the old.

‘ But the next green world the twain past bye,
They seemed of some superior frame ;
For all were in the bloom of youth,
And all their radiant robes the same.

‘ And Mary saw the groves and trees,
And she saw the blossoms thereupon ;
But she saw no grave in all the land,
Nor church, nor yet a church-yard stone.

‘ That pleasant land is lost in light,
To every searching mortal eye ;
So nigh the sun its orbit sails,
That on his breast it seems to lie.

‘ And though its light be dazzling bright,
The warmth was gentle, mild, and bland,
Such as on summer days may be
Far up the hills of Scottish land.’ p. 19.

‘The apostrophe to the harp of Judah, by which the poet prepares his readers for the change of style in the following part, is very artfully managed, and the allusion to the shepherd hand, in which it was wont to delight, introduced in the invocation of our shepherd bard, is extremely beautiful.

‘ I will bear my hill-harp hence,
And hang it on its ancient tree ;
For its wild warblings ill-become
The scenes that ope’d to Mary Lee.’

The second part of this highly imaginative poem is founded on the fiction, that the sun is the seat of the local majesty of Deity, and the residence of the celestial Hierarchy. This fiction is imbodied in all the splendours of poetry. The Author has evidently taken Milton for his model, and it is as much as we dare say, that in some passages it would be difficult to determine the degree of his distance from the model which he has chosen. The authoritative majesty which invests the Christian Mæonides, and which procures, even for the defects of his great poem, a sort of respectful deference, constitutes an incommuni-

cable peculiarity which our younger bard cannot lay claim to ; but in place of this, there is a spirit of tender romance, in combination with a loftiness of thought, which must, we think, procure for the whole poem a powerful and permanent impression.

‘ Upon a mount they stood of wreathy light
Which cloud had never rested on, nor hues
Of night had ever shaded. Hence they saw
The motioned universe, that wheeled around
In fair confusion. Raised as they were now
To the high fountain-head of light and vision,
Where’er they cast their eyes abroad, they found
The light behind, the object still before ;
And on the rarified and pristine rays
Of vision borne, their piercing sight passed on
Intense and all unbounded —Onward ! onward !
No cloud to intervene ! no haze to dim !
Or nigh, or distant, it was all the same ;
For distance lessened not. O what a scene,
To see so many goodly worlds upborne !
Around !—around !—all turning their green bosoms
And glittering waters to that orb of life
On which our travellers stood, and all by that
Sustained and gladdened ! By that orb sustained ;
No—by the mighty everlasting one
Who in that orb resides, and round whose throne
Our journeyers now were hovering.’ p. 30.

The delighted maiden inquires which of all these worlds is that she lately left, in order that she may note how far more extensive and fair it is than the rest. Little she confesses, she knows of it, more than that it is ‘ a right fair globe diversified and huge,’ and ‘ that afar,

‘ In one sweet corner of it lies a spot
I dearly love.’

At length she supposes she descries it, and recognizes the Caledonian mountains. The smile of compassionate reproof with which she is answered by her conductor, prepares her for the information of the subordinate rank which the earth holds in this goodly universe.

‘ Down sunk the virgin’s eye,—her heart seemed wrapped
Deep, deep in meditation,—while her face
Denoted mingled sadness. ’Twas a thought
She trembled to express. At length with blush,
And faltering tongue, she mildly thus replied :—

‘ “ I see all these fair worlds inhabited
By beings of intelligence and mind.
O ! Cela, tell me this—Have they all fallen,

And sinned like us ? And has a living God
 Bled in each one of all these peopled worlds ?
 Or only on yon dark and dismal spot
 Hath one Redeemer suffered for them all ?

We might forbear any remark on the happy introduction of this interesting query, so naturally occurring to a devoutly benevolent and simple mind ; but we must express our commendation of the good sense which Mr. Hogg has displayed in disposing of the maiden's inquiry. One is always delighted to meet with any like moral vegetation in the wilds of fancy, especially to trace any signs of the implantation of Christian sentiments : but after the gloomy scepticism through which we have lately been constrained to follow the course of one highly gifted genius, and the absolute barrenness of moral sentiment which deforms the descriptive romances of a popular northern poet, it is a peculiar relief to open upon passages similar to that we are transcribing, when they appear to be introduced, not for the sake of any parade of theological learning or casuistical inference, but from the natural association of ideas in a simple and devout mind. Such, at least, is the impression which we have received from this and other passages in the same part of Mr. Hogg's poem. But we forget that we have not given to our readers Cela's reply, which ought not to have been separated from the question that occasioned it.

“ Hold, hold,—no more ! Thou talk'st thou know'st not what,”
 Said her conductor with a fervent mien,
 “ More thou shalt know hereafter. But meanwhile
 This truth conceive, that God must ever deal
 With men as men. Those things by him decreed,
 Or compassed by permission, ever tend
 To draw his creatures, whom he loves, to goodness ;
 For He is all benevolence, and knows
 That in the paths of virtue and of love
 Alone, can final happiness be found.
 More thou shalt know hereafter.” ’ p. 37.

In justice to our Author, we will venture one more extract from this part of the poem ; and we think none of our readers will think its length requires apology. The whole conception of the origin and nature of the comet is highly magnificent, and finely sustained.

‘ At length upon the brink of heaven they stood ;
 There lingering, forward on the air they leaned
 With hearts elate, to take one parting look
 Of nature from its source, and converse hold
 Of all its wonders. Not upon the sun,
 But on the halo of bright golden air

That fringes it they leaned, and talked so long,
That from contiguous worlds they were beheld,
And wondered at as beams of living light.'

' While thus they stood or lay, there passed by
A most erratick wandering globe, that seemed
To run with troubled aimless fury on.
The virgin, wondering, inquired the cause
And nature of that roaming meteor world.
When Cela thus :—

“ I can remember well
When yon was such a world as that you left ;
A nursery of intellect, for those
Where matter lives not. Like these other worlds,
It wheeled upon its axle, and it swung
With wide and rapid motion. But the time
That God ordained for its existence run,
Its uses in that beautiful creation,
Where nought subsists in vain, remained no more !
The saints and angels knew of it, and came
In radiant files, with awful reverence,
Unto the verge of heaven, where we now stand,
To see the downfall of a sentenced world.
Think of the impetus that urges on
These ponderous spheres, and judge of the event.
Just in the middle of its swift career
Th' Almighty snapt the golden cord in twain
That hung it to the heaven. Creation sobbed !
And a spontaneous shriek rang on the hills
Of these celestial regions. Down amain
Into the void the outcast world descended,
Wheeling and thundering on ! Its troubled seas
Were churned into a spray, and, whizzing, flurred
Around it like a dew. The mountain tops,
And ponderous rocks, were off impetuous flung,
And clattered down the steeps of night for ever.

“ “ Away into the sunless, starless void
Rushed the abandoned world ; and thro' its caves,
And rifted channels, airs of chaos sung.
The realms of night were troubled, for the stillness
Which there from all eternity had reigned
Was rudely discompos'd ; and moaning sounds,
Mixed with a whistling howl, were heard afar,
By darkling spirits ! Still with stayless force,
For years and ages, down the wastes of night
Rolled the impetuous mass ! Of all its seas
And superficies disencumbered,
It boomed along, till, by the gathering speed,
Its furnaced mines and hills of walled sulphur
Were blown into a flame.—When, meteor-like,

Bursting away upon an arching track,
 Wide as the universe, again it scaled
 The dusky regions—Long the heavenly hosts
 Had deemed the globe extinct, nor thought of it,
 Save as an instance of Almighty power.
 Judge of their wonder and astonishment,
 When far as heavenly eyes can see, they saw
 In yon blue void, that hideous world appear,
 Showering thin flame and shining vapour forth
 O'er half the breadth of heaven! The angels paused,
 And all the nations trembled at the view.

“But great is He who rules them! He can turn
 And lead it all unhurtful thro' the spheres,
 Signal of pestilence, or wasting sword,
 That ravage and deface humanity.

“The time will come when, in likewise, the earth
 Shall be cut off from God's fair universe;
 Its end fulfilled.—But when that time shall be,
 From man, from saint, and angel, is concealed.”—pp. 52, 57.

We must be more brief in our notice of the remaining ‘parts’ of the poem. Part the Third is written in heroic couplets, and opens with an invocation to the harp of ‘Imperial England.’

‘Come thou old bass,—I lov'd thy lordly swell,
 With Dryden's twang, and Pope's malicious knell.’

We should recommend Mr Hogg, however, to omit in the next edition of his volume this and the three succeeding couplets, as very ill-according with the character of the poem, and altogether impertinent. The argument of the book is briefly summed up in the following lines.

‘Sing of the globes our travellers viewed, that lie
 Around the sun, envelop'd in the sky;
 Thy music slightly must the veil withdraw,
 From lands they visited, and scenes they saw;
 From lands where love and goodness ever dwell,
 Where famine, blight, or mildew never fell;
 Where face of man is ne'er o'erspread with gloom,
 And woman smiles for ever in her bloom;
 And then must sing of wicked worlds beneath,
 Where flit the visions, and the hues of death.’

In this canto the reader sensibly perceives himself to be *near-*ing the earth again. Cela seems already transformed into a guide of material mould, and the poet, his pinions failing in that planetary atmosphere, assumes more of the appearance of an Aeronaut. The stiff and stately regularity of the rhyming couplet is well adapted to this alteration of movement; and, in-

deed, the judicious variation and felicitous choice of rhythm throughout this poem, make it evident that a distinct untransferable character, and a peculiar power of expression attach to the different forms of versification, apart from the purpose for which they are employed, and constituting their adaption to particular subjects, while they shew that Mr. Hogg is well acquainted with his business as a versifier.

There are passages in this part of his work, however, of no ordinary merit ; and we think it probable that with many the whole canto will be the favourite one. It is more didactic than the rest, and contains some fine strokes of satire, and some beautiful sentiments. The idea of the planet Venus, as

‘ The land of lovers, known afar,
And named the evening and the morning star ;

Is very happy. The warlike sphere ‘ that wades in crimson ‘ like the sultry sun,’ detains our poet too long, though it is made the subject of some fine descriptive passages. We can make room, however, only for the following very striking lines, which are introduced as illustrative of the idea, that ‘ there are ‘ prisons in the deep below.’

‘ O ! it would melt the living heart with woe,
Were I to sing the agonies below ;
The hatred nursed by those who cannot part ;
The hardened brow, the seared and sullen heart ;
The still defenceless look, the stifled sigh,
The writhed lip, the staid despairing eye,
Which ray of hope may never lighten more,
Which cannot shun, yet dares not look before.
O ! these are themes reflection would forbear,
Unfitting bard to sing, or maid to hear ;
Yet these they saw, in downward realms prevail,
And listened many a sufferer’s hapless tale,
Who all allowed that rueful misbelief
Had proved the source of their eternal grief :
And all th’ Almighty punisher arraigned
For keeping back that knowledge they disdained.’ p. 86.

We think our readers will concur with us in ascribing no ordinary character to such poetry as this.

The conclusion of the third part leaves Mary ‘ within the Grave alone.’ The Poet concludes,

‘ Here I must seize my ancient harp again,
And chaunt a simple tale, a most uncourtly strain.’

Part the Fourth is, accordingly, in the varied measure of the modern metrical romance, and forms an appropriate sequel to the wondrous tale. The opening of it describes the terror and

confusion which prevailed at Carelha, when Mary was first missing. Her maidens knew

—— ‘ The third night of the moon in the wane.
They knew on that night that the spirits were free ;
That revels of fairies were held on the lea :
And heard their small bugles, with airysome croon,
As lightly they rode on the beam of the moon.’—

Her breathless form is at length found prostrate on the sward,
‘ as if in calm and deep devotion.’ Her death-like appearance
is beautifully described ; but

‘ All earthly hope at last outworn,
The body to the tomb was borne.’

We will not forestal the sequel, but leave our readers to satisfy their curiosity by perusing the volume for themselves ; only just remarking that the effect of her mysterious return, ‘ at the hour of the ghost one sabbath night,’ the exclamation of her lady mother, who instantly recognizes the foot of her daughter, but checks herself with

‘ The grave is deep, it may not be !’

And their meeting, when the door of the hall is opened, are in the most picturesque style of romantic adventure, and exquisitely touching.

‘ That mould is sensible and warm,
It leans upon a parent’s arm.
The kiss is sweet, and the tears are sheen,
And kind are the words that pass between ;
They cling as never more to sunder,
O ! that embrace was fraught with wonder !’

Our limits warn us to conclude this article ; and we have said enough to shew our estimate of Mr. Hogg’s poetical genius. We rely upon him to justify our praise by his subsequent productions. If we have in any measure over-rated his abilities, it has not been owing to our having any private acquaintance with the man, or any partiality to the Author, save that partiality which we may be pardoned for feeling, in meeting with a production so delightfully adapted to the wildest roving of our untamed fancy, and distinguished at the same time by so high a tone of purity and moral feeling.

An Ode to Superstition closes the volume. It is in the Spenserian stanza, and is interesting, not only on account of its intrinsic merit, but as developing some of the peculiar traits and sentiments of the Author’s mind. We should have been glad to have entered at large into the subject in its relations to poetry, as we deem it one which has not obtained adequate at-

tention, but we must reserve our remarks for another occasion. Mr. Hogg has meritoriously abstained from cking out his volume with notes, but a brief explanation of some local references, and of a few Scottish or provincial words, would have been very acceptable to his Southern readers.

Art. VI.—1. *New Mathematical Tables*, containing the Factors, Squares, Cubes, Square Roots, Cube Roots, Reciprocals, and Hyperbolic Logarithms, of all Numbers, from 1 to 10,000; Tables of Powers and Prime Numbers; an extensive Table of Formulæ, or General Synopsis of the most important Particulars relating to the Doctrines of Equations, Series, Fluxions, Fluents, &c. &c. By Peter Barlow, of the Royal Military Academy. 8vo, pp. lxii. 336. Price 18s. boards. London, G. & S. Robinson. 1814.

2. *Mathematical Tables*, containing the Logarithms of all Numbers, from 1 to 10,000; the Logarithmic Lines and Tangents to every Degree; a Traverse or Table of Difference of Latitude and Departure; with a Table of Rhumbs. By the Reverend William Alleyne Barker, 24mo. p. 226. London, Reynolds, Oxford street, 1814.

IN proportion to the augmentation of the stock of mathematical knowledge, arises the expediency of tabulating results. Among the ancients, when the whole of mathematics consisted of plane and solid geometry, the conic sections, and a few elementary applications to mechanics, optics, and astronomy, men might carry all the principles, theorems, and problems in their minds, without any such burden as should drive them to seek adventitious aids; but in consequence of the wonderful extension given to the abstruse sciences during the last two centuries, circumstances have considerably changed. An investigator of sound and well exercised intellect, will remember principles, will be expert in his processes, and can, therefore, always deduce results: but that he may not find it *absolutely* necessary to waste his time and strength in deducing what has been inferred before, it is advisable, not merely that the most valuable particulars should be exhibited in the logical order in which they occur in our best treatises, but that theorems and other useful results should be thrown into synopses and tables, where they may at once be found; and employed in the investigation of the new problems upon which men of theory and men of practice are constantly employed. To find the square root or the cube root of any proposed integer, requires an operation which every school-boy may perform; yet it would be exceedingly irksome for the mathematical investigator of some problem in pneumatics or hydraulics, to be arrested in the midst of an inquiry, till he could carry through

such an operation to seven or eight places of decimals. A similar remark would apply to every species of mathematical research. The importance and value therefore of compendiums like Mr. Barlow's, must be generally felt.

The tables comprehended in this volume are ten in number. Of these, the first contains the factors, squares, cubes, square roots, cube roots, and reciprocals, of all numbers from 1 to 10,000. The second exhibits the first ten powers of all numbers under 100. The third contains the 4th and 5th powers of all numbers from 100 to 1000. The fourth is intended to facilitate the solution of the irreducible case in cubic equations. The fifth is a table of all prime numbers under 100,000. The sixth contains the hyperbolic logarithms for all numbers under 10,000. The seventh is a table of differential co-efficients. The ninth is a comprehensive table of weights and measures, English and Foreign: and the tenth exhibits the specific gravities of more than 300 different bodies. Besides these, which, as our readers will perceive, are formed for utility, there is another table which we deem of much importance, and therefore mention it out of its natural order. This is the Table VIII, which is very comprehensive indeed, and might with a little more extension be denominated a synopsis of mathematical science. It seems to have been suggested by Jones's "*Synopsis Palmariorum Matheseos*, published in 1706, and Martin's "*Young Student's Memorial Book*," published in 1736. Mr. Barlow has brought together within the compass of 60 pages, a most valuable collection of formulæ relating to the extraction of roots, the binomial theorem, roots of quadratic, cubic, biquadratic, indeterminate and other equations, interest and annuities, progressions and summation of series, figurate numbers, logarithmic and trigonometrical series, sines, tangents, secants, &c. of one or more arcs, plane and spherical trigonometry, mensuration of planes and solids, descent of bodies in free space, motion down inclined planes, vibrations and lengths of pendulums, motion of projectiles, centres of gravity, gyration, oscillation and percussion; fluxional formulæ relating to forces, exponentials, trigonometrical quantities, rectifications, quadratures, &c. with a comprehensive and highly useful collection of fluents: the table concludes with a synopsis of the elements of our planetary system.

This table is, in truth, so copious and excellent, that we regret to remark that it is not complete. We shall specify a few more particulars which we could have wished to see introduced; and shall cherish the hope that the ingenious Author will experience such encouragement as will induce him to enrich his work with a supplementary sheet. It might contain a theorem or two for equation of payments, rules for removing

the ambiguities in spherical trigonometry, equation and most obvious properties of the conic sections, theorems relative to the mechanical powers, approximative formulæ for the determination of altitudes by the barometer and thermometer, precepts and theorems for the use of the table of specific gravities, formulæ for central forces, and for the foci catoptrics and dioptrics, and a table of atmospherical refractions in altitude.

The tables, however, as they now stand, will be found of extreme utility, and they are preceded by an introduction which will greatly facilitate the use of them. In this introduction the Author first points out the means employed in the computation and verification of the tables, acknowledging as he proceeds the several sources from which he derived any assistance; and then explains the application of the tables themselves, exhibiting very perspicuous formulæ and precepts for the direction of the student. In this part of the work he has not confined himself to what is old and well known; but has introduced a few investigations which are both novel in their nature and useful in their tendency. Among these we read with much pleasure his explication of the seeming paradox respecting the irreducible case of cubic equations, and his satisfactory manner of proving that when a cubic falling under that case, is reduced to the form $y^3 - y = c$, all possible values of y fall within the limits 1 and 1.1549. From this property he deduces his rule for the solution of this class of cubics, and enables the student, by means of a table of six pages, to solve all such equations in little more than half the time that would be required by any other method with which we are acquainted. The introduction likewise contains some admirable rules for the solution of equations in general; and some very acute observations by which it is shown *decisively* that Newton's approximating rule is by no means so defective as later mathematicians have usually thought it, and that Lagrange's method, on the other hand, notwithstanding its elegance in theory, is nearly useless in practice.

On the whole, we warmly commend Mr. Barlow for the labour and talent displayed in this volume: and we sincerely hope he will find himself mistaken in apprehending that the nature of the subject 'precludes every idea of adequate remuneration.'

Mr. Barker's little volume, though of humbler pretensions than Mr. Barlow's, is nevertheless calculated to be useful, especially to military men. It is evidently formed upon the plan of the "*Tables de Logarithmes pour les nombres et pour les Sinus*," published by Jerome Lalande in 1802; and like that compendious manual, is neatly printed and *stereotyped*. We

cannot better describe it than by quoting six lines from the Author's preface.

' The Table of Differences is placed, *first*, as more convenient when not immediately required for use: the logarithms are to *six* places of decimals; the *obtuse* as well as *acute* angles are inserted: and, instead of the difference between each minute, in the table of Sines, &c. the value of one second is given.'

From these peculiarities, it is evident, that Mr. Barker intended his tables for the use of those who are not very expert in logarithmic computations. Such persons would have consulted this little volume with still greater convenience, if the tables had been preceded by a few trigonometrical formulæ and precepts, similar to those in the portable tables, published by Lacaille, in 1760; or to some of those given in the introduction to the comprehensive and excellent Mathematical Tables of Dr. Hutton.

Art. VII. *A Treatise on Spiritual Comfort*. By John Colquhoun, D.D. Minister of the Gospel. Leith, 12mo. pp. 414. Edinburgh, Ogle.

AMONG the almost endless variety of treatises on religious subjects, which daily issue from the press, there are comparatively few which treat of *experimental* religion. In *polemical* discussions, the disputants on each side, are numerous; and talents of the first order have frequently been employed in controverting or in defending all the articles of the Christian faith. Neither is the number small, nor are the names ignoble, of those who have, in modern times, employed their pens in pleading the cause of *practical* Christianity, and in pointing out the duties and obligations of a religious life. Not many, however, are sufficiently hardy to encounter the obloquy and the odium which inevitably attach to the writing of works on *Christian experience*, or are willing to expose themselves on this account, to the terrific charges of enthusiasm, fanaticism, and methodism, which they cannot hope to escape, if they presume to meddle with topics so unfashionable. It would be no uninteresting subject of inquiry, to investigate the causes of this *modern refinement*, which distinguishes so many professing Christians of the present day, from their pious ancestors; for the prejudice to which we refer, is not confined to the irreligious, of whom nothing better can be expected; nor to the self-denominated *rationalists*, whose frigid and philosophical system utterly excludes all feeling; but it operates, in some degree, upon the minds of those even who profess a cordial attachment to evangelical religion.

Without entering fully into the investigation of this subject, we may venture to remark, that two causes seem to have concurred to produce this state of feeling among the more cultivated and intelligent class of religious professors. The first is, the injudicious manner in which many, whose zeal has not been duly regulated by knowledge, have written upon the subject; and the second, what may, for want of a better term, be called the *rationalizing* system, which prevails among many of the above-mentioned class of characters. A very different order of beings from the Halls and the Hopkinses, the Owens and the Baxters, of a former age, have undertaken, in modern times, to display the interior of the Christian's character; to describe his conflicts and supports, his trials and deliverances, his sorrows and his joys. By these religion has not unfrequently been grievously caricatured, and occasion has been given to the common adversary to triumph or to blaspheme.

The impressions and operations of genuine piety upon the mind, have sometimes been strangely blended with the visionary flights of a perturbed and heated imagination; and this heterogeneous mixture of good and evil, has been exhibited to the public as constituting Christian experience. The consequence has been, that many persons, disgusted with what is fallacious, and, strictly speaking, fanatical, have rejected that also which is true and scriptural, and have alike discredited the whole. Nor is it less evident, that the habit acquired by highly intellectual characters, of exercising their judgment alone in the pursuit and investigation of every kind of truth, has a natural tendency to produce the result of which we speak, even in persons of reputed piety. They are imperceptibly led to the conclusion, that religion is chiefly, if not exclusively, a matter of the understanding, and that it has little to do with the affections. They pronounce all that humbler Christians say about their 'feelings,' religious cant; and too hastily judge, that the varying, and frequently sudden emotions of mental depression, or of spiritual comfort, of which they speak, are either hypocritical or illusive.

We are happy to find in the treatise of Dr. Colquhoun on "Spiritual Comfort," a work that is exempt from those injudicious statements to which we have adverted, and which is calculated, by its solidity and sobriety, to decrease the force of prejudice, and to silence gainsayers. Its theology is completely that of the old school, in regard both to the systematic arrangement of its contents, and the technical style in which it is written. Seldom have we seen a tract that reminded us more forcibly of the writings of some of our nonconformist divines. This will not, probably, be considered as a circumstance of recommendation by those whose taste is formed on the superficial essay of the

modern school; but we freely confess, it is no ordinary excellence in a work of this description.

In the following extract, the Author of this treatise has, in a plain but perspicuous manner, stated the object of his work, and described the persons for whose benefit it was written, and on this account we have been induced to select it, as enabling the reader to judge of the character and of the execution of the whole.

‘ The persons for whose use this Treatise is more immediately intended, are they, who have, by the Holy Spirit, been convinced of the guilt, malignity, and demerit, of the sin which dwelleth in them, as well as of the iniquities that are committed by them: who have also been convinced of the utter insufficiency of their own righteousness, for their justification in the sight of God, and who have been enabled to embrace Jesus Christ, as their righteousness and strength. All of this description are earnestly desirous of advancing in holiness; but many of them seem to be far from being duly sensible of the high importance of spiritual *consolation*, to the love and practice of holiness. They are soon apprehensive of danger, if they feel iniquities prevailing against them; but they yield, without alarm, to that dejection of spirit, which is often occasioned, either by inward conflicts or outward trials; not considering, that disquietude of soul paves the way for despondency, and despondency for utter despair; all which are, in a high degree, injurious to the spiritual welfare of the soul. Trouble of mind, especially when it proceeds the length of despondency, strengthens the unbelief and enmity of the heart against God;—and so disqualifies the Christian for performing *acceptably*, the duties incumbent upon him. Although God doth not suffer any of his children, ever to fall into the horrible gulf of *absolute* despair, yet some of them have brought themselves to the very brink of it; so ~~and~~ greatly to dishonour their holy profession, to injure their own souls, and to hurt the souls of many around them, who are always too ready to impute their dejection of spirit to the holy religion which they profess. Thus, they often discourage the hearts of some, who ~~are~~ seeking Jesus; and strengthen the prejudices of others, who are enemies to him.

‘ The sovereign antidote to that sinful and grievous distemper of mind, is the spiritual and holy consolation, which is offered and promised in the gospel. Much of the sacred Volume was written for this end, that the saints might be comforted, and that they, “through patience and comfort of the Scriptures, might have hope.” God, in the exceeding riches of his grace, hath given in his word, and confirmed by his oath, many great and precious promises; in order that all “who have fled for refuge, to lay hold upon the hope set before them.” might not only have consolation, but strong consolation. He hath spoken in his holiness, on purpose that they might rejoice; that they might be so ‘filled with all joy and peace in believing,’ as to serve him with gladness; and thereby, to recommend faith and holiness to all around them.’ p. 1—2.

describing with minuteness and scriptural accuracy, the qualities, and degrees of 'spiritual comfort,' as distinct from the joy of the hypocrite and of the self-deceiver, the author has accomplished a task which will be highly acceptable to those of his readers, who are desirous of ascertaining the verity of their religion; and may prove useful to some who have been misled by the 'false raptures of the mind.' By going out the way in which, for the most part, Christians lose spiritual comfort, and the unhappy consequences which directly result from the loss of their former consolations, he has directly furnished them with the most powerful incentive to unremitting vigilance, to habitual devotion, and to oratory. By judiciously distinguishing between those melancholies which arise from constitutional maladies, and which are purely religious, by defining the symptoms and signs of religious melancholy, and by suggesting the most effectual means of cure, he has acted the part of a skillful physician, and has vindicated religion from the false accusations and calumnies of its enemies. And, finally, by directing Christians to the certain means of obtaining the restoration, and establishment of their spiritual comfort, he has acted in co-operating with his Divine Master in the delightful work of healing the broken in heart, and binding up their

many despicable attempts made by the opponents of Christianity, to charge upon religion, so replete with Divine consolations, the gloom and mental depressions with which some sincere professors have been affected, and which are attributable to physical causes, have rendered it an eminent not unworthy a Christian Divine, to endeavour to refute the reproach, and to prove, by the most convincing evidence, that such a system of religious belief can never either produce or cherish this morbid state of feeling, but, on the contrary, that it is the best, and, in many cases, the only effectual remedy for what is frequently, though rather incorrectly styled, religious melancholy. When it is boldly affirmed, by the enemies of truth and piety, that the darkness which shrouded, and mental sorrows which embittered the last days of the reauthor of the "Task," were occasioned by the 'gloominess of his creed,' and the 'austerities of his religious practices,' it is desirable not only that *this* specific charge should be disproved, but that it should be demonstrated—a demonstration by no means difficult—that those very doctrines which they calumniate, when rightly understood, open the sources of consolation; and that the devotional habits, which they pronounce austere, are capable of yielding the most full and exquisite enjoyment. Such a conviction, we con-

II. N. S. Y

ceive, the work before us is eminently calculated to produce on an impartial and unprejudiced mind; though it may not be found so richly argumentative to meet the objections, or bear down the calumnies of determined adversaries and bold blasphemers. There are, we doubt not, many Christians, whose feelings will lead them to peruse these pages with much benefit to themselves, and with corresponding sentiments of gratitude to the benevolent Author.

Art. VIII. 1. *The Miscellaneous Papers of John Smeaton, Civil Engineer, &c. F.R.S.* Comprising his Communications to the Royal Society. printed in the Philosophical Transactions, forming a 4th Volume to his Reports 4to. pp. viii 208. with 12 plates. Price 1*l.* 1*1s.* 6*d.* London. Long and Co. 1814.

2. *Recherches Expérimentales sur l'Eau et le Vent.* Considérés comme Forces Motrices applicables aux Moulins et autres Machines à mouvement circulaire. &c. Suivies d'Expériences sur la transmission du Mouvement et la Collision des Corps. Par M. J. Smeaton, de la Société Royale de Londres. Ouvrage traduit de l'anglais, et précédé d'une Introduction Par M. P. S. Girard, Ingénieur en Chef des Ponts et chaussées, Directeur du Canal de l'Ourcq et des Eaux de Paris, Membre de l'Institut d'Egypte, &c. 4to. pp. xxviii. 104. avec 5 planches Paris Courcier. London. Dulau and Co. 1810.

SMEATON was an excellent civil engineer, and had a very happy knack at devising and making experiments; but he was defective in habits of abstraction, and had far too limited an acquaintance with mathematics, to allow of his attaining eminence as a natural philosopher. It happened, therefore, that when he was called into action in the line of his profession, he generally succeeded; while, on the other hand, when he sat down to speculate in his closet, and to give a digest of his thoughts on paper, he frequently failed. This, indeed, is almost an inevitable consequence of the structure of the human mind, and the organization of society. Scarcely any man is so circumstanced as to share his time equally between the pursuits of active life, and those of the contemplative or investigating philosopher; it therefore happens either that habits of business, or habits of meditation, obtain an undue ascendancy, and that a character is produced of limited powers fitted only for particular exertions. Let it not, then, be imagined that we mean to complain because we cannot class Smeaton with Newton, and Leibnitz, and D'Alembert; it would be equally unreasonable to regret, that Newton cannot be classed with Arkwright and Crompton. They have all contributed either to the extension of human knowledge, or to the multiplication of human comforts.

and advantages ; yet, certainly, in different ways, and doubtless, we may add, to augment the aggregate of good.

————— ‘ With wise intent
 ‘ The hand of nature, on peculiar minds,
 ‘ Imprints a different bias, and to each
 ‘ Decrees its province in the common toil.’

It would be unfair to regard the volume before us as an object of minute criticism. Many of the papers it contains, were published more than forty years ago. They are well known to all who are moderately acquainted with the inventions and discoveries of the last century ; so that the principal necessity for the publication of the present volume, seems to arise from the circumstance of the papers they comprise being scattered through several volumes of the *Philosophical Transactions*, often difficult of attainment, and always expensive in the purchase.

The Reports of this excellent engineer were published a few years ago, in three quarto volumes and the miscellaneous papers are now collected into a fourth, which, with the well known account of the Eddystone Light-house, will constitute a complete and uniform edition of his works. The papers now brought together amount to eighteen, of which we need do little more than express the titles, as below.

‘ 1. A letter from Mr Smeaton to Mr. John Ellicott, F.R.S. concerning some improvements made by himself in the air-pump.

‘ 2. A description of an engine for raising water by fire, invented by Mr De la Hire.

‘ 3. An account of some experiments upon a machine for measuring the way of a ship at sea.

‘ 4. An account of some improvements of the mariner's compass.

‘ 5. An experimental enquiry concerning the natural powers of water and wind to turn mills and other machines, depending on a circular motion.

‘ 6. An experimental examination of the quantity and proportion of mechanic power necessary to be employed, in giving different degrees of velocity to heavy bodies from a state of rest.

‘ 7. New fundamental experiments upon the collision of bodies.

‘ 8. A description of a new tackle or combination of pulleys.

‘ 9. A discourse concerning the menstrual parallax arising from the mutual gravitation of the earth and moon, and its influence on the observation of the sun and planets.

‘ 10. A description of a new method of observing the heavenly bodies out of the meridian.

‘ 11. An observation of a solar eclipse, June 4th, 1769, at Austhorpe

‘ 12. An account of the right ascension and declination of Mercury out of the meridian, near his greatest elongation, September, 1786, made by Mr. Smeaton, with an equatorial micrometer of his

own invention and workmanship : with the investigation of a method of allowing for refraction in such kind of observations

' 13. A description of an improvement in the application of the quadrant of altitude to a celestial globe.

' 14. A description of a new pyrometer, with a table of experiments

' 15. A description of a new hygrometer.

' 16 Observations on the graduation of astronomical instruments, with an explanation of the method of the late Mr. Henry Hindley's dividing circles into any given number of parts.

' 17. Remarks on the different temperature of the air at Eddystone, from that observed at Plymouth, between the 7th and 8th of July, 1757.

' 18. An account of the effects of lightning upon the steeple and church of Lestwithiel, in Cornwall.'

These papers vary nearly as much in their importance and merit, as they do in reference to the subjects on which they treat. Most of the instruments therein described are ingenious, although they are now in great measure superseded by subsequent improvements. They are, nevertheless, interesting to all who wish to trace the order of inventions. The paper in which our Author describes Hindley's dividing instrument, is peculiarly interesting. We have often felt surprised, that it has never been inserted among the additions to the Nautical Almanac. Such a disquisition ought to be circulated as widely as possible, that it may fall within the reach of all who are engaged in the manufacture of astronomical and mathematical instruments.

But the most valuable paper in this volume is, doubtless, the *fifth*, in the order of the preceding enumeration. Our Author, it is true, assumes a vague, inadequate, and improper measure of mechanic power at the outset of this inquiry ; yet his mistake is easily corrected by the judicious theorist, who can at once apply the true measure, i. e. *the quantity of motion extinguished or produced*, to his principal results, and thus make safe deductions from them. Altogether, these experiments on the force of wind and water, and their efficacy in moving mills, are extremely important. They have tended greatly to improve the construction of mills of both kinds ; and we do not hesitate to say, that after the lapse of half a century, they are superior in point of correctness and utility to any that have been made, the admirable experiments of M. Bossut not excepted.

In the experimental examination of the quantity and proportion of mechanic power, Mr Smeaton has employed much talent and ingenuity to little purpose, by reason of inadequate conceptions of the things under discussion. He does not mean to indicate by mechanical power what Newton intends by momentum ; and then, for want of distinguishing between what he

really meant, and what he fancied he meant, involves himself and his readers in needless perplexity

So again, in the paper on the collision of bodies, our Author bewilders himself for want of a due comprehension of the laws of collision, and the mathematical formulæ in which they are included. The paper exhibits an ingenious apparatus for making experiments in reference to this subject; and that alone renders it of any value.

On the whole, therefore, we are of opinion that the reputation of Mr. Smeaton would have been better consulted by a judicious abridgement of these papers, in which errors had been suppressed, and any valuable hints or arguments retained, than by an entire republication. There may be some, however, who may be anxious to possess all that this excellent engineer has written; to such the present volume will be very acceptable.

Of M. Girard's translation we need say but little. It is faithful, but neither critical nor scientific. In the Introduction the Translator has drawn together, and compared, the principal results of Smeaton, Parent, Borda, Bossut, and Coulomb. In the main they mutually confirm each other; and, altogether, are admirably calculated to furnish practical men with useful and safe maxims.

Art. IX. *A Voyage to the Isle of Elba; with Notices of other Islands in the Tyrrhenian Sea.* Translated from the French of Arsenne Thiébaud de Berneaud, Emeritus Secretary of the Class of Literature, History and Antiquities of the Italian Academy, &c. By William Jerdan. London. Longman, Hurst, and Co. 8vo. p. 183.

BUONAPARTE in exile, and the Bourbons at Paris!

Among the many marvellous events of the times in which we live, the termination of the late dreadful contest, in respect to the individual who figured as the principal character in the great drama, cannot be considered the least remarkable. That man, at whose nod empires shook to their foundations; by whose fiat kings were created out of nothing, and made to return to nothing with equal ease and rapidity; who caused the whole continent of Europe to turn pale before him, and even, at times, infused a degree of fear into some of the stout-hearted sons of Britain; that man, in a word, who seemed to rule the destiny of half the globe, is now the ruler of a petty island, the circuit of which he could make in a single day; and which would scarcely have proved sufficiently extensive to satisfy the moderate desires of the renowned Sancho Panza.

In fact, the whole 'life, character, and behaviour,' of the hero in question, has, throughout, presented to the observer an

unprecedented assemblage and combination of qualities. The world had, indeed, before furnished us with remarkable instances of an incongruous mixture of great and little, good and bad in character ; but there has always appeared something, both in the littleness and greatness of Buonaparte, of a nature completely *sui-generis* ; and the catastrophe of his public life, if we may consider it as completed, is in correspondence to the *Sancho-vanzaishness* of all the other parts of the more than extraordinary series of recent occurrences. It is on a par with the monarch-making and king-dethroning history of the whole business ; a history which has proved a severer blow upon the dignity of royalty, and the sanctity attached to regal power, than any order of incidents that has ever had place since kings and thrones have existed.

The imagination naturally and unavoidably accompanies such a man as this, from the publicity of his former career to the privacy of his present existence ; and the days that he now passes, are at once more difficult and interesting to realize, in thought, than the days of his power and splendour. While occupied in the organization or command of immense armies, and in the constant hurry of political projects, thoughts of retribution and futurity might be in part extinguished, and reflection buried in bustle. But now that he has time to reflect, of what must his reflections consist ? What are his morning, what his evening meditations ? Whence does he derive his enjoyments ? Of what does his daily occupation consist ? What is the nature of the place he inhabits ? the people by whom he is surrounded ? Such are the circumstances and feelings which will impart a degree of interest to that work, the title of which heads the present article. Many readers, however, who take up the book under the expectation of finding in it ' a full, true, and particular account ' of ' the little hero of the great nation,' will be disappointed in not meeting even with the name of Buonaparte from the beginning to the end of it ; and to find, in lieu thereof, botanical information, historical researches, antiquarian investigations, and geological reveries.

But we advise those who may have bought the book in compliment to Buonaparte, not to lay it aside in disgust on account of disappointed expectations. The treatise is by no means destitute of interest. Deducting, indeed, a little from its merit on the score of its being tinged throughout with the sing-song sentiment, and flippant-frivolity, so characteristic of a French *savant*, there still remains a great deal to admire in the performance before us ; and with this feeling we hasten to furnish our readers with a brief analytical view of its contents.

' The isle of Elba is situated in the Mediterranean, at the commencement of the sixth climate, where the longest day consists of

fifteen hours, and nine minutes. The channel of Piombino, of which the navigation is extremely difficult, separates Elba from the continent of Italy. The straits are about ten miles across in the narrowest part. Upon the north are the islands of Capraja and Gorgona; on the east the rocks of Parmajola and Cuboli, and the Etruscan shore; on the south and south-east the islands of Giglio, Montechristo, and Pianosa; and on the west, Corsica, whence it is distant forty Italian miles.

‘ Its figure is very irregular. Formed of a soft and light earth, consisting of a pulverized wreck from mountains, of reefs, and of flints continually triturated and battered by the winds, and by currents and surges of a sea often tempestuous, the shores of Elba present on every side a thousand sharp angles encroaching upon the land, or jutting out into the water, of which the number and shape vary continually. The same causes which modify the form of the island tend necessarily to the diminution of its extent. In the time of Pliny, if the text has not been corrupted, the isle of Elba was a hundred Roman miles in circuit: at present it is not in reality more than sixty Florentine miles, (a little more than 68 English miles.) p. 2—4.

This island was called by the Greeks *Æthalia*, and by the Etruscans and Romans *Ilua* or *Ilva*, of which the moderns have made *Elba*. Into the etymological explanation of these names we shall here no further enter, than by stating the obvious origin of the Latin name from the Greek *Ἰλουα*, a forest, a name supposed to have been given to it on account of the great quantity of wood which formerly ‘ covered its mountainous soil.’

‘ The population of Elba at the time our Author wrote (1808) was, we are informed, about twelve thousand. The inhabitants, he tells us, are warlike and hospitable; they have not the indolence and voluptuousness of their Italian neighbours; the men are less licentious, and the women more chaste than in Italy; nor does that worst part of the Italian character—revenge, shew itself among the Elboese in any thing like the same degree as among the Genoese and Romans. Dr. Spurzheim must not send to Elba for the skulls of murderers and robbers; for we are informed, that ‘ robbery here is very uncommon, and murder still more rare.’ In the soil and production of the island there is nothing very remarkable; ‘ the vine is cultivated in the same manner as in the north of France, in Germany and England; ‘ but the use of the press is unknown, as in the rest of Italy, ‘ where they still continue to make wine in the same way they ‘ have done for two thousand years, and almost with the same ‘ utensils. They throw the grapes in tovats; there the fermentation goes on from eight to fifteen days, during which it is ‘ squeezed only three times. They then draw off the clear liquid. ‘ This first operation terminated, they take off the husks, which ‘ the action of the air has soured, in order to manufacture it into vinegar. As for the lees, upon a vat of eighteen barrels, they

‘ pour five barrels of water, mingle the whole together, and in twenty-four hours obtain from it a very agreeable piquette.’— p. 21.

Although the island was at one period so famous for wood, the improvident consumption of its inhabitants has at length produced an actual and sensible scarcity of forest trees more especially. Our Author tells us, that throughout the island ‘ there is the greatest want of wood fit for carpenters’ work,’ ‘ that wood for fuel is still more rare,’ and that in all parts ‘ forest trees are wanted.’ With respect to vegetable productions, the great height to which the American aloe, and the Indian fig arrive, seem to be one of the principle peculiarities of Elba. ‘ The stalk of the former,’ (our traveller informs us,) shoots up to ‘ the height of about eighteen or twenty feet, and is covered with flowers of a yellowish green colour. It blows every year.’ ‘ Aromatic plants,’ he adds, ‘ flourish throughout Elba in the greatest profusion. The inhabitants use them daily in their kitchens. Balm, mint, hyssop, thyme, rosemary, many sorts of sage, and fennel, lavender, eglantine, and myrtle, every where perfume the air with their sweet scents, and delight the eye by the variety of their flowers.’ p. 27.

Elba being in a great measure destitute of pastures, is, in consequence, thinly supplied with cattle. Several animals are, however, found here in sufficient number; and there is an abundance of game; so that the present ruler of the island may still enjoy opportunities of effecting the work of destruction; and it, as it has been asserted, he is destitute of personal prowess, one should imagine that this kind of warfare would be more congenial to his taste than that in which he was formerly engaged. In his peregrinations, however, he must be careful to avoid encountering the bite of the ‘ spotted spider,’ which the Author tells us, he found in the island, and of which he gives the following interesting account.

“ It is of a bright shining black, marked with three rows of blood-red spots, to the number of 13, 15, 16 and 1; the abdomen is round, protuberant at the upper part, and marked with four very black spots arranged in a perfect square. The whole body is covered with hairs, and attached to the thorax by a short pedicle; its eyes are fawn coloured, and eight in number; and the thorax is very small. It spreads its web close to the surface of the ground, and rushes with prodigious velocity upon its prey; it attacks the scorpion, in particular, with great fury, and is extremely fond of its blood; it shuns the society of its own species. It generates towards the end of summer, and envelops its eggs to the number of between 200 and 400, in a cocoon of white silk, compact but not strong. In winter it retires among large stones, into the clefts of the rocks and old walls, where, in a torpid state, it awaits the return of spring. Its bite is very dangerous; it is mortal even to man. Its

venom is of a highly subtle nature, and the more active, the more intense the heat." p. 30—31.

Our traveller complains, that the Elboese are destitute of commercial activity, and in respect to manufactures, Elba, we are told, is tributary to the coasts of France and Italy. 'The commerce of the island consists in the importation, from Leghorn and Marseilles, of grain, cheese, cattle, and other articles of prime necessity; and in the exportation of tunny, common wine, salt, Vermont, and Aleatico wines, vinegar, which is in great request, granite, and, above all, of iron ore.' The tunny fishery forms an essential branch of the Elboese commerce; and we shall extract for the amusement of our readers, the following lively account of the manner in which it is conducted.

'This (the tunny fishery)' says our Author, 'is a truly curious, but, at the same time, a barbarous sight; it is a period of festivity for the country. The sea is covered with boats: joy sparkles in every face; all eyes are fixed upon the nets: the tunnies arrive, they enter and fill all the chambers of the vast inclosure; they are pierced with a very sharp iron harpoon with two prongs, and the gulph is soon reddened with their blood. The fishermen sometimes kill sword-fish, dog-fish, and dolphins, which prey voraciously upon the tunny, and pursue it into the very nets.' p. 35.

Berneaud concludes this second chapter of his work, by a few remarks on the diseases to which the inhabitants of Elba are principally subject, which are, he tells us, intermittent, putrid, bilious, spotted, and gastric fevers, and jaundice; cutaneous affections, dropsy, and dysentery. The causes, he thinks, are principally putrid exhalations from the stagnant waters and salt marshes, the dampness of the nights, the cold and abundant dew that takes place at dusk, the variableness of the winds and other accidents of weather, and above all, the hot, moist south winds which almost always blow in the island. He reprobates the use of whalebone stays, which, he says, are worn here by the women and children; and which, by their tightness, occasion pulmonary disorders, and general deformity. He has remarked their particularly injurious effects upon pregnant women. Our English females may, perhaps, be benefited by this hint; for although the mischief to the constitution by the pressure of dress is happily much less in the present day, than it was some time since, yet we are told by those who are in the secret, that 'the old plan of severe constriction, much oftener than is suspected, lurks below the free Grecian flow of the external habit.' But on this subject, it is not for us here to enter. In the third chapter of the work under review, the Author presents us with a very animated sketch of the political history of the island, of which our limits will scarcely permit us even to

chalk the outline. The Etruscans or Tyrrhenians were its first masters ; afterwards it was in possession of the Carthagenians, Romans, Goths, and Moors, successively ; it subsequently was contested, and at different times possessed, by the Pisans and Genoese. Under the reign of Charles Vth, it became an object in the views of aggrandizement of Cosmo de Medici, first grand duke of Tuscany, who, in the year 1537, possessed himself of the supreme power at Florence, and ranged himself under the banner of Charles, who had recognised him as the sovereign of ancient Etruria. In the year 1543, the Turks, under Barbarossa, gained a temporary possession of the island, but were prevented from pursuing their ravages by the resistance which they met with from Cosmo, who claimed as a reward for the services he had thus rendered the emperor, the investiture of Elba and other dependencies. This was, however, refused him, until Charles requiring money, and being under the necessity of applying to Cosmo, the latter sent a considerable supply, and received in exchange the required possessions. Of these, however, he was again soon deprived ; but in order to indemnify him for the expenses he had been at in fortifying Piombino, he obtained in the island of Elba the privilege of building a town on the site where Porto Ferrajo now stands, with a surrounding territory of the extent of two miles in every direction. Dragutt, a famous pirate, sometime afterwards infested the Mediterranean, and twice made a descent on the island of Elba. It afterwards passed into the hands of the Spaniards, and at the commencement of the seventeenth century, came by donation into the possession of the house of Ludovici, of Bologna. The Buoncompagna became subsequently ‘ possessors by alliance on ‘ the female side ; but they only acquired in the island, Rio, Capoliveri, Campo, and Marciano, with their territories ; the king of ‘ Naples reigned there, from the year 1735, as proprietor of ‘ Longone, and the grand duke of Tuscany as sovereigns of ‘ Porto Ferrajo. At length the French revolution changed ‘ the face of Europe. The grand duchy of Tuscany was destroyed, and by the treaty of Aranjuez, of the 21st of March, ‘ 1801, it was, through the mediation of the Court of Spain, ‘ erected into a kingdom in favour of Lewis I. infant of Spain, hereditary prince of Parma and Placentia. The island of Elba. ‘ entirely ceded by the king of Naples, then formed a part of ‘ the kingdom of Etruria, but a short time afterwards it passed ‘ under the French dominion.’ The writer of the above history, ‘ a very superficial abridgment of which we have endeavoured to lay before our readers, little anticipated the present fate of the island in connexion with his then renowned and potent master !

On the subject of antiquities and monuments, a short dissertation on which forms the concluding section of the present

er, we do not find matter sufficiently interesting to detain reader a moment. We shall therefore pass on to the chapter, which treats of the 'geology' of the island.

Some, Elba, as it now exists, has been supposed to own a volcanic origin; by others, it has been conjectured, 'that the island once formed a part of the Italian continent, and that it has been detached by the shocks which separated Sicily from the territory of Rheggio, the islands of the Archipelago from the continent of Italy, and England from antient Gaul.' Neither of these suppositions, however, does our Author deem well-founded. His reasons for rejecting the notion of its volcanic origin, are, that there are no fragments of true lava, no pumice, nor any proper vitrifications found on the island, as in the neighbourhood of volcanoes. Even the granites are different from those which are unquestionably of volcanic production. Instead of consisting of quartz, schorl, mica, and feldspar, they are a combination of many different substances united, and cemented together, by an aggregation altogether accidental, by a simultaneous crystallization resulting from mineral waters, and they possess no magnetic property.'

That Elba never formed a part of the European continent, our Author thinks is evident by the different construction and composition of the soil from that of the neighbouring coast of France; and he therefore conceives, and, indeed, announces the opinion with a greater degree of confidence than geologists are generally at a right to assume, 'that it has arisen from the bottom of the sea.'

The climate of Elba, we are told, is temperate. As in Italy, autumn and winter are almost always rainy. Its highest mountains are sometimes covered with snow for fifteen or twenty days during the latter season. Earthquakes are never experienced at Elba.

Some naturalists have conjectured, that the fresh water which is found in the island, is furnished by means of a submarine communication between it and Corsica, or the continent. Berneaud, however, imagines that the common processes of filtration, evaporation, and atmospheric deposition, are quite equal to the production of all the water with which Elba is supplied.

Having thus gone over a general view of the Isle of Elba, its position, natural history, agriculture, commerce, diseases, political history, and geology, our traveller favours us with a concluding chapter on the topography of the place, together with a short notice of the other islands in the Tyrrhenian sea. This, we are he has contrived to render extremely amusing, and we are that our limits will not suffer us to follow him in due order through its several divisions. The reader who feels disposed to know more of the place than we can relate, will find it instructive

o travel with Berneaud through the several departments of the island, with the assistance of the map with which the little volume before us is furnished. There is a very good account of the iron mountain, which forms the mine for which Elba was principally remarkable prior to the residence of Buonaparte; and in the department of Longone, we met with a description of the hermitage of Monte Serrato, which is too pleasing to be withheld from our readers.

‘ In a delightful situation in the midst of stupendous rocks, whose sharp and rugged summits seem to pierce the clouds, at about the distance of two miles from the city, we find the charming hermitage of Monte Serrato. We pass to it through an alley of cypress trees. I have sometimes stopped in this picturesque place, where the fresh spring yields delicious water, and which seems fondly to mingle with the excellent wine which the hermit lavishes on all who visit him. This tranquil retreat enjoys a certain something of Ossian in it which I know not how to describe, which insensibly soothes us to meditation and delight, elevates the soul to sublime thoughts, and makes its inhabitants forget their pains, and all the corroding cares of life — There all is calm, all well adapted to invite sensibility to pour forth its whole soul in boundless confidence; this were the Paraclete two lovers would desire. The wild magnificence of nature, agreeable solitude, a view which, extending from the fertile plain, is finally lost in the vast expanse of the ocean; murmurs secretly prolonged, which fill the heart with numerous ideas of long life; the concerts of the feathered songsters, an unclouded sun spreading light and life around, and a moon whose silver rays throwing the shadows of the trees on the neighbouring rocks, a long and fugitive train, produce a magical effect. Such is the hermitage of Monte Serrato.’ p. 134.

With this extract we must conclude the article, merely observing, that the translation, so far as we can judge, without having had an opportunity of comparing it with the original, appears, with a few trifling exceptions of false idioms and involved sentences, to be very respectably and faithfully executed.

Art. X. *A Treatise on Mechanics*: intended as an Introduction to the Study of Natural Philosophy. By the Rev. B. Bridge, B.D. F.R.S. Fellow of St. Peter's College, Cambridge and Professor of Mathematics and Natural Philosophy in the East India College. 8vo. pp. x. 598. London. Cadell and Davies. 1814

WE gave a favourable account of the first edition of this ingenious work, in our Number for January, 1814. As we augured, it has been well received by the public. In revising for this new edition, the Author has made several corrections, and some *slight* alterations. He has now introduced into the text the substance of the notes which were formerly annexed to the

end of Part II.; and has given a new and improved form to the first lecture. There is, also, an improved solution to Prob. iii. p. 131, of Simpson's *Miscellaneous Tracts*, in which his resulting formulæ are made to agree with those of that admirable mathematician. Mr Bridge's solution is now correct; though, we apprehend, he might still have amended it, had he consulted the solutions of Mr. Ivory and Mr. Bazley, in Nos. III. and IX. of *Leybourn's Repository*. Besides these alterations, the Author has given one in the title of the work, which, conformably to our suggestion, he now denominates *mechanics*. We are persuaded that this Gentleman would have still more improved his performance, had he attended to our other hints. But even as it is, the work is valuable; and we trust its success will stimulate Mr. Bridge to exertion in other branches of mixed mathematics.

Art. XI. *Eighth Report of the Directors of the African Institution*, read at the Annual General Meeting on the 23d of March, 1814. To which are added, an Appendix, and a List of Subscribers, 8vo. pp. 90 Price 2s Hatchard, 1814.

A brief explanatory notice indicates the causes which have withheld the publication of this Report, till a time approaching the period when, in regular course, the ninth will be made. The delay is attributed chiefly to that multiplicity of occupation brought on the Directors of this active and important association, in consequence of that most flagrant scandal of diplomacy, the article respecting the Slave Trade in the treaty of peace with France. Advantage has been taken of the lateness of publication, to insert a variety of particulars belonging to the subsequent year.

The Report will be less gratifying, we fear, than any of the former ones. It is, substantially, a melancholy illustration of the prodigious difficulty that there is in effecting any considerable amendment in the moral state of this world; and of the opprobrious fact, that such an object is among the very last things to which the chief possessors of power among the human race can be induced to lend their aid. We have here a repetition of the statement, and, in a tone of diminishing hope, of the total inefficacy of the representations continued to be made by the Directors of the Institution, to the holders of power in this country, relative to the very urgent importance of bringing the Portuguese government—not to an abolition of the trade, that is now far too ambitious an achievement for England to think of—but to some definitive interpretation of the notorious article in our Treaty of Alliance with that state.

If the indulgence so kindly conceded to the Portuguese statesmen, of a dubious meaning in the terms of that article, was so conceded in the presumption that, after they should have freely availed themselves of it for a year or two, they might be wheedled or lectured into a surrender of the advantage, there never was a grosser miscalculation. As might have been foreseen, they hold it fast, in easy contempt of common places of justice and humanity, to which they know no reason why they should pay the smallest attention. And then to venture on the slightest hint *beyond* this style of persuasion, to make the remotest allusion to the argument of power, it would be as much as the existence of a state like England is worth, to hazard such an inuendo to a state like Portugal or Brazil,—especially as England owes the preservation of that very existence through the late dreadful political storms, to the generous aid of that faithful and invincible ally!

Meanwhile it is perfectly conceivable how this well-contrived uncertainty must perplex and cripple the exertions for carrying into full effect our own abolition laws:

‘ A very considerable Slave Trade, carried on under the Portuguese flag, still exists on the western coast of Africa. This trade has been partially restrained by the vigilance of our cruisers; but their exertions in this line of service have been materially impeded by the uncertainty which still prevails respecting the real import of that article in the Treaty with Portugal, which stipulates for the limitation of the Portuguese Slave Trade to places on the coast of Africa actually under the dominion of the Crown of Portugal. A number of appeals from the sentence of the Vice-Admiralty Court of Sierra Leone, involving this momentous question, are now before the Lords of Appeal; and on their decision it will in a great measure depend, whether the Portuguese Slave Trade shall henceforth be confined within the narrow limits of their African Settlements, or whether it shall again spread its fearful ravages, without restraint, along the whole range of the African Coast.’

No one will be malicious enough to surmise that the benefits of all these law proceedings, foreseen as a natural consequence of the indefinite Article, could have any influence in the formation of it. But certainly it will innocently recall to many people’s recollection the old proverb, It is a bad wind that blows nobody any good.

The next thing that has given a gloomy cast to this Report, taken with its additions included, is the portentous enormity that has arisen since the time of the General Meeting, and has turned to blackness those prospects which, in several of the earlier Reports, were hailed as so delightfully dawning over Africa. If the Institution does not number among its members or officers any person implicated in the gratuitous guilt, there

is great cause to admire the self-government by which the Directors have refrained from a language of unlimited severity and indignation.

There are probably in the annals of time extremely few instances so signal of the power or principle of evil watching a grand crisis, and striking in with exquisite precision and magnificent triumph. It was really so mighty an achievement, that it would seem too much mischief for human agents, on any fair principle of proportion to effect. When they reflect on the infinity of crimes and miseries that will result from their act; when they reflect, that by one decision of their will, by one dipping of the pen in ink, misery and desolation are about to be scattered over unmeasured spaces of the globe; afflicting beyond remedy or hope, unknown and countless multitudes of the human race; what an efficacious resource against the rigorous castigations of conscience will offer itself in the suggestion that evil is the element of this world, and the predominant quality of man; and that therefore it is a grand general power above them, acting by innumerable servile instruments, that is accomplishing these dreadful and immense effects!

As to any check from a consideration of the doctrine of a future retribution, we strongly fear there is no legend of the most antiquated superstition, more powerless than this suggestion on the minds of such persons as those who are now standing accountable for the removal of one of the most enormous abominations that ever plagued the earth.

All the while, however, there remains the humble commonplace, that such an event will come.

We have assumed without scruple or qualification, and we but concur in the general conviction in assuming, that the agreement and sanction on the part of our government to the French Slave Trade, was altogether without necessity, for there was the most complete power, as well as the happiest opportunity, of putting a decisive final negative on its renewal. There have been but few, and feeble, and shrinking attempts to maintain the contrary. The plain, notorious state of France as a political power, at the time the treaty was made, appeals irresistibly to the understanding of every honest man. It is then such a mortification as philanthropists can hardly ever again be reduced to feel, to see in a very considerable measure undone, thus coolly, gratuitously, and in a moment, the results of the zealous, comprehensive, and indefatigable labours of so many past years,—and to see virtually done by the same act, a mass of iniquity never to be repaired, and, in all probability, to be indefinitely prolonged.

A large portion of the pamphlet is occupied with an account

of the proceedings which the Directors of the Institution felt themselves called upon to adopt as soon as the publication of the treaty of Paris made known to what purpose the Africans had been recollected by the liberators of Europe. The most prompt exertions were made, and on the widest scale, to rouse once more the public mind of this country to a manifestation of opinion in petitions to the legislature. The Institution was also active in inciting the addresses which were made on the subject to the Regent, from both Houses of Parliament, entreating that a stand might at last be made, if possible, in favour of humanity, at the approaching Congress at Vienna. To these addresses it is recorded that the most gracious answers of royal assurance were made. The circumstance had necessarily a very animating effect, because similar assurances had been graciously vouchsafed in answer to the addresses which both Houses had presented not many weeks before, pending the negotiation with France, entreating that an effectual effort might be made for Africa in *that* negotiation. Still, however, it was inevitable to see that the grand opportunity was gone by; and after the very temporary exhilaration from the cause just mentioned was past, it is probable that no one did seriously expect that any thing would be effected at Vienna, however disposed our credulous multitudes might be to entertain a much more favourable opinion of the leading actors that were to be there, than has been since justified by the quality, as far as yet known, of their tedious performance. That was to be a meeting at which France would be no longer in the attitude of asking mercy; and when, even had she set no value on the Slave Trade for itself, her pride would be resolute to retain every thing that could testify that she had been strong enough in her fall to stipulate with her conquerors. And then for the other powers about to be assembled, it could not in soberness but be acknowledged that there were no such symptoms tending to authorize a hope or a dream that a number of rival military monarchs, assembled to adjust and take their respective wages for what they all regarded as their very best piece of work, should be disposed to think so far away from the business of the occasion as the rights of some barbarous tribes of black men in Africa. We need not observe what an aggravated completeness of despondency would have been felt by all that joined in petitions and addresses, had it been possible to foresee what a perfectly determined principle of ambition, too eagerly rapacious even for an attempt at hypocrisy, was to actuate, at this august Congress, the mighty potentates, several of whom were thus to shew with what excellent judgement of character they had been almost idolized in this country.

Nevertheless, it was well to have the public mind excited to

the utmost on the occasion. There is no one just principle, not even that which emanates in maledictions on the Slave Trade, so absolutely fixed in the habitual feeling of the community as that it is no longer desirable to seize all occasions for giving it a deeper hold and an animated exercise; and if in this fresh excitement it should burst forth in indignant expressions against those who have trifled with it, compromised it, betrayed it, we know no obstruction that can rightfully be put to this direction of its animosity. Again, it is a good thing for nations to be led to dwell attentively on the most striking proofs that the way to secure the accomplishment of any important improvements in the world, must be just the opposite to a thoughtless, superstitious confidence in men. Perhaps it is just possible, besides, that such a universal display of national opinion and feeling, may have some very slight influence on other nations, in the way of exciting attention, and at least some doubts favourable to the cause of justice. And also, it is well worth while for a nation to stand forth in this way to rescue itself, in some measure, in the view of the civilized world, from the dishonour in which the deeds of the persons managing its affairs may otherwise sink its character.

On the whole, it is, at present, with a strangely inauspicious aspect that the Christian world, as it is called, looks towards Africa; an aspect in which the expressions of languor after a long riot in ravage and blood seem to demand, for more stimulus, a renewal of the amusements of death in another place, and a less hazardous form. This great monster is heard uttering in intermingled sentences, creeds, and professions of Christian doctrine and charity, and orders for ambushes, midnight assaults, burnings, and assassinations. It maintains a temple for two religions, and laughs to hear it said that the true God will not accept the worship which he is expected to share with Moloch.

The summary of the case is, that Portugal carries on the trade in a spirit that disdains even to agree to a definite interpretation of the article in which the local extent had been pretendedly limited—that Spain will do as much in the trade as her exhausted means will permit—that France, with very large and growing means, is eager to return to it, and with great contempt, beyond all doubt, of the fancied authority of the paper restriction to five years' duration—and that, while these powers are prosecuting the business unrestrained, no possible vigilance of the friends of Africa can prevent English and American property and enterprise from being largely embarked in the concern. Another circumstance is to be added:

‘It is painful,’ say the Directors of the Institution, ‘to communicate to the Meeting, that there is too much reason for believing that a considerable traffic in slaves still exists on the North Coast of Africa; whither it would seem that considerable numbers are brought for sale from the interior, and thence exported chiefly to the islands

and the opposite continent of Europe. It appears too, that in Tunis and Tripoly, and the towns of Egypt, there are regular Slave markets, where men, women, and children, are sold at very low prices.' p. 9.

In the comprehensive view of the subject, however, there are circumstances of considerable alleviation ; and among these the activity of our cruizers deserves to be mentioned with distinction. One of the documents in the Appendix—' Return of all Ships ' and Vessels brought into any Port in the Colonies of Great ' Britain, and condemned therein, under any of the Acts for the ' Abolition of the Slave Trade,' would be highly gratifying by its great number, if that circumstance did not at the same time shew the wide extent to which the iniquity has ventured beyond its legitimated boundaries, and suggest, by proportion, what a multitude of transgressors have most probably escaped ; especially as the Directors have still to repeat the complaint which they have constantly had cause to make, of the very deficient number of cruizers appointed to the service from a prodigious navy, by a zealous abolition government.

The decided and complete renunciation of the traffic by the government of Holland, is a fact of very material consequence to the cause.

An eminently important and gratifying circumstance, is the abolition by the National Congress of Chili, in October, 1811 ; and by the ' Provisional Executive Power of the United Provinces of the Rio de la Plata,' decreed at Buenos Ayres, in May, 1812. This decree was followed by two others, one dated February, 1813, declaring all children born after the 31st of January, 1813, to be absolutely free : and a second, a few weeks later, prescribing regulations for educating this young black race of freemen, and appointing a provision for them on their coming to maturity. This decree comprises more than twenty articles, and bears evidence of much thought and sincere solicitude on the subject.

It is exceedingly pleasing to see these revolutionary states giving such a proof that they deserve to be free ; and signaling the commencement of that independence in which they will soon be joined by every thing that has been denominated Spanish America, by a generous deed so far above the ambition of the wretched monarchy of which they had been the vassals.

Though not within the scope of the statements of the Report, another source of animated and really sublime gratification is found in the resolute, powerful, and warlike attitude of the people of St. Domingo. It remains to be seen whether the French government is determined to expend an army in revenge of the defiance, and in the attempt to reduce those courageous, and elated, and indignant islanders to a quiet and grateful acceptance of the Most Christian economy of whips and chains ; but

there can, if such be the determination, be no kind of doubt as to the situation in which that army and those islanders will respectively be found at the close of the conflict. It is needless to observe how much the independence—should we not say the successful rebellion?—of this great island, will contribute to blast the hopes of a number of the French traders who were so grateful to our peace-negotiators for the prospect of deriving speedy wealth from African blood.

It ought to be mentioned that the finances of the Institution have been reduced in an unprecedented degree, by the very great and well applied expenses of their exertions to excite the spirit of this country to universal declaration of an opinion they had little dreamed they should ever again have occasion to express.

ART. XII. SELECT LITERARY INFORMATION.

** * * Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its plan.*

That valuable work which was published in 1777, by the late Dr. Gibbons, under the title of "Memoirs of eminently Pious Women," and again reprinted in 1804, with the addition of several new Lives, is now in its progress through the press. The original work will be carefully corrected in this new edition; the memoirs annexed in the reprint of it will be retained, and a new volume will be added containing accounts of pious and celebrated Females most of whom have died within a few years past. The whole will be comprised in 3 vols. 8vo. embellished with eighteen portraits elegantly engraved by Hopwood, and edited by the Rev. S. Butler, M. A. Lecturer of Christ Church, Newgate street.

The Rev. W. Hull has in the press, a Discourse entitled "the doctrine of Atonement, an essential part of the Christian System."

In the press in 2 vols. 12mo. Paris Chit-chat; or a view of the society, manners, customs, literature, and amusements of the Parisians: being

a translation of "Gillaume le Franc Parleur," and a sequel to L'Hermite de la Chaussée d'Autin.

Mr. Hanbury's edition of "Extracts from the Diary, Meditations, and Letters of Mr. Joseph Williams, of Kidderminster," with numerous additions from the author's short-hand and other manuscripts, is expected to appear early in the next month.

Mr. Parkes, the author of the "Chemical Catechism," has now in the press, a Series of Chemical Essays, which he designs to publish in four pocket volumes; including a variety of explanatory notes and a copious Index. These Essays are written in a familiar style, so as to suit those readers who are not yet proficient in Chemical Science: and they embrace an assemblage of curious and interesting subjects in the economy of nature as well as on some of the most important manufactures of this country. The work will be illustrated with more than twenty copper plate engravings and all from original drawings, either of new Chemical apparatus, or of the improved machinery

now employed in the respective manufactures of which the author has treated in these Essays. The whole is in considerable forwardness, and will probably be ready for delivery by the end of March, or beginning of April.

A new edition of Mr. Taylor's Ghosts, will appear in the course of the present month, with the addition of many new and very curious stories.

Mr. W. Y. Ottley has in the press in one volume 4to. An Inquiry into the origin and early History of Engraving on Copper and on Wood, with an account of the most ancient Engravers and their Works, from the earliest period to the middle of the Sixteenth Century; comprising Observations on some of the first books ornamented with Wood-cuts.

A singular work on Occult Philosophy will be published in a very few weeks. It will include the lives of all the ancient Alchemistical Philosophers, a critical catalogue of their writings and a selection of the most celebrated treatises on the theory and practice of the Hermetic art.

An authentic Narrative of the Invasion of France in 1814, including the History of the Restoration will shortly appear from the pen of M. De Beauchamp, author of the History of the War of La Vendée.

In a few days will be published the Memoirs of Lady Hamilton, they are drawn from original sources of information, and comprise many new and authentic anecdotes of various distinguished Personages; among whom are the King and Queen of Sicily; Sir William Hamilton; the late Lord and the present Earl Nelson; the Earl of Bristol; the Duke of Queensberry, &c. &c.

Mr. James Wyld has nearly ready for publication, a new map of the world exhibiting at one view the population, civilization, and religion, of each country. It will be printed on one large sheet of Columbia.

Speedily will be published the claims of the Established Church, considered as an Apostolical Institution, and especially as an authorised interpreter of Holy Scripture.

Early next Spring will be published Bibliotheca Anglo-Poetica; or, a descriptive catalogue of a singularly rare and rich collection of Old English Poetry: illustrated by occasional extracts, with notes critical and biographical.

Dr. George Cooke, minister of Law:

rence Kirk, will speedily publish in 3 vols, 8vo. the History of the Church of Scotland, from the establishment of the Reformation till the Revolution; illustrating a most interesting Period of the History of Britain.

Speedily is expected to appear, The Journal of a Tour and Residence in Great Britain, during the years 1810 and 1811. By a French Traveller. With remarks on the Country, its Arts, Literature, and Politics; and on the manners and customs of its Inhabitants. 2 vols. 8vo. with numerous engravings.

The Native Irish, a Memorial, in behalf of the Native Irish with a view to their improvement in moral and religious knowledge, through the medium of their own Language is now in the press, and will be published in the course of this present month, by Christopher Anderson, Edinburgh. This memorial includes a statement of what has been done towards the instruction of this interesting class of people, by means of their own ancient Language, from the earliest to the present times. An account of the translation, and printing, and circulation of the sacred Scriptures in Irish. The latest calculations, with regard to the prevalence of this language, and the extent of the population, to whom it is vernacular. Answers to the most plausible objections against its being taught systematically in Schools, like the other dialects of the United Kingdom. A plan is proposed, and to proceed in its support, various encouragements founded on facts, are brought forward, a variety of particulars are incidentally mentioned, with respect to the other dialects of the Celtic or Iberian Language, whether those spoken in Britain, e.g. the Welch, the Gaelic and the Manks, or on the Continent, as the Bas Bretagne or Armorican, the Basques and the Waldensian.

Missionary Travels in South Africa, by the Rev. J. Campbell, a second edition will go to press immediately, the first edition of 1500 copies small paper having been sold on the day of publication, a few Copies large paper may be had.

A Novel in three large Volumes, by Mrs. Penchard of Taunton, author of the Blind Child, &c. is in the press.

Captain Tuckey's Maritime Geography will be published early in March.

A small volume of Songs and Poems,

by Captain Hall of the India Army, originally published at Calcutta, is in the press.

A work in octavo on the duties of the Honorable Company's Civil Servants, by A. F. Tytler, Esq. son of Lord Woodhouslee, is in the press.

Miss Rundall's Symbolical History of England in quarto, will be published early in April complete; embellished with copper-plates.

Miss Prickett is about to publish an Historical Novel entitled "Warwick Castle."

Mr. Gamble, author of Sarsfield, Characteristic Sketches of Ireland, &c. will shortly publish a new Novel entitled "Howard."

Parliamentary Portraits, or Sketches of the Public Character of some of the most distinguished Speakers in the House of Commons, originally printed in the Examiner.

The Theological Works of James Arminius, D. D. Professor of Divinity in the University of Leyden.

Miscellaneous Poems by John Byron, M. A. F.R.S. with some account of his Life.

Mr. Leigh Hunt has just published a Mask entitled, "The Descent of Liberty," to which is prefixed an account of the Nature of Masks.

The White Doe of Rylstone, or the Fate of the Nortons, a Poem. By Mr. Wm. Wordsworth, will appear early in April, in one volume quarto.

Charlemagne; or, the Church Delivered, an Epic Poem, in Twenty-four Cantos. By Lucien Bonaparte, member of the institute of France, &c. &c. &c., translated into English Verse. By the Rev. Samuel Butler, D. D., and the Rev. Francis Hodgson, A. M., will be published on the 4th of March.

Early in March will appear, Letters from a Medical Officer attached to the Army, under the command of Field Marshal the Duke of Wellington, during the Campaigns of 1812, 1813, and 1814; addressed to a friend in England, in one volume, octavo, with a map.

In the course of the present month, the following Works will appear, *Histoire des Conspirations formées contre Napoleon Bonaparte, depuis 1797, jusqu'en 1814, ou Chronique Secrete de France et d'Italie depuis la Création de la Republique Cisalpine jusqu'à la chute du Tyran Corse.* Publiée par le Con-

seil des Conjurés des deux pays, in three volumes, octavo.

Also, *Histoire des Sociétés secrètes de l'Armée et des Conspirations Militaires qui ont eu pour Objet la Destruction du Gouvernement de Bonaparte*, in one volume, octavo.

Dr. Holland's Travels in the Ionian Isles, in Albania, Thessaly, and Greece, in 1812 and 1813. Together with an account of a residence at Joannina, the capital and court of Ali Pasha; and with a more cursory sketch of a route through Attica, the Morea, &c., in one volume quarto, illustrated by a map and other engravings, have been unavoidably delayed, but they are expected to be ready by the 6th of the present month.

A Visit to Paris, in 1814; being a Review of the Moral, Political, Intellectual, and Social Condition of the French Capital: including descriptive Sketches of the Public Buildings, and the Monuments of Art which it contains; Remarks on the Effects of these great Works and the Institutions of Paris on the national Taste and Thinking; Observations on the Manners of the various Classes of its Society; on its Rulers and Public Men; on its Political Opinions; on the present State of French Literature, and on the Dramatic Representations in the French Metropolis. By John Scott, Editor of the Champion, a London Weekly Political and Literary Journal. Is nearly ready for Publication, in one volume, octavo.

Guy Mannering, or the Astrologer, by the Author of Waverley, will certainly appear this month, in three volumes, 12mo.

Systematic Education, or Elementary Instruction, in the various Departments of Literature and Science, with Practical Rules for studying each Branch of Useful Knowledge. By the Rev. W. Shepherd, the Rev. Lant Carpenter, LL. D. and the Rev. J. Joyce. Will appear in March, in two volumes, octavo, with plates, by Lowry.

A Prospectus has been circulated of the Principles of Surgery, as they relate to Wounds, Ulcers, and Fistulas; Aneurism and Wounded Arteries; Fractures of the Limbs, and the Duties of the Military and Hospital Surgeon. Also,

A System of Surgical Operations, containing the Principles of Surgery,

as they relate to Surgical Diseases and Operations: and a Series of Cases, calculated to illustrate chiefly the Doctrine of Tumours, and other irregular parts of Surgery; and to instruct the young Surgeon how to form his Prognostics and to plan his Operations. By John Bell, Surgeon. To be completed in Twelve Monthly Parts, illustrated by One Hundred and Sixty Plates, many of which will be beautifully coloured.

Poems, including Lyrical Ballads, and Miscellaneous Pieces, with Additions. By Mr. Wordsworth, will shortly appear, in two volumes, octavo.

The Ballantynes of Edinburgh have nearly completed the octavo edition, of the Lord of the Isles.

The second edition of Mr. Southey's Roderick, the Last of the Goths, and a new edition of Mr. Southey's Poems, including the Metrical Tales and some Pieces never before published, in three volumes, foolscap, octavo.

A second edition of a New Covering to

the Velvet Cushion, with a Pattern just ready.

Parts 13 and 14 of Boothroyd's new Bible containing the complete Psalms, the Book of Proverbs, the Song of Solomon, and the Song of Songs will be delivered in a few days.

The Life of Philip Melancthon by Rev. F. A. Cox, A.M. embellished with a full length portrait and a facsimile of his Hand Writing will be ready in the present month.

The new edition of Letters from a Gentleman in the North of Scotland to his friend in London with Notes of forwardness at the press, and expected shortly. Mr. Walter Scott nominates these "Curious Letters." As they are frequently quoted in his Waverley, they are said also to contain the only authentic record of the manners and customs of the North in Waverley.

Mr. Grinwell has in the press a new volume of Poems, which is nearly completed.

Art. XIII. LIST OF WORKS RECENTLY PUBLISHED

AGRICULTURE.

A Review (and complete Abstract) of the Reports to the Board of Agriculture from the Midland Department of England. By Mr. Marshall. 8vo. 14s. boards.

BIOGRAPHY.

Secret Memoirs of Napoleon Bonaparte. Written by one who never quitted him for fifteen Years. Published in French, as well as English. 2 vols. 12mo. 10s. 6d. boards.

Memoirs of the late Philip Melville, Esq. Lieutenant-Governor of Pendennis Castle, Cornwall; with an Appendix, containing Extracts from his Diaries and Letters. Selected by a Friend. The Second Edition. 12mo. 5s. boards.

EDUCATION.

A Familiar Treatise on Drawing, for Youth: being an Elementary Introduction to the Fine Arts, designed for the Instruction of Young Persons whose

Genius leads them to study this and useful Branch of Education. By Charles Taylor. Royal 8vo. boards. Hotpressed, and illustrated with thirty-three plates.

French Pronunciation alphabetically exhibited: with Spelling Vocabulary and New Fables, French and English. By C. Gros. 2s. bound.

Blagden's French Interpreter, consisting of a Vocabulary and Conversations, on every topic of interest the Tourist or the Merchant; with the method of French Pronunciation, &c. a neat portable price 6s. 6d. neatly half-bound.

Conversations, for the Instruction and Amusement of Youth, with Poems. By Mrs. Lenoir. 2 vols. 8s. boards.

HISTORY.

Some Documents respecting the History of the late Events in Spain. I. "A plain Exposition of the Causes which occasioned the Journey

Bayonne, in April 1808." an De Escoiquiz, formerly Catholic Majesty, and then Minister of State, &c. &c.—II. In the preceding Work. By Minister of State, Don Pedro de III. A full Abstract of a Petition presented to King Ferdinand VII. by the Members of the Cortes of Castile, requesting his Majesty to abolish the Constitution of Spain, and suppress the Inquisition, with the State of Government, under certain circumstances. 8vo. 5s. sewed.

History, Vol. II. containing the History of Rome from the earliest times to the Death of Constantine. A series of Essays, with Remarks. By Thomas Morell, Esq. 8vo. 10s. 6d. boards.

A Circumstantial Narrative of the Campaign in Russia, 2d edition, greatly improved, with plans, 8vo. 6d. bds. or with a large map, 12s. 6d. bds.

Campaign of Paris, in which is added a Sketch of the Campaign of 1813, 8vo. with Map. 1s. bds.

LAW.

A Treatise on the Principles and Practice of the Court of Chancery, by John Black, Esq. of Lincoln's Inn, 2 vols. royal 8vo. 2l. 6s. bds.

MATHEMATICS.

A Treatise on the Construction of the Sphere, in which the Principles of the Sphere are demonstrated, and their various practical Applications explained. Systematically and scientifically illustrated, by twenty Plates of Diagrams. By James Jamieson. 8vo. 9s. boards.

MEDICINE.

Observations on the Cutaneous Diseases, as they are classified in the Classification of Willan. By T. Bateman, Esq. Physician to the Public Dispensary, and to the Fever Institution. 8vo. 1l. 1s. With six coloured Plates.

MISCELLANEOUS.

Various Tracts, on Religious, Political, and Agricultural Subjects. By

Richard Watson, D.D. F.R.S. Lord Bishop of Landaff. 2 vols. 8vo. 1l. 1s. boards.

Secret Memoirs of Napoleon Bonaparte, written by one who never quitted him for fifteen Years, 2 vols. 12mo. 10s. 6d. bds.

The London Catalogue of Books, with their Sizes and Prices. October 1814. 8vo. Price 8s. half-bound, and on thick post 4to. Price 14s. in sheets.

System and No System; or, the Contrast. By Maria Benson, Author of Thoughts on Education. 12mo. 6s. boards.

Remarks on the case of Lord Cochrane, and on his Letter to Lord Ellenborough, price 3s.

NATURAL PHILOSOPHY.

Outlines of Natural Philosophy, being Heads of Lectures, delivered in the University of Edinburgh. By John Playfair, Professor of Natural Philosophy in the University of Edinburgh, Fellow of the Royal Society, London, and Secretary of the Royal Society, Edinburgh. 2 vols. 8vo. 10s. 6d. 8ds.

A Treatise on Mechanics: intended as an Introduction to the Study of Natural Philosophy. By the Rev. B. Bridge, B.D. F.R.S. Fellow of St. Peter's College, Cambridge, and Professor of Mathematics and Natural Philosophy in the East India College. 8vo. 1l. 1s. boards.

PHYSIOLOGY.

The Physiognomical System of Drs. Gall and Spurzheim; founded on an Anatomical and Physiological Examination of the Nervous System in general, and of the Brain in particular; and indicating the Dispositions and Manifestations of the Mind. By J. G. Spurzheim, M.D. royal 8vo. 1l. 10s. boards. Illustrated by numerous plates.

POETRY.

The Lord of the Isles. By Walter Scott, Esq. 4to. 2l. 2s.

Messiah, a Poem, in twenty-eight Books. By Joseph Cottle. Royal 8vo.

The Flower of Wye, a Poem, in six Cantos. By Henry Ingram. 8vo. 10s. 6d. boards.

The Tragedies of Vittorio Alfieri.

Translated from the Italian, by Charles Lloyd. 3 vols. 12mo. 1l. 7s. boards.

Familiar Poems, Moral and Religious. By Susannah Wilson, a Servant Girl. 18mo. 2s. boards.

A New Translation (in Rhyme) of Ovid's Metamorphoses. By Thomas Orger. With the Latin Text. 8vo. 1l. 1s. boards.

Anster Fair, a Poem, in six Cantos, with other Poems. By W. Tennant. 7s. 6d.

POLITICAL ECONOMY.

A Review (and complete Abstract) of the Reports to the Board of Agriculture from the Midland Department of England. By Mr. Marshall, 8vo. price 14s. boards.

The Statistical Account, or Parochial Survey of Ireland; drawn up from the Communications of the Clergy. By William Shaw Mason, Esq. M.R.I.A. Remembrancer and Receiver of First Fruits, and Secretary to the Board of Public Records. Vol. L. 1l. 10s. boards. Illustrated by a Number of Maps and Plates.

Reflections on the Financial System of Great Britain, and particularly on the Sinking Fund. Written in France, in the Summer of 1812. By Walter Boyd, Esq. price 2s. 6d.

THEOLOGY.

A Combined View of the Prophecies of Daniel, Esdras, and St. John, showing that all the Prophetic Writings are formed upon one Plan. Accompanied by an explanatory Chart. Also, a minute Explanation of the Prophecies of Daniel; together with Critical Remarks upon the Interpretations of preceding

Commentators, and more particularly upon the Systems of Mr. Faber Cunnninghame. By James Hatle Esq. 8vo. 12s. boards.

Sermons, by the Rev. J. Ven Rector of Clapham. 2 vols. 8vo. boards.

Sermons for Parochial and E Use; chiefly adapted to the particular Sundays in the Year. By Richard Mant, M.A. Vicar of Coggershall, Essex, and Domestic Chaplain to his Grace the Archbishop of Canterbury. Vol. III. 8vo. boards.

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TO CORRESPONDENTS.

. Among the articles, which our limits compel us to defer to a future Number, the following are comprised: Principles of Christian Philosophy; L'Ambre's Astronomy; Spurzheim's Craniology; Southey's Don Roderick; Storer's British Cathedrals; Robinson's Prophecies; &c.

THE ECLECTIC REVIEW,

FOR APRIL, 1815.

Art. I.—*The Physiognomical System of Drs. Gall and Spurzheim, founded on an Anatomical and Physiological Examination of the Nervous System in general, and on the Brain in particular; and indicating the Dispositions and Manifestations of the Mind.* By J. G. Spurzheim, M.D. 8vo. pp. 556. price 1l. 10s. London. Baldwin and Co. 1815.

THE public, that many headed Proteus, assuming in turn every modification of character, is in no small degree ambitious the proud honours of Athenian Philosophy. ‘Every thing turns, and nothing long’—it continues, under every changing aspect, its restless pursuit of “some new thing;” transferring with equal ease and celerity its attention from one species of excitement to another, perhaps of the most opposite description; embracing in succession all subjects, whether of temporary or infinite interest, with short-lived intensity of ardour; and deserving with respect to all, the tone and jurisdiction of a universal arbiter.

In the homage which is paid by all classes to this mysterious personage, it seems that the worship of the goddess Mulciber is still perpetuated. We know not what were the rites of that ancient idolatry: possibly it consisted of the same intellectual offerings with which the same indefinite entity is still propitiated. A battle or a pageant, a hero or an actor, a fanatical impostor or a philosophical lecturer, might, in those days, perhaps, have furnished in succession the amusement of the fickle goddess. The sorcery of chemistry would not even have attracted less attention, than the discoveries of modern science did a few years since among our literary

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Thirdly, That as all the organs, it may be urged, cannot be equally superficial, the expansion of one which is deeply seated, could not be characterized by corresponding indexes in the cranium. If the organ of charity lie under that of self-love, the marks in the cranium occasioned by the development of the former, should be marks, not of love for others, but of love for ourselves.

Fourthly, The indisputable fact of total and oftentimes sudden conversion of character, from bad to good, is not only inexplicable by the doctrine under discussion, but is actually inconsistent with it. The whole man is sometimes transformed. Vicious habits are laid aside, and virtuous conduct occupies their place. He who was formerly a practical and daring infidel, whose thoughts and failings never wandered beyond the things of time and sense, is now a penitent and consistent Christian, anticipating a retributive and eternal state; and surely all this change takes place without any corresponding or discoverable change in the organization. Where is the advocate of Craniology who would be hardy enough to assert, that the marks of the change would be found on the skull. The physiognomical expression of the features might indeed be altered, as those muscles which are subservient to the expression of present sentiments, are different from those which indicated former feelings; but the shape and general organization of the head, would remain unchanged. Even in intellectual character and mental tastes, so to speak, a change is not seldom effected, which ought, upon craneological principles, to bring with it a corresponding alteration in the exterior organization. The skull of Pascal, for example, during the time that he was devoting his great mind to the development and exposition of mathematical truth, was a different skull from that of the same Pascal, while occupied with investigating the solemn mysteries and sublime truths of the religion of Christ.

Lastly, We shall object against this doctrine its tendency to assimilate with the doctrine of necessity. If Craniology has been suspected and accused unjustly of absolute materialism, on the ground that the materialism is the same which admits the brain, in any way, to be the organ by which animal life and intellectual faculty are manifested; yet, that its conclusions approximate, to say the least, to the inferences of necessity, cannot we think be denied. Thus, as a fatalist would say of one addicted to the most common form of sensuality, that it was as much his nature so to be, as for the dog to bark and the bear to growl; so would a Craniologist affirm, that his organ of 'amativeness,' was more than usually large, and that the exercise of the propensity was the consequence of the organization. A father, who should find in his son the organ

of 'propensity to kill,' of uncommon magnitude, ought to conceive it rather cruelty than justice, to inflict punishment for the crime of torturing animals; and the injured husband may quietly retire to ruminate on the just punishment of his neglect in not having taken the due dimensions of the skull of his wife, previously to the marriage contract.

We, who wish to believe that before the bar of Divine retribution, the plea of corporeal necessity to practical evil will prove of no avail, cannot be readily brought to subscribe to principles which are *primá facie* pregnant with consequences so mischievous. When the Judge of all the earth shall pass the final sentence decisive of eternal doom,—and we would now assume a seriousness corresponding to the awful seriousness of the subject,—when the final decree shall be pronounced, there will be no individual feeling of self excuse founded on respective organization; nor would such excuse be in the smallest degree valid, unless where such organization or rather disorganization should have interfered with consciousness, have enchained the understanding, or subdued the will.

Before we dismiss these preliminary observations, justice to our Author requires us to apprise our readers, that in the treatise under review, he has endeavoured to do away those consequences of the doctrine which we are now deprecating. But while we admit that the attempt has been executed with considerable ingenuity, the result is by no means satisfactory.

The first chapter of the work is occupied by an anatomical description of the brain, and nervous system, into the minute examination of which it would be incompatible with our limits to engage. Those who may feel disposed to enter into this division of the subject, with the spirit of physiologists, must attentively peruse the whole of the chapter, and with it they may advantageously connect the perusal of a most interesting 'Report on a memoir of Drs. Gall and Spurzheim, relative to the anatomy of the brain. By M. M. Tenon, Portal, Sebatier, Pinel, and Cuvier; presented to, and adopted by, the class of mathematical and physical sciences of the National Institute of France.*' Our business, however, is to treat the subject merely in a cursory manner, and to state to our readers the general results of our Author's investigations.

In the first place, Dr. S. differs from other anatomists in his notions of nervous origin. In place of regarding nerves as productions and continuations of the general brainular substance, he looks upon them as separate organs, and independent existences going to, and not coming out from the brain. There

* This report may be seen in the 5th Volume of the Edinburgh Medical and Surgical Journal.

are instances of portions of the body having been born, as a single limb, for example, without any other part of the frame ; —a circumstance which our Author supposes to stand in decided opposition to the vulgar notion that the nerves are productions, and as it were continuations of the brain. This objection however does not appear to us quite so satisfactory as to Dr. S. for the fetal evolution of organs is regulated by its own peculiar laws ; and in cases of monstrosity, the parts that are perfect, appear often to grow and be evolved independently on other organs, with which, after birth, they are necessarily and dependently united.

Another peculiarity in the opinions of Drs. Gall and Spurzheim, in reference to the brain, is, that there is no common centre either for the origin or the terminations of the nerves, according to the idea which has been entertained by other anatomists ; and this opinion is urged and maintained with great anatomical skill and nicety of dissection. This would be of course a point gained, were they able to establish it, in favour of their peculiar theory of animal functions. Their proofs, however, appear to be rather of a negative, than of a positive nature. The medullary matter of the encephalon, they very ingeniously argue, is fibrous, and the cineritious substance they conceive to be, as they express it, the matrix of the medulla. This last notion respecting the cortical or cineritious portion of the brain, has, in a different manner, been expressed by others ; it is, however, rather fanciful and suppositious, and certainly favours the doctrine of prior formation of one to another portion of the general organ, which is inconsistent with the usual notions of organic evolution. That the nerves destined to be the media of conveying sensations to the brain, are different from the nerves of motion, our theorists maintain in common with several other physiologists ; but to us there does not appear sufficient ground for the supposition. Why may not one nerve be endowed with two or more faculties ? In another part of the work Dr. Spurzheim indeed admits this possibility, by stating that ‘the same organ may be moved either by irritability or sensibility.’ But as the limits of the present article forbid our dwelling upon anatomical niceties, we shall dismiss the chapter by saying that the Author’s wonted industry and ingenuity are in all parts of it abundantly conspicuous.

It is in the chapter immediately succeeding the anatomical investigation, that Dr. S. enters into a laboured discussion for the purpose of demonstrating what he calls the ‘independence of faculties.’ This object is to prove that the brain acts, and feels, and judges, independently on the information it receives from the senses, and the nerves which supply the senses. This

faculties are innate we feel no difficulty in admitting with our Author, but, in his endeavours to divest the brain of all dependence upon the sentient and perceptive organs, he goes, we think, almost the length of arguing for innate *ideas*, as well as powers. In treating on the instinct of animals, he proves this faculty to be a law of nature, and not an exertion of the reasoning principle, if indeed it required any argument to establish the fact. Those authors who, in their rage for explaining every thing, have advocated a contrary theory, have fallen into the most ridiculous absurdities, and have been guilty of the most trifling conceits. It is this which stamps the character of nonsense upon the greater part of Darwin's ingenious researches, and it were well for philosophers, and for philosophy in general, would they attend to the limits fully and fairly marked out by their own instinctive common sense. Professing themselves to be wise, they become foolish, and in endeavouring to find *reason* for animals, they almost lose their own.

Another hypothesis of animal instinct which Dr. S. thinks it necessary to combat, is, that the external instruments produce the determinate faculties.

‘ This hypothesis,’ he very justly remarks, ‘ may be easily refuted. A great number of insects exert different instincts, before their antennæ or their external instruments are developed.’

‘ Many animals have the instruments to which certain faculties are attributed, but they do not produce the corresponding functions. Would it not be more natural to suppose that apes and monkeys possess the building power on account of their hands, than to think that the beaver builds on account of his tail ?’

‘ Moreover, the external instruments are often similar and the functions performed by them quite different. What diversity of structure in the nests of birds whose bills are similar ?’

‘ We see likewise similar functions connected with different organs, the proboscis, for instance, is to the elephant, what the hand is to man and to the monkey. And further, many faculties are exercised without any relation whatever to external instruments.’

‘ Who, for example, can shew by an external organ, why crows live in society, and magpies in pairs ?’

In fact, every mode of considering the subject leads inevitably to the conclusion that the instinctive and rational faculties are different. That animals possess a certain degree of reason cannot however be denied.

‘ A dog,’ says our Author, in illustration of this position, ‘ is hungry, but he does not eat because he fears the blows of his master; certainly this dog does not act only by instinct, but shews a certain

degree of understanding. For understanding is the knowledge of our faculties and the power of modifying their actions.'

Our opinions through the whole of this investigation, are in general accordance with the Author, excepting that, as above hinted, we conceive, in his aim to establish the instinctive independence of the understanding upon the senses, he seems, at the same time, to do away altogether the necessity of the sentient principle for the exercise of the intellectual faculty. This subject will be resumed in the course of our investigation.

The fact of frequent dormancy of faculties, which, after a length of time, come to be developed, our Author makes use of for the purpose of proving his doctrine of separate organization for separate faculties. But we cannot allow much weight to this circumstance. The fact itself is one of the most curious and important of all that occur in the history of mind; but it does not appear to furnish a legitimate argument in favour of any one theory of intellectual functions. Why is attention excited, at one time, by objects, which, at other times, shall pass before him with as little observation as the chirping of a sparrow? How is it to be accounted for, that university dunces often grow up, in after life, into men of astonishing display of powers? Where has the spark of philosophy or of poetry lain latent so long, which shall at length burst out into a full blaze of splendid talent. In a word, how is dormant and unconscious genius to be accounted for? Certainly upon no principle with which we are acquainted. If, with Gall and Spurzheim, we say that the peculiar organ destined for its development had not till now been developed, we merely renew our attempt to break down the obstructing barrier by bringing against it fresh but equally impotent instruments. The why and the wherefore still remain, to present the same insuperable difficulties, and to laugh to scorn our imbecility and ignorance.

In order to meet the charge of materialism and necessity, which may be brought against the doctrine of innate and independent faculties, in the way that our Author advocates, he remarks that

'The actions neither in animals nor in man are irresistible. The muscular system and the moving powers are given and innate, but we are not forced to move our limbs incessantly. And in the same way we shall see, that the greatest number of our faculties are subordinate to the will.'

We have already asserted that we do not think the ingenuity of our Author has been successful in its attempt to repel the charge brought against his system on the ground of consequences. True it is, that the subject of the combination of man's free agency with omnipotent decrees, is surrounded

with manifold difficulties :—difficulties did we say? we ought rather to say with inexplicable mysteries; for human sagacity will never, on this side the grave, be able to solve the much agitated problem. Refutations of Calvinism may continue to be published, and refutations of refutations, but still both the philosophical and religious intricacies of the question at issue, present the same impenetrable and deriding front to all the attacks of human powers. That solution, however, which mere reason refuses to supply, is at once furnished by conscience and feeling. “Two men shall be in the field, the one shall be taken, and the other left.” The rejected individual will nevertheless remain convinced to the last, that the fault was all his own. The good and the bad were before him, either to choose or to reject. ‘But,’ says our Author, ‘the motives which determine the will, are given and innate.’ And in another part of the treatise, where he is more systematically aiming to make his system accord with the Christian scheme of redemption and reprobation, he actually goes to the extent of making election a consequence and proof of superior *organs* and *faculties*.

‘A person,’ he observes, ‘endowed with the faculties proper to man, (that is, who possesses this organization,) in the highest degree, and with very small animal faculties, will act *by nature* conformably to the faculties which give the law when the animal faculties act with energy. He has no occasion for any law either for putting in action the superior faculties, or for preventing the abuses of his animal faculties, and is *really elect*.’

Elect by *nature*! Elect in consequence of a well shaped cranium! Elect inasmuch as the organs of understanding, and of correct sentiments, have been, *ab origine*, in superior proportion, and have been gradually developed and strengthened by uninterrupted exercise! Where, upon this principle, can the penitent find a source of hope and comfort? Where, indeed, is the ground for supposing the possibility in any way of genuine repentance? ‘No, (would the Craniologist say to the declared convert,) we cannot admit the sincerity of your pretensions. Your “organ of religion” is small and undeveloped; your head is not rounded in the true form of a legitimate devotee; and therefore whatever may be your own account of yourself, it is impossible that you can be really and *bona fide* an altered character.’

But we shall be told that Dr. Spurzheim argues merely for organization as indicative of natural and general tendencies, not of cultivated or confirmed character. To this we reply, that while such tendencies are made, as they assuredly are in the system before us, to result inevitably from the organiza-

tion, there can be no room for the exercise of those higher and ultimate principles which are designed to oppose and counteract those of them which are decidedly and unequivocally evil. According to the proportions of good and evil in the composition of the brain, must the character and conduct of the individual be formed and regulated. A strange medley of incongruous qualities will thus be exhibited, and the highest virtues rendered compatible with the greatest crimes. For all that one virtuous organ can do in its utmost degree of cultivated exercise, will be, to exhibit such a display of power as shall overcome, in quantity and degree, the evil organ to which it is opposed. It can have no positive and direct effect on this last, which must be left to operate in its own way. Suppose, for example, 'the organ of religion,' in a particular subject, to be originally well defined, and afterwards duly developed, we shall in consequence find the individual in question prone to, and delighting in religious habits: but in the same brain, the organ of covetousness, or, to speak plainly, propensity to steal, shall likewise be more than commonly conspicuous; and the man will, by the constitution of his frame, be at once a religionist and a thief!—and if by natural disposition, by actual practice also; because the 'motives, which determine the will, are given and innate,' and nothing either intellectual or moral is effected but through the medium of the organization.

It is in exact correspondence to this theory, that our Author adduces the erroneous and dangerous position, that 'one man may be religious without being just, and another just without being religious,'—a maxim, the soundness of which we unequivocally, and *in toto* deny; for genuine piety is surely something more than a capricious sentiment, and true justice can be founded only upon the indestructible basis of a confirmed religious persuasion. To those who admit a regulating principle, independently on the organization, the combat of 'flesh and spirit,'—of good and bad,—of "the new and the old man," if we may employ Scripture phraseology without the imputation of fanaticism, is reconcileable with sound sense and Christian doctrine; but this contest is rendered impossible by every system which refers all to organization as an ultimate principle; and hence the mischief likely to ensue from the adoption of such system. Education must be in a great measure nugatory; good example, thrown away; and punishment for crimes, the height of injustice*. But we proceed in our remarks on the next chapter.

* Here we may take notice of an inconsistency in the *Edinburgh Reviewers*, in reference to the subject under discussion. There is

ganization—still ‘organization!’ this is the drift of the
ent, the burden of the song. To this our Author adheres
xtreme pertinacity. After recounting several instances
nity and idiotism occasioned by injuries done to the
Dr. Spurzheim goes on to say,

ese facts are positive, and there cannot be any doubt, that
causes change surprisingly the exercise of the faculties of
id; *yet they act immediately on the organization alone*. Hence
obliged to conclude, that when the physical and organic
produce the manifestation of the most impudent lascivious-
he most arrogant pride, a complete despair which rejects
olation, the cause of these manifestations depends on
anization.’ p. 117,

is this is the case, there is no reason to doubt. No
o has had any opportunity of observation, will be inclined
tion its being a fact, that the understanding is frequently
a wreck by injuries done to the brain. But does this
ove any thing farther than that the brain is the organ
lligence? and is it fair to adduce examples of irrationality
from this source, in exemplification of those phenomena
are presented to view under the circumstances of the
l faculty and the will remaining in due exercise? We

argumentative and lively article in one of their early numbers,
doctrines of Gall, which was written, if we mistake not,
of the ablest professors and most acute metaphysicians in
inburgh university, although a young man. In this article,
viewers first pour a torrent of ridicule on the poor Emperor
tria. for prohibiting the lectures of Gall on account of their
ous tendency, and in a very few pages following this philippick,
emselves admit the mischievous tendency of the principles
ation. ‘If Dr. Gall’s theory (they say) were just, all moral
ation would be useless.’—And again; ‘If there be any young
of dispositions as yet uncorrupted, in whose fate we take
terest, our anxiety for the preservation of his virtue is super-
a. Let all his companions be profane, and dissolute, and
a, what have we to dread! They cannot diminish the size
is organs of benevolence, and temperance, and religion; and
hat diminution be possible, there is no influence in reason,
ridicule, and no contagion in example.’ Edin. Review,
p. 157

certainly should be among the last to vindicate the exercise
al authority in repressing the freedom of philosophical dis-
; but, if the above conclusions necessarily follow from a
e which was at the time of the prohibitory edict, making
ds of proselytes, we do not see the ground for that con-
ous ridicule which the critics have indulged in at the
or’s expense.

still urge the question—Is it organization that strikes conviction to the mind of an immoral and irreligious man, and causes him to forsake the error of his ways? What was the organization doing during the whole period of his former course? and whence the change that has now taken place? We must consider motive as independent on matter. The soul is, we allow, attached to, but assuredly it is not *entombed* in the bodily frame.

We now arrive at that portion of the treatise, in which the Author attempts to investigate the part of the organization on which the manifestations of life depend. After several observations to prove that these manifestations are not produced through the medium of the whole body, or any particular part or condition of it, excepting the brain, he comes to the inference, that the brain is the exclusive seat and organ of consciousness. Did consciousness, however, reside in the brain without any assistance from, and in complete independence on, the nerves and senses, an abolition of consciousness could never take place without primary and direct injury being done to the brain; death could at no time be occasioned by dislocating the neck of an animal: the head of a fowl after decapitation, would, for a long time, live in the actual agonies occasioned by the act of severing; and guillotining, as indeed it has been argued, would prove a cruel, because a lingering mode of separating the soul from the body! The brain is unquestionably the grand medium through which the animal functions are evolved; still this evolution is not effected without the assistance, if we may so say, of all the sentient organs. We must, however, do Dr. Spurzheim the justice to admit, that he makes a very important distinction between the *seat* and the *organ* of the soul; and allows that it is absurd to assign a material seat to an immaterial being.

In reply to those objections that have been made against his theory, from the circumstance of one half of the brain having been destroyed by disease, while the manifestations of the intellectual faculties remained, our Author remarks, that the duplicity of the brainular system has been overlooked by the objectors; and he further affirms that one of the hemispheres of the brain may be in a state quite different from, or even opposite to the other.

Tiedman, (he says) relates the example of one Moser, who was insane on one side, and who observed his madness with the other side. Gall attended a Minister who had a similar disease for three years. He heard constantly on his left side reproaches and injuries; he turned his head on this side and looked at the persons. With his right side he commonly judged the madness of

in left side, but sometimes in a fit of fever he could not rectify his peculiar state. Long after being cured, if he appeared to be angry, or if he had drunk more than he was accustomed to do, he observed in his left side a tendency to his former alienation.' p. 171.

These relations certainly appear very marvellous to us, who never, we must confess, met with any thing similar; and we should be inclined to suspect that the individuals alluded to, were too *partial* in their own opinions of themselves; that is, that they were equally mad on both sides; but still, let the statements possess all their required force, and we would nevertheless deny that they furnish a full refutation of the alleged difficulty.

Even admitting as a fact, the duplicity in organs, and conceiving upon this principle, that a great mischief might be done on one side, without a total abolition of the faculties, the organization of which had been affected by disease, we cannot but conceive a *diminution* at least in the general quantum of power, and by consequence, in especial display of faculty. Suppose, for instance, that in either hemisphere of the brain, 'the organ of combativeness' had been annihilated by supuration, we should conclude the effect of such destruction to be, at least, a subtraction from the whole quantity of 'propensity to fight,' and the subject of the disease would subsequently prove a comparatively peaceful and orderly person.

Another objection has been advanced against Dr. Gall's doctrine, from the circumstance of the brain having been apparently almost destroyed, dissolved, or disorganized, by water, as in cases of hydrocephalus, without much impediment to the exercise of many of the faculties; indeed, with some of them displaying themselves in an improved degree. To this Dr. Spurzheim replies, that the supposed dissolution has been merely a greater degree of expansion, of the cerebral substance, and that the fibres of the brain have only changed their vertical into an horizontal position. In this part of the investigation, we are again compelled to admire the anatomical skill and speculative ingenuity of our theorist, but withholding at the same time our consent to his practical inferences. It appears to us, that even allowing to the full the separation of brainular fibres, for which he argues, there ought, even upon his own principles, to be a strange intermixture and jumble of organs and faculties. No single one, on account of the change of locality alone, if it were nothing else, would have the chance of being exercised in ample power

and due proportion. The same may be said in reference to ossifications of the brain, the possibility indeed of which Dr. S. finds it necessary to deny in any other way than that of bony excrescences extraneous to the actual substance of the organ. But that these last do sometimes exist, even our Author will not dispute; and they often do so, according to the evidence of pathologists, without impairing the faculties of the understanding in the way which would be expected, were the theory we are now canvassing, founded on truth.

It would be of importance to Craniologists, could they ascertain that the faculties of the mind are in some degree proportionate to the magnitude of the brain, and measurable by it; but in their attempt to do this, they prove themselves much *at fault*. The position is open to many and obvious objections; among others, the circumstance noticed by Haller is of some weight; namely, that 'while children have a larger comparative brain than adults, they have an inferior share of understanding.' To this statement, it may perhaps be permitted to our Author to reply, 'that the brain of children is not yet perfectly developed, and hence unfit for the manifestations of the intellectual faculties.' But the same physiologist, together with Cuvier and Soemmering, continues to say 'that it is difficult to determine the proportion of the brain to the body, because the body grows lean or fat, augments or diminishes half its weight, while the brain does not undergo any change.' This assertion is refuted by experience, adds Dr. Spurzheim.

'It is true that the brain cannot grow fat, that is, no adipose substance can be deposited in the cerebral mass any more than in the substance of the lungs, but the brain participates in the nutrition of the body as well as every other part. In young and well nourished men and animals, in the flower of youth, the convolutions of the brain are more plump, and nearer one another; the whole brain is more heavy than in old lean and emaciated persons, who have died of hunger and consumption.' 'Hence the remarks made by Haller would not be sufficient to refute the opinion that the faculties of the mind may be measured according to the proportionate size of the brain.' p. 195.

We should hardly imagine that the Dr. would wish to maintain that the 'plump' and healthy have always the most vigorous intellect, or that the mind is not often more than ordinarily acute in an emaciated person who is dying of consumption. This last circumstance, however, could not at any time take place, were the mental faculties to depend, in a

regular proportion, upon the general state of the organization & magnitude of the encephalon.

In the eighth section of the chapter now under notice, the Author enters into a disquisition on the much talked of 'facial angle' of Camper, and satisfactorily shews the impossibility of marking accurately, by this test, the kinds and degrees of intelligence possessed by man and different animals. Although several objections lie against Camper's method of measuring intellect, considered as an exact and accurate standard, his general principles are admissible, and the whole of his investigations are conducted with a considerable degree of physiological ability.

The relative size of the face to the head, has been proposed by some as a means of indicating the proportionate share of understanding, possessed by different races of men and other animals; and an attempt has been made to shew that animals are more stupid in proportion to the largeness of the face, as compared with the cranium: hence the expression which has been made use of by an Author, who has recently excited some degree of public notice—'As stupid as an acre of face' could make him.' But let not our capacious faced readers take the alarm; for besides that it is in the "World without Souls," that these visages are to be met with, we are told by Dr. Spurzheim, that

'There have been great men whose faces were very large, and whose jaw bones were very prominent. Leo, Montaigne, Leibnitz, Haller, Mirabeau, &c. had large faces, and very considerable brains. On the contrary, Bossuet, Voltaire, Kant, had small faces and large brains.'

The above extract may afford comfort to both descriptions of persons who may peruse our pages, for, so far as intellect is concerned, there are very few who would object to their names being placed on either of the above lists of celebrated characters.

That understanding is proportioned to the size of the brain, either in man or any class of animals, none but a Craniologist would be disposed to maintain. Of our Author's own powers of mind, we entertain a very high opinion; but we should be loth to venture a wager upon his being possessed of a *larger* brain, than would be found in the cranium of many a city epicure.

(To be concluded in our next.)

contrast. We might expect that, with regard to the former, Christianity should have a progressive efficacy; that combining itself with other causes upon which this mightiest of civilizing principles has been super-induced, and upon all which it acts as an impulse, it should, by its constant pressure, gradually succeed, in 'mitigating the ferocity of war,' in giving 'a new and milder tone to legislation,' and in meliorating the general condition of the human race. But even in this relation, it must be observed, that its greatest effects are attributable less to its general, undefined operation upon society, as a moral element of light and purity, than to its visible, concentrated energy, acting through the medium of plastic minds, endued with a native ascendancy over other minds, so as to render them subservient to their elevated purposes, which have at different periods appeared and left lasting impressions of their powerful agency on the forms and institutions of society.

'Christianity, considered as a rule of temper and conduct,' in the case of individuals, can be expected to exhibit a correspondent progressive influence, only as each particular subject of it is brought under the power of its operation. How sudden or how gradual soever may be the moral change which is involved in its cordial reception, it has, in every instance, to encounter a similar opposition from human passions, and human weakness, varying in degree according to the character of the individual; yet, in the best of men, suffering from its association with mixed motives of baser origin. If, as must certainly be confessed, the influence of religion has sometimes appeared to be less where we should expect that it would be the greatest, we may perhaps find upon examination, that they are cases which require a stronger degree of counteraction to the evil principles within us; and, in fact, we shall find that, in proportion as men come in closer contact of opinion or relationship, the more difficult becomes the exercise of self control and of Christian charity. It is not that the influence of Christianity becomes weaker, but that the strength of corruptions, which, under other circumstances, yielded to these mixed considerations of policy, decorum, and pride itself, under a certain form by which the world is governed, increases on occasions affording a pretext for their indulgence, while they disguise their nature to the man himself. It is then less a matter of surprise than of deep regret, that the exhortation should be so frequently suggested, by the angry passions which have mingled themselves with better principles in the controversies of Christians, 'Sirs, ye are brethren; why do ye wrong one to another?'

It is time that we proceed to notice Dr. Whitaker's disquisition concerning those doctrines which have formed the principal subject of theological debate, by which the Church of England

has of late been agitated. We transcribe with pleasure the remarks with which he prefaces his statement of the peculiarities of the system he assails.

‘Before you venture to attack Calvinism, said a prelate, (Bishop Horsley,) who, to the infinite loss of theological learning, is now no more, be sure you understand it. From inattention to this fair and fundamental canon of controversy, the principles of the debate have been perplexed, while the unskilful assailants, under this sweeping term, have attacked without distinction, 1st. The peculiarities really belonging to that system; 2. Some of the genuine doctrines of Christianity, which are received by Arminians themselves; and 3. A load of imputed trash which belongs only to the dregs of Antinomianism.’

Our Author proceeds,

‘But the real peculiarities of the great theologian and profound reasoner. (for such he was,) who gave name to this system, if he may be permitted to state them for himself, are limited to the following propositions.

‘That, by a sovereign act of his will, the Almighty did from all eternity predestinate a certain portion of the human race to everlasting happiness, without any antecedent respect to their future character and conduct.

‘That, in the fulness of time he sent his Son into the world, to offer himself as a propitiatory sacrifice for the elect alone. That, whom he had predestined to happiness as an end, he predestined to holiness as a means. That in consequence he bestows with the same limitation, his grace and Holy Spirit, as the instrumental cause of faith, repentance, and obedience, upon the elect

‘Next, that grace is efficacious, a softer term for irresistible whence it follows, that the will of man is wholly passive in the work, and lastly, that they who have once received this divine gift, can never fall.

‘That there have always been wise and good men, who thought themselves able to reconcile such a system with the character of a righteous and merciful governor of the world, is to be deplored among many other anomalies of the human head and heart. Strongly, however, as the mind of every reflecting man must surely preponderate in the opposite direction, until it is heated by the spirit of party, or warped by the subtleties of metaphysical ratiocination, still he will find the investigation an useful exercise of his understanding, provided that it be conducted in a spirit which it is the object of this discourse to recommend; namely a spirit of modesty, seriousness, and charity.’

We submit it to our Author, whether it be perfectly consistent with the spirit he would recommend, to prejudge, in this confident tone of assumption, the result of this investigation, and to assert, without qualification, the absolute irreconcilableness of the Calvinistic system, with the moral cha-

racter of God. Why is it so deeply to be deplored, that these doctrines should have been embraced and maintained, as the dictates of scriptural truth, by wise and good men in every age? Because the belief in them implied, or produced in their minds, a low degree of reverence or love for the Divine Being, or any deficiency of active benevolence with regard to their fellow-creatures? No: these men have been distinguished for devotional sanctity, no less than for unwearied zeal in promoting the best interests of man. These very doctrines supplied them with the most efficacious motives to personal humility, and to affectionate earnestness in awakening the consciences of others. They taught, that the inscrutable decrees of God, could have no bearing upon our obligations to duty, but that the knowledge of his purpose, indefinitely revealed, afforded the only solid basis of hope, and the strongest incentive to holy endeavours. Were these sentiments erroneous? They have been held by thousands who never dreamed of establishing scriptural truth, by metaphysical ratiocination; and who knew of no party but those two grand parties, into which they found the human race divided by the declarations of God himself. But how does Dr. Whitaker attempt to disprove those doctrines, which, as systematically arranged, he so earnestly deprecates?

‘First then, any system of doctrines which may appear to be revealed in insulated passages of holy scripture, can clearly be proved to be inconsistent with the moral attributes of the Almighty, then are we warranted in concluding, nay, we are bound to conclude that our interpretation is wrong.’

We firmly believe that the Author is quite unaware of the very dangerous tendency of this unqualified position. The test by which he illustrates it, is still more objectionable. He supposes that the everlasting destinies of a race of inferior, moral agents, were placed at the disposal of a man; and he asks,

‘What feelings would such a conduct, as these propositions suppose, excite; what conclusions would it lead to, with respect to his character, as a just and merciful being? One answer, and one only, can be returned to such a question, and it is no small presumption in favour of any opinion, that it has the common sense and feeling of mankind on its side.’

Alas! for that system of ethics, or of divinity, which seeks to gather a presumptive evidence of its truth, from the common sense and feeling of mankind; or which would oppose the ‘*clear proof*’ of analogical reasoning, (a species of reasoning peculiarly apt to mislead, and necessarily defective,) even to

insulated passages of holy Scripture. It is true that the tenets of Calvinism, are not deduced from insulated passages of Scripture, nor do they disdain to be tried by the most rigid application of analogical reasoning ; but it behoves us to be very careful how we make the import of the Divine declarations to depend on our conceptions of what it is likely or reasonable they should intend. Scripture is its own, its only unerring interpreter. Had Dr. Whitaker asserted that, if any system, which may appear to be revealed in insulated passages of Scripture, can clearly be shewn to be inconsistent with other positive declarations of the sacred volume, we are bound to believe that our interpretation of the former is wrong, we should unreservedly have assented to his test. We know of no other source of subjective knowledge, from which we can derive just views of the moral attributes of the Almighty. This common sense theology, like the common sense philosophy, in order to a person's being capable of conducting the application of its principles, must pre-suppose the mind to be peculiarly enlightened, as well as morally qualified, by knowledge, derived from the very sources which it is designed to supersede. Let us see whither this system of plain questions would lead us.

Supposing, says the advocate of Universal Redemption in the laxest sense, that the everlasting destinies of a race of inferior moral agents were placed at the disposal of a man, what feelings would his conduct excite, were he to consign them, for any definitive series of offences, to an indefinite, interminable state of misery ? The system rests only on some insulated passages of Scripture, and is inconsistent with the moral attributes of the Almighty :—your interpretation of them must be wrong.

Supposing, says the Socinian, that a race of inferior moral agents had incurred the just displeasure of their superior, man, what should we think of his conduct, were he to decree that the voluntary sacrifice of an innocent person should be the only means of propitiating his anger ? The supposition is inconsistent with the moral character of God, and the few scattered passages of Scripture, which seem to assert it, are interpolations, or mis-translated.

Supposing, says the impugner of all natural or revealed religion, that the destinies of a race of inferior moral agents, were subjected to the supreme legislative government of man, what should we conclude as to his character, were he to make the innocent offspring, in every case the sufferer for his parents physical or moral defects, the unoffending heir of his poverty, his disease, his ignominy, and even his

These are questions as plain as Dr. Whitaker could wish for, and were they to be determined by the common sense and feeling of mankind, we make no doubt in favour of which side the presumption would lie.

And are there no difficulties attending these mysterious subjects? We confess—we are sure that Dr. Whitaker will confess, there are awful difficulties; such as have ever offended the common sense and feeling of mankind; such rather, as have always excited the enmity of the human heart, as have been to the nominal professor of religion, a stumbling block, and to the philosopher, foolishness. Is there a human being that can, by any metaphysical process, so divest himself of the attributes of man, as to contemplate with complacency the final destruction of a single moral agent? Let us at once meet a difficulty common to all systems which are founded on the declarations of the inspired volume. Does the admission or the rejection of the Calvinistic doctrines affect this plain question? Dr. Whitaker is aware that it does not. What is then our conclusion?—It is expressly declared in the Scriptures, which we receive as the word of God, that man's eternal destiny is suspended on the development of his character in this probationary state of existence; that without holiness he cannot see God; that a time will come, when he that is unholy, shall be unholy still; and he that is filthy, shall be filthy still; that the misery of that world of impenitent despair to which the immortal sinner will be consigned, will arise, of necessity, from his opposition to the holy nature of the Divine Being. Reason informs us that no nature can change itself, no cause be self transformed into its opposite. Nor does Revelation afford ground for the supposition that the Almighty will, at any remote period in eternity, interpose to change the nature, or to annihilate the existence, of those on whom he wrought no such change while here. If it be asserted that the idea is possible, we must still reply, that as we cannot *know* it, even were it true, all the difficulty, as it respects the revealed character of God, remains undiminished. The Almighty has thought fit to withhold the solution of these mysteries, and of the full revelation of his own character, till that great day; to require from his creatures till then an implicit confidence in his perfections: with vain impiety, therefore, would reason try to break the awful silence of the sacred volume.

If there were not inscrutable difficulties *connected with the very subjects* which are involved in the Calvinistic system, would St. Paul, a reasoner as acute as he was an eloquent declaimer, in the midst of an argumentative dissertation, anticipating as it should seem an objection from the common

use and feeling of those he was addressing, instead of meeting the difficulty by attempting to reconcile it with the moral attributes of God, silence the objector with bare assertion of the Divine Sovereignty?—"Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus?" And in another passage of the same Epistle, "Who hath known the mind of the Lord, or who hath been his counsellor?" Bishop Butler, (to whom Whitaker refers), when treating of these subjects in his inimitable work on the Analogy of Religion natural and revealed, has proceeded in a very different method from that employed by our Author. Aware of the delicate nature and of the limited use of analogical reasonings, he has not displayed more of exquisite judgement and acuteness, than of modest and circumspect humility, in attempting thus to vindicate the ways of God to man. Objections, he admits, 'may still be insisted upon against the wisdom, equity, and goodness, of the divine government implied in the notion of religion, and against the method by which this government is conducted; to which objections analogy can be no direct answer.' 'Upon supposition that God exercises a moral government over the world,' he elsewhere remarks, 'the analogy of his natural government suggests, and makes it credible, that his moral government must be a scheme quite beyond our comprehension; and this affords a general answer to all objections against the justice and goodness of it.' The speculative difficulties in which the evidence of religion is involved, may make even the principal part of some persons' trial—and since ignorance and doubt afford scope for probation in all senses, as really as intuitive conviction and certainty; and since the two former are to be put to the same account, as difficulties in practice; men's moral probation may also be, whether they will take due care to inform themselves by impartial consideration, and afterwards whether they will act as the case requires, upon the evidence which they have, however doubtful.'

We have thought it not irrelevant to shew, that the objections which Dr. Whitaker raises against the Calvinistic system, are applicable to it only in common with every system revealed religion; and it would not be difficult to prove, by the rejection of it, they are increased tenfold. Our limits will not admit of our going more deeply into the subject; is it necessary, in order to shew the temerity of this unprovoked assault upon the doctrines of Calvinism.

There is inaccuracy and fallacy in Dr. W.'s professed argument of Calvinism. He adduces it as an unquestionable

fact that Calvinists hold, that by a sovereign act of his will, the Almighty did, from all eternity, predestinate a certain portion of the human race to everlasting happiness, without any antecedent respect to their future character and conduct!

If by the phrase 'antecedent respect to their future character and conduct,' he intends a respect to any moral excellency existing in them, previously to his own work of mercy in forming them to such excellency;—then, undoubtedly, the Calvinist rejects such a notion as unscriptural and absurd. He deems it inconsistent with the perfection and supremacy of God, to depend on the antecedent powers of the creature, as the motives of his conduct. He believes, and Dr. W. solemnly and we doubt not sincerely professes to believe, that 'all right counsels, just thoughts, and good works, proceed' from the preventing and unmerited grace of God.

But if Dr. W. means that, in the sense of Calvin and his followers, the Divine predestination respects the happiness of the elect, separately from their holiness, or as an end superior to the acquisition of a *sincerely and permanently holy* 'character and conduct,' he greatly errs; and Calvinists will say that he injures and misrepresents them. They think that the key-stone of their system is the single position that *ALL GOOD is from God*; and that, especially to sinful creatures, *all good is the fruit of GRATUITOUS BENEVOLENCE*.

It is astonishing that so acute a logician as Dr Whitaker, should be apparently so unconscious of any difficulties that attach to his own theological scheme. He rightly asserts that a 'previous and arbitrary allotment of the *final* destinies of moral agents, is by the very terms incapable of being 'rectified.' But while we disallow the term arbitrary, in the sense in which it is here used, and reprobate the inference which is attempted to be fastened on the doctrine, we must ask whether even Arminianism does not admit of a *previous* allotment, in the Divine prescience, of the *final* and irreversible destinies of moral agents, which is the only part of the statement involving the imputations he would represent as springing from the doctrine; for surely the idea of a purpose of Sovereign Benevolence superinduced, if we may so speak, upon the equitable laws of the Divine government, restricted indeed to a definite number, but infringing upon the rights of none, can add no perplexity to this awful subject. The difficulty, we repeat it, does not belong to speculative theology, but exists in what experience discovers to be true. 'Certainly,' says the admirable prelate before quoted, 'we are in a condition which *does not seem*, by any means, the most advantageous we could imagine or devise, either in our natural or moral capacity, for securing either our present

or future interest. *Had we not experience*, it might perhaps, be speciously urged, that it is improbable any kind of hazard and danger should be put upon us by an infinite Being; when every thing which is hazard and danger in our manner of conception, *and will end in error, confusion, and misery, is now already certain in his foreknowledge.* Does it involve the subject in deeper gloom, to know that the All merciful, in his Sovereignty, who is not willing that any should perish, has resolved that all shall not, but has predestined an indefinite portion of the human race to holiness as essential to happiness, who are “to be conformed to the image of his Son,”—and who are designated as the called, whom he justifies, and whom he will glorify*!

Our Author has ‘hazarded’ some remarks upon the subject of the human will, the extreme futility of which appears to us less surprising, as proceeding from such a writer, from his seeming to think that ‘plain good sense, aided by some experience of human nature,’ would be competent, without, as we should suspect, either extensive reading upon the subject, or deep investigation, to seize upon the ‘homely truths’ which comprise the very core and nucleus of the metaphysical controversy. His positions that the will must, in order to exist, be free—that it consists in the power of making elections, as, otherwise, it ‘becomes a non-entity—few persons, would, we should suppose, be found to deny. ‘The fact,’ also, ‘that we do really possess such a faculty,’ is, on the ground assumed by our Author, undeniable. But the point which Dr. Whitaker overlooks, or by a *petitio principii* eludes, is this. Is the Will a self moving power—an effect taking place without a cause, and subjected in its operations to no laws? or is it dependent on the determining faculty in man, on the understanding; being in itself, not the cause of our actions, but the essence of action? and are not its determinations in every case conformable to the moral nature, or disposition from which, or in which it acts? Will our opponent assert, that the will of a depraved being is uncontrolled by the nature of that being? That a wicked man may just as easily will a virtuous action, as the man whose motives are those of purity and justice? *Why do we will?* By chance, or because *we do will?* If not, the will itself must be an effect, and we know of no rational cause of that effect, but the nature of the agent.

We think Dr. Whitaker has mistaken the meaning of those who assert the passiveness of the human will, in the work

* Rom. viii, 29, 30.

of regeneration. No persuasion can be firmer than that which we feel, that he would not designedly misrepresent their doctrines. But he cannot understand Calvinists to mean, that through the whole progress of the work of Divine grace upon the human heart, the will is entirely passive, and 'that it 'does in no degree co-operate in the work.' We apprehend, that it can only be in reference to the bestowment of regenerating grace, that this representation has been maintained: and 'modern Calvinism,' at least, allows of this interpretation alone. On this subject then, we must again put to our Author a plain question. It is the doctrine of some of the most distinguished members of his Church, and, according to some, of the Church of England herself, that this efficacious grace is communicated in the ordinance of baptism:—in this case, we would wish to know, what part the will of the infant takes in the work. How does it co-operate? What moral activity is exerted by the recipient? But perhaps Dr. Whitaker, in common with the most consistent Protestants, rejects this notion as unscriptural. In this, we think, he will be countenanced by 'the common sense and feeling of mankind.' Let us, then, change the form of our question, and we must demand in what way the act of regeneration, which all who receive the doctrines of the New Testament must believe to be both real and necessary to the production of a vital principle of holiness, takes place, in combination with the human will. 'Whatever disabilities,' says our Author, and he is careful not to define too precisely those disabilities, 'have been incurred 'by the will in consequence of original or actual transgression, 'it is the first office of grace to remove—to restore that 'disordered faculty to its intermitted functions, that is, to 'restore it to its existence in the heart.' Does Dr. Whitaker mean to assert that those who are not the subjects of this grace, are destitute of will, and therefore, according to his own position, destitute of that freedom which is the basis of accountability? Or does he unwittingly symbolize with the Calvinist in meaning to assert the simple truth, that the unregenerate man is incapable of the *right* exercise of his will, because his nature is depraved? In either case, we may recur to our plain question—How can a nature change itself? How can the will which proceeds from the nature, become a cause effective in working a change upon that nature, by any mysterious co-operation with Divine agency? As well might our objectors deny, that an infant was not *wholly passive*, in the first communication of the vital spark, or that it was itself the author of that birth, to which the production of moral life in the soul, is, by our Saviour himself, represented as analogous.

ere is one more passage in Dr. Whitaker's sermon, which seem so exceptionable, that we cannot forbear trespassing a longer upon the indulgence of our readers. After a candid admission that those who differ from each other on these lesser points of theology, are, nevertheless, "brethren," in doctrine, he adds,

the gospel of Christ happily depends neither on the one nor the other; it stands aloof from all artificial systems independent and ; for without entering upon these controverted points it is able to preach the great doctrine of salvation through Jesus Christ, and by faith in his blood, to warn the sinner to flee from the wrath to come, and to build up God's people in their holiness without one word of election, or reprobation, or irresistible grace. And, let me add, that if such forbearance be possible, it is prudent, for though we may ourselves be able (though it be not probable) to state these doctrines with all the clearness of light, or to confute them with all the calmness and temper of Limborch, we shall assuredly be able to infuse a very small portion of these qualities into our hearers: whereas we shall indubitably raise in our congregations a spirit which it will be very difficult to exorcise; it is full of strife and confusion, of unskilful disputation and pharisaical pride; in the rear of which we may perchance descry as issuing from the lowest abyss of hell, "the demon of assurance," the fruits of which upon earth are most surely to be found in the halls of our courts of justice, in the cells of the condemned, and in the places of execution. This dreadful persuasion has become so frequent under such circumstances, though accompanied by insensibility and hardness of heart. Even under the most promising appearance of faith and repentance in condemned persons a prudent guide, while he encourages hope, will always repress 'assurance.' He who knew what was in man, and he alone, had a right to assure the thief upon the cross that "this day shalt thou be with paradise." "

we scarcely know on what part of this singularly heterogeneous paragraph to begin our animadversions. From the latter part, it should seem that this 'assurance,' this 'dreadful persuasion,' this *demoniacal* possession, is a peculiarity nearly confined to condemned criminals: it is a deduction which men under such circumstances are led logically to draw from the doctrines of 'election, reprobation, and irresistible grace;' it is the consequence of a spirit which has been raised in men's minds by the preaching of these doctrines. This, we say, is, without the slightest distortion, the sense of our Author's words. Having traced, to his own satisfaction at least, the times of malefactors, to a peculiar species of fanaticism, one of the most fruitful sources both of their guilt, and of their hardened impenitence, on which he considers himself justified in bestowing the scriptural term of "assurance," he

would seem to argue this position—that **a criminal** frequently discover a total insensibility ~~and~~ **carelessness** of heart, assurance of hope is, in all cases, fallacious and dangerous; and the doctrines of election, and of irresistible grace, are not to be preached, because of their tendency to generate this dreadful persuasion in *criminals*.

If Dr. Whitaker takes the trouble to inspect our pages, we may indulge the persuasion that this simple representation of what we conceive to be the naked sense of the sentiments he has advanced, will suggest to his mind their refutation, accompanied by sensations of poignant regret, not unmixed with shame, for having countenanced the illiberal and ignorant opinions on the subject of Calvinism, which his words seem to involve. It would be an insult to the understandings of our readers, to occupy our pages with exposing the stale and often refuted falsehood, that, either in point of fact or of tendency, the doctrines of Calvinism, (misrepresented and distorted, as they may have been by illiterate teachers) are to be ranked among the incentives to crime. The only thing which can be adduced as affording the smallest pretext for such a charge, is, the injudicious zeal with which some pious Calvinistic ministers have flattered the suspicious repentance, and proclaimed the unsatisfactory conversion of dying malefactors. In these cases, however, the knowledge and professed reception of religious doctrines, have been uniformly subsequent to the crimes for the commission of which those poor unhappy beings have become the subjects of pious commiseration. We are at a loss, then, to conceive, how any degree of "assurance" into which they may be deluded, or how the impenitence with which it has been supposed to be connected, can, either by logic or by common sense, be made to appear the cause of their guilt. Has Dr. Whitaker, indeed, visited for himself the cells of the condemned, and met there, on their errand of mercy to the hopeless, the unwearied propagators of these delusive notions? Or has he even obtained any authenticated accounts of malefactors, who have either attributed their crimes to any received system of religious belief, or exhibited antecedently, an immoral reliance on antinomian doctrines? Till he have, he will do well to suspect the accounts he may have received of the effects of Calvinistic preaching, and to be cautious in inferring consequences so widely remote from truth and candour.

It will not be forgotten by our readers, and the consideration has, doubtless, afforded to Theologians of Dr. Whitaker's class the liveliest satisfaction, that by a very numerous order of popular teachers, whose indefatigable and successful labours have been employed chiefly in the instruction and reformation of the lower orders, no such pernicious doctrines as those which distinguish the Calvinistic system, are preached. Perhaps, it

will tend to rescue, in their estimation, the name of Methodist, from the vulgar opprobrium cast upon it, that the sect which it serves to designate, is distinguished by its rejection of the tenets which our Author represents to be so dangerous to society. It is evident, therefore, that the charge of encouraging crime, and sealing up impenitence in hardness of heart, must be borne entirely by the preachers of election, reprobation, and irresistible grace. Doubtless there is nothing in the formularies of the Established Church, to foster a delusive assurance of salvation; nothing in the absolution so gratuitously afforded by her officiating clergy, too often, we fear, with all the indifference of professional mechanism, to the ignorant and the immoral, to engender a false hope, and a self-righteous reliance. The discourses which issue from her pulpits, are, we are bound to believe, of that awakening character—the avoidance of the controverted topics alluded to, is accompanied, on the part of the preacher, with so earnest and faithful exhortations to self-examination and holiness,—the tendency of anticalvinistic preaching is of so humbling a description,—that ‘the demon of assurance,’ effectually exorcised, has no fruits—can boast of no victims *there*.

It would lead us into too wide a discussion to enter into the vindication of the doctrine itself, which Dr. Whitaker first misconceives, and then controverts; a doctrine which, in common with every other tenet deducible from the Scriptures, has certainly been perverted and abused. But if the faith through which we are saved, be of that general character, that it has no relation to personal experience; if the tests of character with which the Scriptures furnish us, be of no use in enabling us to decide upon our moral state; if the promises of God are indeed to be believed, but not appropriated; if the marks of election be alike equivocal in the novice and in the saint; and if assurance be indeed unattainable, and hope must be without confidence, and love without rejoicing: then, and then only, will we agree in stigmatizing as unscriptural and pernicious, that style of preaching, and that system of theology, which give prominence to the controverted points from which Dr. Whitaker exhorts his clergy to abstain. But then we must be equally careful, from like prudence, to avoid all reference to those passages in the sacred volume, which seem to breathe so presumptuous a spirit. The Spirit which “beareth witness” with the spirit of the Christian that he is “the child of God,” must be shewn to have withdrawn his operation; so that he can no longer be allowed to say, “Hereby we know that we dwell “in him and he in us, because he hath given us of his Spirit.”—“We *know* that we are of God, and the whole world lieth in “wickedness; and we *know* that the Son of God is come, and

“hath given us an understanding that we may know him that is true; and we are in him that is true; even in his Son Jesus Christ.”—“And we have known and believed the love that God hath to us—we love him; because he first loved us.”

But we must draw this long extended article to a close; and if our examination of Dr. Whitaker's pamphlet, has appeared already to partake rather of the form of a disquisition than of a critique, and our remarks have seemed disproportioned to the importance of the publication, we must request our readers to bear in mind, that the sentiments which our Author has advocated with so much ingenuity, and adorned with so much candour, are not those of an individual alone; but under different modifications are adopted by a respectable body of the national clergy. This very discourse, fraught, as it appears to us, with dangerous error, and defective in the radical principle of its reasonings, has been recommended in the highest terms of eulogy, for distribution in the form of a tract, by the publication to which we have before had occasion respectfully to advert, as taking the lead among the pious members of the Established Church. Seldom have we perused an article in the pages of that work, with more unfeigned regret, not unmingled with surprise, than the review alluded to; by which, the neutrality they had previously seemed desirous of maintaining on the subjects of the Calvinistic controversy, is at once, by implication, abandoned.

The Author of “the Velvet Cushion” has told us, that there are only five points on which Calvinists and Arminians differ, and a hundred on which they are agreed. It is in the spirit of this remark that the Author of the sermon under review would dissuade ministers from ‘entering upon these controverted points.’ But, surely, he proceeds upon a mistaken principle. The doctrines of Calvinism are either true or false. To withhold a part of the truth may be as dangerous as to predicate error: but when the truths which are controverted, relate to a Divine message, it deserves the most serious consideration, how far we are at liberty, upon any plea of prudence or policy, to resolve on abstaining from the discussion, or, rather, the declaration of those points. So far as they are involved in the discoveries of revelation, which the Deity has been pleased to communicate, they are not to be considered as speculative opinions. Their having been framed into systems, or obscured by metaphysical and scholastic glosses, cannot change their essential truth, or affect their importance in relation to the grand scheme of Divine agency. It still remains our duty meekly to examine their import and their evidence; and to bring forward without hesitation or compromise, “the whole counsel of God.” Bishop Horsley's excellent advice deserves to be better followed

up, 'Before you venture to attack Calvinism, be sure you understand it.'

The fact is, that although those points of difference may have occupied fruitless speculation, they involve practical consequences. The individual who, on the evidence of the word of God, believes in that form of Christian doctrine, which is called Calvinism, will conduct his reasonings in relation to all other topics, and enforce the precepts of religion, by a process wholly different from that by which one of opposite sentiments would proceed. This difference will be apparent, not only in what is withheld, but in what is advanced. But, indeed, it is impossible on these controverted subjects, to maintain the neutrality—the negative prudence which our Author would recommend. There may be some young clergymen, perhaps, among Dr. Whitaker's acquaintance, to whom, as being too rash in adventuring opinions upon subjects they are too indolent to examine, such advice might have a temporary seasonableness. But, even in such cases, we should rather recommend them to "get understanding," and to seek that Divine illumination which may guide them "into *all* truth," than to content themselves with indecision, and candour, and forbearance. The systematic and technical style in which these subjects have sometimes been treated in our pulpits, is certainly to be regretted, nearly as much as the jejune and rapid manner in which it has become more fashionable to dispose of them. But the truths to which these sentiments relate, remain the same. If the Gospel of Christ does not depend upon them, the consistency of our belief, the strength of our faith, the peace of our minds, may often be found to rest upon them. The doubts and difficulties which arise in the inquiring mind, or which, in the hour of weakness, are urged upon us by the tempter, are not to be silenced by our being told, that they are merely speculative difficulties, and relate to the non-essentials of religion. The forbearance of the preacher can yield us no assistance or encouragement. It may be little to us what Calvin stated, or what Limborch disputed; what terms have been invented, or what systems have been raised; but the subjects themselves which occupied those discussions, will recur to us, sometimes with agitating importunity. They are felt to affect the very foundation of our consolation and hope. The mind resents, at such times, the impertinence of logic, but it asks for light, and aches for rest.

And after all, there are preachers and disputants who will not observe the forbearance Dr. Whitaker enjoins; and they are the last men on whom he would be willing to devolve the discussion. We should think that this consideration alone would be sufficient to shew the futility of the advice he gives. Are these doctrines, then, to be abandoned to men who, in the estimation of

their opponents, are the least competent to state them with clearness, or to preach them with efficacy? The pulpit is not, indeed, to be made an arena for controversy; but we must deem it a very short-sighted policy which should observe a silence upon topics, the most likely, from their abstruse nature, to be misrepresented and abused. Rather, *because* they have been perverted, *because* they have been distorted into system, and obscured by technical phrasology, *because* they have been separated from their just consequences of practical virtue, let the able divine, and the pious minister, bring them forward, exhibit them in their just relations, vindicate them from their supposed evil tendency, and shew the harmony and mutual dependence of all the parts of the Christian scheme. That all truth is important, and essentially connected with practical results, is an axiom which cannot with safety be abandoned, nor without casting a stigma upon either the completeness or the necessity of the Revelation to which we profess to pay the homage of our understandings.

We had marked several passages in Dr. Whitaker's sermon; for extract and encomium, especially some admirable remarks on the spirit to be maintained toward those from whom we differ; but we must here terminate the article, for the length of which we again bespeak the indulgence of our readers.

Art. III. *Roderick, the Last of the Goths*; a Tragic Poem. By Robert Southey, Esq. Poet Laureate, and Member of the Royal Spanish Academy. 4to. pp. 340. and cxxxvii. 2l. 2s. Longman and Co. London. 1814.

THERE are scarcely six heroic poems in the world that have acquired general, permanent, and increasing renown; yet nothing short of this in idea, has been the object of the authors of hundreds of similar works, which have gained a transient, or established a local reputation.

‘What shall I do to be for ever known?’

—is the aspiration of every true poet, though, in the pursuit of fame, each will choose, out of all the means whereby it may be achieved, those only which are most congenial to his talents or his taste. A libertine will not select a sacred theme, nor a modest man a licentious one; but be it a virtuous or a profligate one, we may assert, not as a questionable hypothesis, but as a matter of fact, that the love of glory is the first impulse of every poet's mind, and the desire of the greatest degree of glory, is, perhaps, essential to the attainment of even a moderate portion. Without the highest honours in view, no poet will put forth his

whole strength; he will be content with the exertions that enable him to excel his competitors, but he will want a motive for those which would enable him to excel himself.

Mr. Southey is still in the prime of manhood, and, exclusive of other compositions of singular merit, both in verse and in prose, more than we can at present enumerate, he has already published five Epics; for, though he disclaims the 'degraded name,' Epics we must call them, till he furnish a more appropriate generic term for his long narrative poems. It might safely be said by any person who had not read one of these, that they will not all go down to posterity as the companions of the 'Iliad,' the "Odyssey," the "Æneid," the "Jerusalem Delivered," and the "Paradise Lost;" since the possibility that one writer should mature five productions equal to these, cannot for a moment be imagined, after the experience of three thousand years from Homer to Milton. But we have read all Mr. Southey's Epics; and it is quite fair that we be asked whether we think *one* of them will stand in this line among the few imperishable monuments of genius, and add another volume to the library of mankind,—a volume that shall be read in all ages, and in all countries, where a language besides the mother language is known? We will not say No, and we cannot say Yes; but we do not hesitate to admit, that we know no reason that the intellect, the imagination, and the energy of that mind, which, within eighteen years, has given birth to "Joan of Arc," to 'Thalaba,' to "Madoc," to "Kehama," and to "Roderick," might not, within the same period, have elaborated a single poem, rivalling in length, only one, but transcending in merit, all of these admirable pieces. At the same time we are willing to acknowledge, though we are unwilling to admit the application to Mr. Southey, that it may be very possible for an author of exalted acquirements and versatile talents, to compose *the five*, who could by no intensity of application perfect *one* such as we have supposed, nor indeed one of any kind much excelling the rest. There are birds of indefatigable wing, that soar often and long, to a noble elevation, and yet

'The eagle drops them in a lower sky,'

though his flights are 'few and far between.' If Mr. Southey has found his height, and dares not venture nearer to the sun, let him make his excursions as frequently as he pleases in this middle region, and we shall always be glad to hail his rising, admire his course, and welcome his descent; but if by any toil, or time, or care, he *can* reach 'the highest heaven of invention,' we would earnestly entreat him, in the name of all that he loves in song, or seeks in fame, to risk the enterprise. We now he needs not write for bread; his living renown can little

compensate him for his arduous and incessant pains; then, since the immortality for name cannot be acquired at will by any poet, the least that can be required of him, who is rationally in quest of it, is, to employ his utmost endeavours to deserve it, whether he obtain it or not. Plainly, if Mr. Southey can do no better than he has done, we care not how often he appears in a new quarto form; but if he can, we care not how seldom we see him; nay, we shall be satisfied if it be but once more—in his old age and ours—provided he then present to us a poem surpassing, in comparative worth, not only the five labours of the last eighteen years, but five more, during the advancing eighteen years, which, if he continue his present career, may be reasonably expected from so enterprising a knight-errant of the Muses.

After all, the immediate popularity of works of genius depends much on the fashion, manners, taste, and prejudices of the times,—on things which are artificial, incidental, and perpetually changing; but enduring reputation can be secured only by the power of awakening sensibilities common to all men, though dormant in the multitude; and appealing to sympathies universal throughout society, in every stage, from the rudest barbarism to the most fastidious refinement. We might, perhaps, add, that it is almost indispensable to the success of an heroic poem, that it be a *national* one, celebrating an event well known, though far distant in time, and hallowed to the imagination of the poet's own countrymen by patriotic lessons, examples, and triumphs of constancy and valour. Mr. Southey's poems of this species, are written in defiance of the fashion, manners, taste, and prejudices of the present times, and they have contained little that could conciliate them; consequently, it is no wonder that they have been less popular than the captivating romances of the Northern minstrel. On the other hand, though they do frequently awaken sensibilities common to all men, and appeal to sympathies universal through society; though they abound with adventures, marvellous and striking; with characters boldly original; with sentiments pure, and tender, and lofty: with descriptions rich, various, and natural; though in these they exhibit all the graces and novelties of a style peculiarly plastic, eloquent, and picturesque: yet, by an infelicity in the choice of subjects, they are addressed to readers, who have either a national antipathy against the burthen of them, as to the dishonour of their country in "*Joan of Arc*;" an indifference to super-human exploits and sufferings, as in "*Thalaba*;" a horror of barbarity, as to the Mexican scenes of "*Madoc*;" a resolute incredulity of monstrous and unclassical mythology, as in "*Kehama*;" or an ignorance of the history, and unconcern for the fate of the heroes, as in many instances in "*Roderick, the last of the Goths*." The latter, indeed, is less

objectionable in all these respects, than any of its predecessors, excepting the first part of "*Madoc*,"—*Madoc in Wales*;—where, if we are not greatly mistaken, both the poet and his readers are more happy, and more at home together, than in all their other travels beside through real or imaginary worlds. Other requisites being equal, *that* poetry will assuredly be the most highly and permanently pleasing, which is the most easily understood; in which the whole meaning of the sentiments, the whole beauty of the language, the whole force of the allusions, in a word, the whole *impression* is made *at first, at once, and for ever*, on the reader's mind. This is not the case with any one of Mr. Southey's Epics. They are always accompanied by a long train of notes; and the worst evil attending them is, that they are really useful! It is hard enough to have to pay for half a volume of irrelevant, worthless notes, but it is much harder—a much greater discount from the value of the text, when the notes are worth the money, and constitute so essential a part of the book, that without them the poem would be a parable of paradoxes, obscure in itself, and rendered incomprehensible by its illustrations—the imagery and allusions—which ought to be its glory. Many parts of "*Thalaba*" and "*Kehama*" especially, without the notes, would be as insolvable as the Sphinx's riddle. These are relative defects in the subjects, which no art or power of the poet can supply, because the real defect is neither in the Author, nor in the work, but in the mind of the readers, who want the information *previously* necessary to understand and enjoy what is submitted to them. That information comes too late in the notes, after the first feeling is gone by, for then it can do little more than render a puzzling passage intelligible,—seldom impressive. Our Author is undoubtedly aware of all these disadvantages; and he encounters them at his peril, with a gallantry more to be admired, than recommended to imitation.

Mr. Southey's talents have been so long known, and so repeatedly canvassed, that we do not think it necessary to enter into any inquiry concerning their peculiar qualities, the purposes for which they are most happily adapted, nor their relative excellence when contrasted with those of his distinguished contemporaries. Nor will we, for our limits forbid it, attempt to compare Mr. Southey with himself; to try whether the splendid promise of his youth, in "*Joan of Arc*," has been progressively fulfilled in his subsequent performances. His name will unquestionably go down to posterity with the most illustrious of the present age, and, probably, with the most illustrious of past ages, for we would fain hope, that the poem, by which he will 'be for ever known,' is not yet written, perhaps not yet meditated by him. If it be such a one as we have imagined, it must be either a national one, or one in which the whole race of man

shall be equally and everlastingly interested. That he shall have the happiness to fix on a subject of the latter description, is more than we dare anticipate; but by choosing one of the former stamp, he may still rise far above his present rank among poets, for we are perfectly convinced, that whatever labour, or learning, or genius, he may lavish on strange or foreign themes, unless he select one that comes home to the bosoms of his countrymen, and expend on it his whole collected wealth of thought, splendour of imagination, and power of pathos, he will never maintain his station, either at home or abroad, with Homer, Virgil, Tasso, and Milton. British History presents a hero and a scene — we shall not name them, — unequalled, for the purposes of verse, in the annals of man. This theme has been the hope of many a youthful bard, and the despair of many an older one. Like the ‘Enchanted Forest’ in the “Jerusalem Delivered,” hitherto all who have presumed to approach it, have been frighten away, or beaten back; and it is still reserved for some Rinaldo of song, perhaps now wasting his strength in outlandish adventures, to pierce its recesses, enfranchise its spirits, and rest under its laurels.

On closing the volume before us, we were struck with the idea—How differently should we have felt in reading this ‘Magic Poem,’ if the story had been British! how would every native character have been endeared, every act of heroism exalted, every patriotic sentiment consecrated, in our esteem, by that circumstance! The day is past, when “Roderick,” the last of the “Goths,” would have been hailed throughout this island, with kindred enthusiasm, for the sake of the country which gave him birth, and in which a spirit of courage to fight, and of fortitude to bear equal to any thing here exhibited, has been realized in our own age; but for what—let the dungeons of the Inquisition tell us! The mind of a Briton revolts, with feelings of shame, indignation, and pity, unutterably mingled, at the recollection of the proudest battle-fields of his own countrymen in that land, whose very name was wont to make his cheek flush more warmly, and his pulse beat more quickly, but which now sends the blood cold to the heart, and forces a sigh from the bosom on which the burthen of Spain lies heavy and deadening as an incubus. This poem, therefore, must rest solely on its own merits, and it needs no adventitious recommendation to place it high among the works, that reflect peculiar lustre on the present era of English poetry. Without pretending further to forebode its fate, we shall briefly characterize it as the most regular, impassioned, and easily intelligible, of all the Author’s performances in this strain.

The main events of the fable may be sketched in a few sentences. Mr. Walter Scott’s “Vision of Don Roderick,” has

made the name and infamy of the hero, familiar to our countrymen. In the eighth century, the Moors were invited into Spain by Count Julian, a powerful courtier, in revenge for the violation of his daughter Florinda, by the king, Roderick. In the battle of Xeres, the invaders were completely triumphant, and Roderick having disappeared, leaving his armour and horse on the field, it was generally believed, that he was drowned in attempting to cross the river. Mr. Southey grounds the story of his poem on another tradition; that the king, in the disguise of a peasant, escaped; and with a monk, named Romano, fled to a lonely promontory in Portugal, where they dwelt together a year. At the end of that time the monk died, and Roderick, who, in adversity, had become a penitent and a convert, finding solitude and inaction, with his feelings and remembrances, insupportable, returned into Spain; where, in the garb and character of a monk, following the course of providential circumstances, he assisted Pelayo, the next heir to his throne, in establishing an independent sovereignty amid the mountains of Asturias. At the battle of Covadonga, where the Moors were overthrown with an extent of ruin which they could never repair in that part of the Peninsula, Roderick, after performing miracles of valour, is at length recognised by Pelayo and his old servants; but impatiently returning to the conflict, he carries terror and death wherever he moves, avenging his own and his country's wrongs, on the Moors, and the renegadoes that assisted them. At the conclusion he disappears as unaccountably as he had done at the battle of Xeres, leaving his horse and his armour on the field as before.

It was a perilous undertaking of Mr. Southey, to unsettle the prejudices so long and so inveterately held against Roderick's character, and to transform him from a remorseless tyrant and a shameless ravisher, into a magnanimous patriot and a self-denying saint; nor was it less bold, after his condemnation had been recently renewed, and his death irrevocably sealed by a brother bard, to revive and lead him out again into the field, not to recover his lost crown for himself, but to bestow it upon another. We think that in both attempts our Author has succeeded. By the artful development of Roderick's former history, always in connexion with the progress of his subsequent penitence, and disinterested exertions for the deliverance of his country, we are gradually reconciled to all his conduct, except the outrage done to Florinda; and even that the poet attempts to mitigate almost into a venial offence,—the sin of a mad moment, followed by instantaneous and unceasing compunction. After he has softened our hearts to pity in favour of the contrite sinner, he finds it easy to melt them to love, and exalt them to admiration of the saint and the hero. Roderick's character rises

at every step, and grows more and more amiable, and interesting, and glorious, to the end, when he vanishes, like a being from the invisible world who has been permitted for a while to walk the earth, mysteriously disguised, on a commission of wrath to triumphant tyrants, and of mercy to a perishing people.

Roderick's achievements in the first battle, wherein he was supposed to have fallen, his flight, remorse, despair, and penitential sorrow, are thus strikingly described in the first section.

‘ Bravely in that eight-days fight
The King had striven,—for victory first, while hope
Remain’d, then desperately in search of death.
The arrows past him by to right and left,
The spear-point pierced him not, the scymitar
Glanced from his helmet. Is the shield of Heaven,
Wretch that I am, extended over me?
Cried Roderick; and he dropt Orelia’s reins,
And threw his hands aloft in frantic prayer,—
Death is the only mercy that I crave,
Death soon and short, death and forgetfulness!
Aloud he cried; but in his inmost heart
There answered him a secret voice, that spake
Of righteousness and judgement after death,
And God’s redeeming love, which fain would save
The guilty soul alive. ’Twas agony,
And yet ’twas hope; a momentary light,
That flash’d through utter darkness on the Cross
To point salvation, then left all within
Dark as before. Fear, never felt till then,
Sudden and irresistible as stroke
Of lightning, smote him. From his horse he dropt,
Whether with human impulse, or by Heaven
Struck down, he knew not; loosen’d from his wrist
The sword-chain, and let fall the sword, whose hilt
Clung to his palm a moment ere it fell,
Glued there with Moorish gore His royal robe,
His horned helmet and enamell’d mail,
He cast aside, and taking from the dead
A peasant’s garment, in those weeds involved,
Stole, like a thief in darkness, from the field.
‘ Evening closed round to favour him. All night
He fled, the sound of battle in his ear
Ringing, and sights of death before his eyes,
With dreams more horrible of eager hounds
That seem’d to hover round, and gulphs of fire
Opening beneath his feet. At times the groan
Of some poor fugitive, who, bearing with him
His mortal hurt, had fallen beside the way,
Rous’d him from these dread visions, and he call’d

In answering groans on his Redeemer's name,
 'That word the only prayer that past his lips
 Or rose within his heart. Then would he see
 The Cross whereon a bleeding Saviour hung,
 Who call'd on him to come and cleanse his soul
 In those all-healing streams, which from his wounds,
 As from perpetual springs, for ever flowed.
 No hart e'er panted for the water-brooks
 As Roderick thirsted there to drink and live :
 But Hell was interposed ; and worse than Hell,
 Yea to his eyes more dreadful than the fiends
 Who flock'd like hungry ravens round his head,—
 Florinda stood between, and warn'd him off
 With her abhorrent hands,—that agony
 Still in her face, which, when the deed was done,
 Inflicted on her ravisher the curse
 That it invok'd from Heaven.—Oh what a night
 Of waking horrors.'—pp. 4—7.

On the eighth day of his flight he reaches a deserted monastery,
 where one monk only, is waiting for release from the bondage of
 a by the sword of the enemy. At evening he was come to the
 te to catch the earliest sight of the Moor, for 'it seemed
 long to tarry for his crown.'

• Before the Cross

Roderick had thrown himself: his body raised,
 Half kneeling, half at length he lay ; his arms
 Embraced its foot, and from his lifted face
 Tears streaming down bedew'd the senseless stone.
 He had not wept till now, and at the gush
 Of these first tears it seem'd as if his heart,
 From a long winter's icy thrall let loose,
 Had open'd to the genial influences
 Of Heaven. In attitude, but not in act
 Of prayer he lay ; an agony of tears
 Was all his soul could offer. When the Monk
 Beheld him suffering thus, he raised him up,
 And took him by the arm, and led him in ;
 And there before the altar, in the name
 Of Him whose bleeding image there was hung,
 Spake comfort, and adjured him in that name
 There to lay down the burthen of his sins.
 Lo ! said Romano, I am waiting here
 The coming of the Moors, that from their hands
 My spirit may receive the purple robe
 Of martyrdom, and rise to claim its crown.
 That God who willeth not the sinner's death
 Hath led thee hither. Threescore years and five,
 Even from the hour when I, a five-years child,
 Enter'd the schools, have I continued here

And served the altar : not in all those years
 Hath such a contrite and a broken heart
 Appear'd before me. O my brother, Heaven
 Hath sent thee for thy comfort, and for mine,
 That my last earthly act may reconcile
 A sinner to his God '—pp. 9—11.

Roderick confesses his name and his sins, and the monk determines to live a little longer for his sake. Accordingly, instead of waiting for martyrdom, he accompanies the royal fugitive on his way, as we have already seen.

In a work of imagination we never before met with an account of the awakening and conversion of a sinner more faithfully, and awfully drawn,—one might almost presume, *not* from reading, nor from hearing, but from experience. Had the name of Christ, and redemption in his blood, never been mentioned in the course of the narrative, but in connexion with such feelings and views of sin and its consequences, as are contained in the foregoing extracts, and the immediate context, these pages should have had our cordial approbation, qualified only by a passing murmur of disgust at the circumstance of the monk, when they set out on their pilgrimage, taking with him our 'Lady's image,' and saying,

' In this * * *
 We have our guide, and guard, and comforter,
 The best provision for our perilous way.'

This circumstance, though perfectly in place and character, at once dispels the vision of glory, which before seemed to shine round the fallen penitent, and forces upon us the painful recollection, that it is only a picturesque fiction, not an affecting reality with which the Poet is beguiling our attention : while his not scrupling to mingle the false and degrading notions of a superstitious faith with the genuine workings of a contrite heart, seems to imply the belief that both are alike the natural emotions of the mind, and may as such, be employed with equal familiarity, for the purposes of poetry. Roderick's piety throughout the whole poem, while it sheds transcendent lustre on his deeds and sayings in every scene and situation, except when he is in his *heroic moods*, sometimes undergoes eclipses, which appear to change its very nature ; and while he is thirsting for vengeance, or rioting in blood, its sanctity serves only to give a more terrific and sacrilegious ferocity to his purposes. Meek, humble, and equally magnanimous in action or suffering, as we generally find it, and disposed as we are at all times to love it, as pure and undefiled religion, we are the more shocked when we are compelled to shrink from it as raving fanaticism. It is true, that when it is associated with violent and implacable emo-

tions, they are emotions of patriotism, and the vengeance pursued by him, is vengeance against infidels, traitors, and usurpers. Be it so ; but still let the patriot fight, and the avenger slay, in any name, except in the name of Him, whose ' kingdom ' is not of this world.' We shall not enter further into the subject ; we give this hint in consequence of the frequent allusions to converting grace, the blood of Christ, and the love of God, in the mouth of the Hero. We have repeatedly shuddered at sentiments and expressions, which, under other circumstances, would have been music to our ears, and comfort to our hearts. This is a fault — for we cannot call it by a milder name — which we find, not as critics, but as Christians. The things we condemn are quite consistent with the religious *costume* of the age, if we may so speak ; but we think, that the Poet ought to have been more careful not to introduce them where they may give occasion of offence to the sincerely pious, and of mockery to the scorner. The fact is, that in order to reconcile the mind to the introduction of these sacred subjects, it is requisite that the Author's purpose should approve itself to the reader as being of a high and ennobling character. His design as a poet must appear to be quite subordinate to, or rather wholly lost in, the desire of conveying a moral impression. His aim must seem to partake of the dignity of the theme, and his style comport with its reality.

With this single deduction we consider the character of *Roderick* as one of the most sublime and affecting creations of a poetic mind. The greatest drawback, however, from its effect is not a flaw in its excellence, but an original and incorrigible defect in the plot itself. *Roderick*, after spending twelve months in solitude and penance with the monk, returns, emaciated and changed in person and garb, into society, mingles with his own former courtiers, has interviews with Florinda, Julian, Pelayo, and others who have known him from a child, yet remains undiscovered to the last scene of the last act of the poem. All this while he gives no plausible account whence he came, or who he is in his assumed character ; he is a being of mystery, emanating from darkness, and haunting like a spectre the day light in which his bodily presence was but lately the joy of those eyes, that are now holden from distinguishing him, though sometimes his looks, his voice, or his gestures, trouble them like the images of a dream, that mock recollection, yet cannot be driven away from the thoughts. This awkward ignorance, though necessary for the conduct of the story, compels the reader, whenever it crosses him, to do violence to his own mind in order to give assent to it. Indeed, there is nothing in "*Thalaba*," or "*Kehama*," how marvellous soever, which, under the given circumstances, appears such

a violation of probability as this ; for even his dog and his horse recognise their Master, before the Mother her Son, or the woman, who loved him to her own ruin and to his, the destroyer of her peace.

We regret to be obliged to pass over the description of Roderick's frightful and self consuming melancholy in the wilderness, after the death of the monk ; his restless longings and delirious impulses to action ; above all, the vision of his mother and his mother-country, inspiring him to break loose from the captivity of retirement, and rush to their rescue. These are conceived in the Author's noblest spirit, and executed in his happiest manner. That manner, it is well known, is exceedingly various, ascending and descending with his subject, through every gradation of style and sentiment, from the mean, dry, and prosaic, to the most florid, impassioned, or sublime. This is right in itself, but unfortunately, from the minute multiplicity of his details, Mr. Southey too often, and often for too long a time, tethers himself to the ground, and is creeping, walking, running, or fluttering, through brake and briar, over hill and dale, with hands, feet, wings, making way as well as he can, instead of mounting aloft, and expatiating in the boundless freedom of the sky, amid light, and warmth, and air, with all the world—seas, mountains, forests, realms—beneath his eye.

In this poem the topographical notices are perhaps too numerous and particular ; the customs, ceremonies, habits, religion, &c. of the age and people, are too obviously displayed. These, instead of giving more lively reality to the scenes through which we are led, continually remind us that we are *not* on the spot. We feel, that so far from being actors or spectators ourselves, we are not even listening to the tale of one who has been, but reading a record of the strange or forgotten things of a remote period, and of a distant country, which must be laboriously explained by a writer, who has painfully collected together all that *could* be learned respecting the subject, not what *would* have been said by a contemporary, or a native. This is an additional reason that Mr. Southey should choose a British Hero, and a British theme. In that case, the kind of passages, which here will be drawled through with fatigue, or passed over with indifference, because they leave no distinct images, and excite no warm sympathies in the mind, would be read with avidity ; and all the localities, illustrated by prospective allusions to men and events, which in after times should give celebrity to places then obscure, would be delightful and enchanting to the reader, journeying through the tale of wonder and antiquity, while glimpses of

the future glories of his country thus frequently and unexpectedly darted upon him through the gloom.

In his progress Roderick meets with a horrible adventure at Curia. This town had been destroyed, and its inhabitants massacred by the Moors. One solitary human being, a female, survived, who is employed in the work of interring the bodies of her father, her mother, her husband, and her child, in one grave, over which Roderick helps her to heave huge stones to hide them from the day light and the vultures. By this frenzied heroine he is inspired with a fury of vengeance, and they vow together to attempt the deliverance of their country, the one by rousing, and the other by leading the oppressed natives to battle. When he will not reveal his name or condition to her, she calls him *Maccabee*, after the Jewish patriot, and this appellation he retains till he is discovered in the last contest. This Lady, in whom we expect to find a second Clorinda, or Britomartis, driven to insanity by her afflictions, appears again twice in the sequel, animating the combatants, and taking a personal share in the perils of the fight; but after the mighty expectations raised by her interview with Roderick, and especially by her appalling narrative, which we have not room to transcribe, we were disappointed, though not grieved, that she is not more conspicuously engaged.

Of the other characters Pelayo is the most eminent. The poem itself was at first announced in his name, but the Author very properly substituted Roderick's, finding no doubt, as his argument unfolded its hidden capabilities, that it was out of his power to elevate Pelayo into rivalry with so grand, striking, and original a personage, as "The Last of the Goths," near whom even 'The Last of the Romans,' would be a cold, repulsive being steeled by philosophy, and suddenly yielding to irresistible fate. Pelayo is a dignified sufferer, and an able commander who is rather borne on the tide of fortune to the highest honours, than the winner of them by his own counsel and enterprise. At the battle of Covadonga he utterly defeats the Moors, and becomes in consequence the founder of the Spanish Monarchy. Part of the ceremony at his coronation we shall quote. The Primate Urban having consecrated the new Sovereign, and wedded him to Spain by putting a ring on his finger,

‘ Roderick brought
The buckler: Eight for strength and stature chosen
Came to their honour'd office: Round the shield
Standing, they lower it for the Chieftain's feet,
Then slowly raised upon their shoulders lift
The steady weight. Erect Pelayo stands,
And thrice he brandishes the shining sword,

While Urban to the assembled people cries,
Spaniards, behold your king! The multitude
Then sent forth all their voice with glad acclaim,
Raising the loud *Real*; thrice did the word
Ring through the air, and echo from the walls
Of Cangas. Far and wide the thundering shout,
Rolling among reduplicating rocks,
Peel'd o'er the hills, and up the mountain vales.
The wild ass starting in the forest glade
Ran to the covert; the affrighted wolf
Skulk'd through the thicket, to a closer brake;
The sluggish bear, awaken'd in his den,
Roused up, and answer'd with a sullen growl,
Low-breathed and long; and at the uproar scared
The brooding eagle from her nest took wing.' pp. 228, 229.

Count Julian is a creature of more poetical elements. Proud, rash, choleric, implacable, an apostate from the faith, a traitor to his prince, suspected by the Moors, hated by the renegadoes his brethren, and dreaded by his countrymen, he excites terror, and awakens expectation of something great, whenever he appears.

Florinda, his daughter, the cause of all her country's miseries, and in her wrongs and sufferings, their prototype too, is beautifully imagined, and finely delineated; for though her maiden virtue is a little alloyed by a secret weakness, which makes her unconsciously the first cause of her own ruin, effected by Roderick in a paroxysm of hopeless passion, yet her penitence, her love, her humility, her devotion to any sorrow that may befall herself, and her restless, intense, and unremitting anxiety for the repose of the soul of him to whom her beauty had proved so sad a snare, give an inexpressible charm to her character. Her first appearance is as a suppliant, muffled and cloaked, who, falling at the feet of Pelayo, asks of him 'a boon, in Roderick's name.' He promises to grant it, and naturally inquires who she is.

'She bared her face, and, looking up, replied,
Florinda! . . Shrinking then, with both her hands
She hid herself, and bow'd her head abased
Upon her knee, . . as one who, if the grave
Had oped beneath her, would have thrown herself,
Even like a lover, in the arms of Death.
Pelayo stood confused, he had not seen
Count Julian's daughter since in Roderick's court,
Glittering in beauty and in innocence,
A radiant vision, in her joy she moved:
More like a poet's dream, or form divine,
Heaven's prototype of perfect womanhood,
So lovely was the presence, . . than a thing
Of earth and perishable elements.

Now had he seen her in her winding sheet,
 Less painful would that spectacle have proved;
 For peace is with the dead, and piety
 Bringeth a patient hope to those who mourn
 O'er the departed: but this alter'd face,
 Bearing its deadly sorrow character'd,
 Came to him like a ghost, which in the grave
 Could find no rest. He, taking her cold hand,
 Raised her, and would have spoken; but his tongue
 Fail'd in its office, and could only speak
 In under tones compassionate her name.
 The voice of pity sooth'd and melted her;
 And when the Prince bade her be comforted,
 Proffering his zealous aid in whatsoe'er
 Might please her to appoint, a feeble smile
 Past slowly over her pale countenance,
 Like moonlight on a marble statue. Heaven
 Requite thee, Prince! she answer'd. All I ask
 Is but a quiet resting-place, wherein
 A broken heart, in prayer and humble hope,
 May wait for its deliverance.' pp. 110, 111.

the other characters in this Epic Tragedy we need not
 cularly speak. Siverian, who has married Roderick's
 er, is the principal one, and acts a suitable part.
 re descriptive passages of this poem, are, perhaps, the most
 ctly pleasing; and the mind of the reader, sick of carnage,
 lt, and devastation, reposes gladly on these, when they
 with refreshing sweetness around him. Many are the
 res of moonlight by poets of every nation; a lovelier
 the following was never presented. The allusion to the
 , which, few in number, and diminished to points, 'on
 h a night,' appear immeasurably further distant than when
 shine through total darkness,—the allusion to these, in
 exion with their elevating influence, forms one of those
 and exquisite associations of natural imagery with moral
 ment, which constitute the essence of the purest poetry.

'How calmly gliding through the dark-blue sky
 The midnight Moon ascends! Her placid beams,
 Through thinly scatter'd leaves and boughs grotesque,
 Mottle with mazy shades the orchard slope;
 Here, o'er the chestnut's fretted foliage grey
 And massy, motionless they spread; here shine
 Upon the crags, deepening with blacker night
 Their chasms; and there the glittering argentry
 Ripples and glances on the confluent streams.
 A lovelier, purer light than that of day
 Rests on the hills; and oh how awfully
 Into that deep and tranquil firmament
 The summits of Auseva rise serene!

The watchman on the battlements partakes
The stillness of the solemn hour; he feels
The silence of the earth the endless sound
Of flowing water soothes him, and the stars,
Which in that brightest moon-light well-nigh quench'd
Scarce visible, as in the utmost depth
Of yonder sapphire infinite are seen,
Draw on with elevating influence
Toward eternity the attemper'd mind.
Musing on worlds beyond the grave he stands,
And to the Virgin Mother silently
Breathes forth her hymn of praise.' pp. 175, 176.

We were startled, at the opening of the sixteenth section by an address to the Virgin Mary, which, from the lips of Roderick, or Pelayo, might have been very well, but from a Protestant poet in his own character, is intolerable, and will no licence of his art, in our apprehension, will justify.

Much fault, no doubt, will be found with the conduct of the fable. We have no space left to anticipate what others may say, but for ourselves we freely confess, that the poem produced its strongest effects upon us rather at intervals, than in gradation. It abounds with dramatic scenes, which, for point of situation, grouping, character, and dialogue, may challenge any thing of the kind in English poetry. Among these we may particularize the meeting between Florinda and Roderick, when, as her confessor, she tells him all the secrets of her heart, unsuspected by him before; the first interview between Roderick in disguise, and his mother; the scene in which Florinda brings Roderick, still unknown to her, into the Moorish camp, and introduces him to her father, Count Julian. None of these, however, surpass in pathos and mystery the death of the latter, who, previously to the battle, is basely stabbed by a Moor, and carried to a little chapel, dedicated to St Peter, that he may die in peace. We have purposely omitted giving any extracts from the foregoing, because they ought to be read entire, and we wished to make a copious quotation here, as a fair specimen of the Author's powers. Roderick, as father Maccabee, still unsuspected by Florinda and Count Julian, receives the confession and renunciation of errors, from the expiring apostate, according to the Roman Catholic faith, with the orthodoxy of which we have nothing to do in this instance.

‘ The dying Count

Then fix'd upon the Goth his earnest eyes.
No time, said he, is this for bravery,
As little for dissemblance. I would fain
Die in the faith wherein my fathers died,

Whereto they pledged me in mine infancy. . .
 A soldier's habits, he pursued, have steel'd
 My spirit, and perhaps I do not fear
 This passage as I ought. But if to feel
 That I have sinn'd, and from my soul renounce
 The Impostor's faith, which never in that soul
 Obtain'd a place; . . if at the Saviour's feet,
 Laden with guilt, to cast myself and cry,
 Lord, I believe! help thou my unbelief! . .
 If this in the sincerity of death
 Sufficeth, . . father, let me from thy lips
 Receive the assurances with which the Church
 Doth bless the dying Christian.

Roderick raised

His eyes to Heaven, and crossing on his breast
 His open palms, Mysterious are thy ways
 And merciful, O gracious Lord! he cried,
 Who to this end hast thus been pleased to lead
 My wandering steps! O Father, this thy son
 Hath sinn'd and gone astray; but hast not Thou
 Said, when the sinner from his evil ways
 Turneth, that he shall save his soul alive,
 And Angels at the sight rejoice in Heaven?
 Therefore do I, in Thy most holy name,
 Into thy family receive again
 Him who was lost, and in that name absolve
 The Penitent. . . . So saying, on the head
 Of Julian solemnly he laid his hands.
 Then to the altar tremblingly he turn'd,
 And took the bread, and breaking it, pursued,
 Julian! receive from me the Bread of Life!
 In silence reverently the Count partook
 The reconciling rite and to his lips
 Roderick then held the consecrated cup.
 Me too! exclaim'd Florinda, who till then
 Had listen'd speechlessly: Thou Man of God,
 I also must partake! The Lord hath heard
 My prayers! one sacrament, . . one hour, . . one grave, . .
 One resurrection!

That dread office done,

Count Julian with amazement saw the Priest
 Kneel down before him. By the sacrament
 Which we have here partaken, Roderick cried,
 In this most awful moment; by that hope, . .
 That holy faith which comforts thee in death,
 Grant thy forgiveness, Julian, ere thou diest!
 Behold the man who most hath injured thee!
 Roderick, the wretched Goth, the guilty cause
 Of all thy guilt, . . the unworthy instrument
 Of thy redemption, . . kneels before thee here,
 And prays to be forgiven!

Roderick! exclaim'd

The dying Count, .. Roderick! .. and from the floor
 With violent effort half he raised himself;
 The spear hung heavy in his side, and pain
 And weakness overcame him, that he fell
 Back on his daughter's lap. O Death, cried he, ..
 Passing his hand across his cold damp brow, ..
 Thou tamest the strong limb and conquerest
 The stubborn heart! But yesterday I said
 One Heaven could not contain mine enemy
 And me; and now I lift my dying voice
 To say, Forgive me, Lord, as I forgive
 Him who hath done the wrong! .. He closed his eyes
 A moment; then with sudden impulse cried, ..
 Roderick, thy wife is dead, .. the Church hath power
 To free thee from thy vows, the broken heart
 Might yet be heal'd, the wrong redress'd, the throne
 Rebuilt by that same hand which pull'd it down,
 And these curst Africans... Oh for a month
 Of that waste life which millions misbestow! ..
 His voice was passionate, and in his eye
 With glowing animation while he spake
 The vehement spirit shone: its effort soon
 Was past, and painfully with feeble breath
 In slow and difficult utterance he pursued, ..
 Vain hope, if all the evil was ordain'd,
 And this wide wreck the will and work of Heaven,
 We but the poor occasion! Death will make
 All clear, and joining us in better worlds,
 Complete our union there! Do for me now
 One friendly office more: .. draw forth the spear
 And free me from this pain! ... Receive his soul,
 Saviour! exclaim'd the Goth, as he perform'd
 The fatal service. Julian cried, O friend!—
 True friend! .. and gave to him his dying hand.
 Then said he to Florinda, I go first,
 Thou followest! .. kiss me, child! .. and now good night!
 When from her father's body she arose,
 Her cheek was flush'd, and in her eyes there beam'd
 A wilder brightness. On the Goth she gazed,
 While underneath the emotions of that hour
 Exhausted life gave way. O God! she said,
 Lifting her hands, thou hast restored me all, ..
 All .. in one hour! ... and round his neck she threw
 Her arms and cried, My Roderick! mine in Heaven!
 Groaning, he claspt her close, and in that act
 And agony her happy spirit fled.' pp. 309—313.

IV. *Discourses on the Principal Points of the Socinian Controversy.* By Ralph Wardlaw, Glasgow, 8vo. pp. viii. 441. Price 10s. Hamilton, 1814.

(Concluded from Page 253.)

THE sixth discourse is on the 'Test of Truth.' After an elaborate discussion of the preceding subjects, in which there are continual references to a *test* already established, we are surprised to find this discourse introduced. Mr. Wardlaw seems aware of its appearing an illogical arrangement, and assigns the following reason for it.

The previous discussion, it occurred to me, of one at least of the principal points of controversy, might furnish ready and appropriate illustrations of the principles which are now to be laid down;—illusions, which could not otherwise have been easily obtained, without awkward and embarrassing anticipation. In this way, the argument which has already been closed, will afford means of elucidating principles on which it has itself been conducted, and of demonstrating the rectitude of these principles, so that we may apply them with the greater confidence, to the topics of future consideration.' 163.

With this reason, we are not satisfied. It is obviously requisite in the beginning of any controversy, to settle (if it can be settled,) the standard of reference, beyond which there shall be no appeal, and the testimony of which shall be considered decisive. It appears to us far more 'awkward and embarrassing,' to reason on principles yet to be proved, and which are at once taken for granted, than to intermingle in the very discussion of such principles, occasional allusions, for the sake of illustration, to the points depending on them, as their ultimate authority. But Mr. W. has himself proved, that such a previous discussion is practicable; and that the 'test of truth' may be ascertained without any awkward anticipations. We find no reasoning in this sixth discourse, which would in the least degree confound the reader, who should venture to place it first in the series. If, (and we have no doubt that it will be the case) another edition be called for, we would recommend the Author to alter the collocation; and, omitting the first paragraph, make it the 'introductory discourse.'

Should such an improved arrangement be adopted, we would recommend, an ampler illustration of *the province of human reason in theological inquiries*. What is said, is highly satisfactory; but a more expanded and minute detail is desirable; and particularly in reference to the 'Socinian Controversy.' The subtle and ambidextrous ingenuity of Socinians in evading an argument resting ultimately on scriptural authority; their professed respect for that authority, notwithstanding—

standing their practical disregard to it ; and their avowedly lax and depreciating estimate of the inspiration on which it is founded ; together with their high and deifying exaltation of reason ; require a thorough discussion of this important subject. Nothing would be more conducive to the satisfactory termination of such an inquiry, than a statement of the nature of that evidence, on which the Divine authority of the Gospel rests. We are fully prepared to admit, that the accordance of its doctrines with what are called the principles of natural religion, the harmony of revealed truth, its adaptation to the moral condition of our race, its consoling influence amid the ills of life, and its pure and holy tendency, are all *internal* proofs of the Divine origin of Christianity ; but these are arguments, the force of which cannot be *properly* appreciated, without an understanding and a reception of the Gospel, and therefore, cannot be considered as the *ultimate* reason for believing it.

We may justly talk of the *reasonableness* of the Gospel, and urge the consideration of this fact, on the attention of inquirers : but its mere reasonableness could not form, in the *first* instance, the ground of its authority. For what do we mean by the reasonableness of a doctrine ? Clearly, its agreement with each individual's antecedent opinions. But how can antecedent opinions be formed at all, on a subject which is supposed to require, in order to our understanding it, a Divine revelation ? If there *are* any opinions, it may be presumed from the necessity of such a revelation, that they are all wrong ; or so far wrong as to require an entire renunciation of them—"becoming fools, in order to be wise." If the revelation in question be a mere correction of imperfect and erroneous notions, previously obtaining in the world, nothing but argument and reasoning would seem necessary to rectify or confute them : and the interposition of miracles and prophecies, would be a needless exertion of power. Allow each individual to whom this revelation is addressed, to judge beforehand of its doctrines, whether he thinks them reasonable, or not, and you appeal to an uncertain, variable, and most capricious test ; a test depending on the arbitration of accident, and passion, and interest ; and involving in it no determinate views of responsibility. And then, to what purpose is a subsequent reference to miracles and prophecies ? Make *Reason* (that is, if it mean any thing at all, each individual's opinion) the standard, and if the doctrines are deemed rational, nothing further is requisite ; but if *not* rational, in this view of the term, then neither miracles, nor any other species of proof can support them.

This conclusion precisely expresses the opinions of modern

Socinians, and illustrates the consequences to which they lead; and on their principles we would ask, why *were* miracles and prophecies ever employed, as the means of establishing the authority of revelation? We cannot suppose them designed for merely temporary and local objects: this would at once destroy the *universality* of revelation, and diminish, if not annihilate, its importance to ourselves. As forming part of the great scheme of the moral government of God, we must conceive them intended to be the means of accrediting some truth, or system of truths, involving in it, of course, all necessary obligations to duty; and to constitute the primary reason for considering those truths and obligations as of Divine authority.

The first question must respect the attestations themselves,—their genuineness, their validity; and if not personal witnesses of the facts, it must be applied to an investigation of the historical evidence for believing the testimony that records them. Here is full scope for the exercise of *reason*; here it may employ all its powers of scrutinizing, without fear or limitation. And it is worthy of remark, that whatever we make of the record itself, the outward seal of its authority remains the same. It is so constructed by the wisdom of God, that the question concerning the antecedent authority of the Gospel, as separate from all views of its substance and contents, is not a question of sentiment, or of system; but purely, and exclusively, a *question of fact*. This assertion is, we think, capable of the most satisfactory and decisive proof; and we cannot see how it could have been otherwise in the first promulgation of Christianity.

This view gives to miracles and prophecies their just value and importance; and it is of peculiar consequence, as teaching us to distinguish between the evidence and the doctrines of Christianity; and not to confound the admission of the one with the belief of the other. It illustrates the *use* of evidence; not to be itself the sole object of faith, as the generalising principles of Socinianism teach us, but to be the authoritative sanction of the doctrine promulgated on the ground of that evidence. And is it not reasonable to believe what God has revealed? Can we assign a better reason for our faith than that authority? And is it not the height of arrogant presumption to assert, that we must first ascertain whether the doctrine accord with our antecedent views and previous notions before we cordially admit it, even though a testimony, divinely accredited, clearly and explicitly reveal it? And yet this is the very essence ~~and~~ spirit of Socinianism! Dr. Priestley scrupled not to assert that miracles themselves could not prove the doctrine of atonement. He says, we must judge of the reasonings as well as the facts of scripture; and his admirers and imitators are in no respect behind him. It requires no small portion of critical perspi-

set aside these portions of the sacred volume! And such being the nature of the authority, is it possible to avoid a suspicion, is it a breach of charity to entertain it,—that there must have been in the minds of those who reject these chapters a secret wish to find them *spurious*? a predisposition to lend a willing ear to whatever could be adduced with the remotest semblance of plausibility, to bring them into discredit? They contain accounts of the incarnation of our Saviour, which cannot be made to comport with the Unitarian creed; and this seems to afford the only key to the mystery of their being rejected as interpolations, or even branded as doubtful on such authority. They are on universally acknowledged principles *critically right*; but they are, unhappily, *systematically wrong*! pp. 178—182.

The next two discourses are ‘on the doctrine of atonement, and on its practical influence.’ The texts are Rom. iii. 25, 26. and 1 Cor. vi. 19, 20. The former of these is an interesting and animated exposition of the prominent thoughts of the text; but it is not equal in point of critical ability to other discourses in the volume. We are, however, aware of the difficulty of discussing such a subject *critically*, and, at the same time, *usefully* and *intelligibly* before a popular assembly. Happily for the interests of truth, it is a doctrine revealed with such unvarying and transcendent clearness in the sacred volume, that no critical acumen is necessary in order to a full and satisfactory exhibition of its scriptural authority. A cordial persuasion that the Scriptures are the word of God, and an unsophisticated determination to understand and receive their information without prejudice and without distortion, are the only essential requisites for attaining a speedy decision on this subject. To such inquirers Mr. W.’s discourse will be most satisfactory. It is luminous and convincing in all its arguments; it contains no unguarded and incautious statements; it interferes not with any of the disputes that obtain amongst the advocates of the doctrine; but is confined to an illustration of the plain and unequivocal declarations of Scripture.

The same general features distinguish the latter discourse on this subject; with this advantage, that it is more remote from the ordinary train of thinking, and is more happily characteristic of the ingenuity and eloquence that distinguish other parts of the volume.

It is succeeded by three excellent discourses ‘on the divinity, personality, and influences of the Holy Spirit,’ from Matth. xxviii. 19. and Rom. viii. 9. but the length to which we have extended our notice prevents us from exhibiting any abstract of their reasonings and illustrations. On the influences of the Spirit, we think that Mr. W. has discovered a felicitous combination of metaphysical accuracy and scriptural argument. It is evident that he has studied the subject devoutly and experiment-

ally. His discourse is not a merely systematic discussion, but displays an intimate acquaintance with the secret operations of that Divine Comforter. It is impossible to read it without perceiving that the writer is possessed of that 'celestial unction,' which enables him to discuss the subject in a manner the most efficacious and impressive. He closely inspects the causes of revival and decay in the spiritual life, and he is successful in directing the minds of others, because he has attended devoutly to the movements of his own. There is one passage which we would earnestly recommend to the consideration of our serious readers.

'If (says Mr. W.) we are destitute of Christian comfort and joy, it is, I think, of essential importance to have the conviction deeply impressed upon our minds, that *the cause is in ourselves*, entirely *in ourselves*. It is not God that withdraws from us, but we that withdraw from God. When we *have* withdrawn indeed, and by our backsliding deprived ourselves of "the joy of the Lord," and of the "light of his countenance," he may make us to feel our folly and our sin by refraining, for a time, from restoring it. But still let us remember, that the cause is in us : and that in every instance in which the effect does not arise from bodily or mental disorder, the cause is in its nature criminal. The manner in which some have spoken and written respecting the want of religious comfort, as arising from *the sovereign hiding of God's countenance*, while I am satisfied that it is not their intention to deny that there is a cause, and that that cause is sin in us, has yet frequently appeared to me, too much calculated to produce an impression of a different kind ; to lead us when in this situation, or when we see others in it, to look upon ourselves, or on our fellow professors, rather as *tried* in the course of Divine Providence, than as decidedly "sinning against our own souls," and thus, in either case, to *pity* rather than *condemn*. Nay, sometimes, (such is the deceitfulness of the human heart) persons get hold of the notion, which has, perhaps, been suggested to them by the inconsiderate compassion of a well-meaning but mistaken friend, that their doubts and apprehensions are favourable symptoms of their spiritual state ; and under the influence of a lurking unavowed impression of this nature, they cherish the melancholy, repel the consolations of the gospel,—and while they exhaust upon themselves the whole vocabulary of reproachful epithets, their very complaints are dictated by secret self-satisfaction, and are contributing to its increase. In dealing with cases of this description, we ought surely to be on our guard against any principle, which tends to give ease to the mind in a state of unbelief and departure from God ; which identifies dejection and despair with the afflictive visitations of Providence ; and which thus enables such persons, with plausible self-deception, to maintain their good opinion of themselves, by finding the cause of their doubts in the sovereignty of God, rather than in their own sin.' pp. 361, 362.

Admitting, as we do most cordially, the general scope of these reasonings, we yet suspect that the case is put *too strongly*,

and that Mr. W.'s fears have led him to some apparent inaccuracies in this statement. We are not prepared to deny altogether, and in absolutely unqualified terms, the sovereignty of God in the procedure referred to ; though we think the principle is too frequently resorted to on such occasions. There are cases in which the decay of consolation ought not to be confounded with the decay of piety, and which it would be difficult to resolve either into bodily or mental disorder : at the same time this is not the case he has exhibited. In reference to it, however, we would just inquire whether any one can be considered as indulging ' dejection and despair,' who has all the while ' a good opinion of himself and his state ?' But without pursuing the subject, we consider it not irrelevant to the general design of this Article to remark, how perfectly unmeaning and uninteresting are all such inquiries as refer to *Christian experience*, in the estimation of those who have imbibed Socinian principles ! The very phrase is ridiculed by them ; and they consider it the height of fanaticism and cant to advert to such topics. The fears and hopes, the joys and sorrows of the spiritual life, are all without the range of their sympathies ; and it would be deemed an undoubted symptom of hypochondria or melancholy to *feel* on such a subject. They can apply to the ordinary operations of mind, their philosophical analysis ; they can trace the processes of sentiment and feeling, on every thing unconnected with religion ; but on their own principles we find in their character nothing that bears the slightest approximation to scriptural devotion. Conviction of sin, an anxious concern to obtain the Divine favour, an ardent and habitual solicitude to possess the proofs and evidences of enjoying it, spirituality of mind, the duties of the closet, self-examination, communion with God,—all these, and other subjects of vital consequence to the reality and influence of personal religion, are widely remote from the inquiries and speculations of Socinians. They " care for none of these things ;" and a " plain way-faring man," who knew only his Bible, and was happily ignorant of polemic theology, would be inexpressibly surprised to find a class of nominal Christians, whose principles directly tended to dissipate all his anxieties on these points, and exhibited them to the world as the chimæras of enthusiasm ! The *incongruity* and *incompatibility* of Socinianism, with such topics of thought and feeling, will convince every reflecting and serious mind of its direct opposition to the sacred Scriptures.

The last discourse is *on the Christian character*, from Acts xi. 26. There could not have been a better conclusion to a series of argumentative and controversial discussions. Here every principle, before contended for and explained, is made to bear upon our personal obligations, and comes home to our business and bosoms. We are compelled to feel and acknowledge

importance of revealed truth ; it is no longer a speculation, a fiction, the mere subject of intellectual power, to be rejected or received at pleasure. It is proved to be operative and influential in guiding our actions, in regulating our habits, and in forming our character ; and in that character thus formed, and as developed, we behold the heavenly nature and holy tendency of Christian doctrines. We read this discourse with unmingled and delightful satisfaction ; we found ourselves no longer in the bid atmosphere of controversy ; but in a pure and celestial region, breathing the air and element of heaven. We wished to forget for ever that there was such a pestilential exhalation as Socinianism, and were devoutly thankful to be without the reach of its fatal pollution. Accustomed to revere the authority of Scripture, we no longer found its tone of character relaxed, its sublime discoveries discarded, the Saviour it reveals robbed of deity, and the sinner deprived of his hope. In the humble and cordial reception of every Christian truth, however opposed to our preconceptions, our prejudices, or our pride ; in the sincere devotion of our hearts to HIM who " gave himself for us ;" in the obedient subjection of our lives to his service ; in the practical imitation of his example ; and in the " blessed hope" of his second coming, to complete his mediatorial economy and accomplish all the purposes of his grace ; we contemplate " the Christian character," and we feel an increasing attachment to those holy principles *on which alone* that character can be formed and supported. We are confident that no serious and candid inquirer can peruse this discourse, without receiving that the lovely delineation it exhibits, is uniformly accordant with the sacred Scriptures ; and that all its moral purity, and all its holy peculiarities are derived from the influence of those truths which Socinianism opposes and rejects. Our readers can be at no loss to ascertain our opinion of the volume, of which we have given so ample and extended notice. It is altogether one of the most able and satisfactory, in the Socinian Controversy, we have ever had an opportunity of commending to the attention of the religious world. The paper of the writer is candid and dispassionate ; his reasonings in general distinguished by their acuteness and force ; and what is to us of special importance, he never loses sight of the question, as vitally connected with our dearest interests and our everlasting welfare. The notes in the appendix are highly creditable to the critical research and biblical knowledge of the author ; and had we not wished *all* our readers, of every class, to study the volume for themselves, we should have selected more copiously from that part of it. This, however, was in a great degree unnecessary, in consequence of several elaborate articles on these subjects that appeared in a former volume of

our journal.* The style of Mr. Wardlaw is uniformly perspicuous, and, at times, distinguished by a happy felicity and elegance of expression; but it is occasionally deficient in energy, and capable of considerable improvement, if it had been less diffuse and expanded in some of the illustrations. There is also, at times, too great a proportion of scriptural phraseology, the introduction of which is the principal cause of that diffuseness to which we have adverted, and the effect of which is much less impressive in a volume, than when orally delivered. But these trifles we should not have mentioned, if we did not entertain the hope of being again instructed and gratified by his publications. He has already rendered essential service to the cause of scriptural truth; and we rejoice in the consecration of his talents to the defence and explanation of its principles.

Art. V.—History and Antiquities of the Cathedral Churches of Great Britain. Illustrated with a series of highly-finished Engravings, exhibiting general and particular Views, Ground Plans, and all the Architectural Features and Ornaments in the various Styles of Building used in our Ecclesiastical Edifices. By James Storer, Vol. I. 8vo. pp. iv. 126, with 64 octavo Engravings. Price demy, 3l. 3s. or 7s. 6d. per Part; super royal 5l. or 12s. per Part. London, Rivingtons, Murray, &c. 1814.

EVERY one who has an eye to see and a soul to feel, must, on entering York cathedral or chapter-house, the cathedrals of Lincoln, and Winchester, or on contemplating the majestic front of Peterborough cathedral, experience irresistible impressions of mingled solemnity and delight, such as none but similar edifices are capable of producing. If he should enquire when were these extraordinary specimens of architectural skill, rivalling in their execution and surpassing in sublimity the proudest structures of Athens and Rome, erected; what would be his astonishment, had he not previously ascertained the fact, on being told in reply that ‘they were built during the *dark ages*!’ When but few even of the clergy could read, and scarcely any of them could write their own names; when nobles lay upon straw, and thought a fresh supply of clean straw in their chambers once a week a great luxury; when monarchs usually travelled on horseback, and when they met wrestled with each other, for the amusement of their courtiers; then it was that architects whose names have not reached us, and whose manners and course of instruction are merely con-

* E. R. Old Series, Vol. V. pp. 24, 236, 329.

ctured, raised buildings almost to the clouds with stones most of which they might have carried under their arms. Rude men, untaught by science, applied the principles of arcuation, thrust, and of pressure, to an extent which would have made Wren and Jones tremble. Men, ignorant of metaphysical theories, so blended forms and magnitudes, light and shade, as to produce the artificial infinite and the real sublime. Men, who lived in times of the grossest superstition, erected temples for the worship of God, which seem as if intended to rival in durability the earth on which they stand; and which, after the lapse of several ages, are still unequalled, not only in point of magnificence of structure, but in their tendency to dilate the mind, and to leave upon the soul the most deep and solemn impressions. This is an anomaly in the history of the Fine Arts, which has never been adequately explained; the investigation of the subject, however, is worthy of the attention of the philosophic and inquisitive. It would indeed be easy to speculate on this interesting topic, and to assign a plausible account of the matter; but as it would be equally easy to demolish with one hand what is erected by the other, we shall reserve our more mature reflections for some subsequent occasion, contenting ourselves for the present with briefly noticing the volume before us.

It is the intention of the Editors and the Proprietors of this work to comprise the descriptions of all the cathedrals of Great Britain within the compass of four volumes. That which is now on our table is devoted to the cathedrals of Canterbury, Chichester, Lincoln, Oxford, Peterborough, and Winchester. The description of the first of these edifices, is illustrated by eighteen engravings; the second, by nine; the third by ten; and each of the remaining three by nine. It is due to the respective artists to say, that they are, in general, admirably executed. The perspective is usually correct, the points of view are happily chosen, and the light and shade judiciously thrown. Some of the plates, indeed, exhibit very striking specimens of accuracy and force of representation, especially considering the smallness of the scale which has, of necessity, been adopted. Among these we may name the interior view of Canterbury cathedral from the entrance to Becket's shrine, and the S.W. view of that cathedral, the magnificent west fronts of the cathedrals of Lincoln and Peterborough, the chapterhouse at Lincoln, the interior, and Guymond's tomb, Oxford cathedral, the rich ruins of the cloisters at Peterborough, and Winchester cathedral from the ruins of Wolvesey. Besides the several interior and exterior views of the different buildings, there is given a ground plan of each cathedral, on which, however, by a very ingenious contrivance, the graining of the

roof is sketched. To have rendered the graphic illustrations complete, there should have been given vertical sections of each edifice, similar in kind, but superior in execution, to those exhibited by Mr. S. Ware, in his 'Treatise on Arches and their Abutment Piers.' These would have been of great use in showing the mechanical science displayed in our cathedrals: and we trust they will not be omitted in the subsequent parts of Mr. Storer's work.

The engravings, however, though in the main extremely good, are by no means the most valuable portion of this undertaking. The sketches of the history and antiquities of the several cathedrals, are extremely interesting, and, with very few exceptions, correct. They not only present a connected account of the progress of each edifice from its original foundation to the present period, interspersed with scientific observations upon the successive modification in the architecture of the middle ages; but they exhibit also a comprehensive, though concise, view of the origin, progress, and actual state of the several episcopal sees, including much curious information relative to the introduction of Christianity into the British Isle. The numerous rites, ceremonies, and customs, introduced from time to time, by the Romish, and rejected by the Protestant Church, are noticed as they chronologically occurred, according to the place of their first adoption. The various persecutions either experienced or practised by the clergy, are fairly recorded, and, in most instances, the real virtues and vices of ecclesiastics faithfully portrayed.

It is a novel and striking feature of this work, that it presents complete, and, as far as we have been able to examine, correct lists of Archbishops, Abbots, Bishops, and Deans, who have been connected with the several edifices and sees; together with brief notices of their several characters. The only inadvertency we have noticed in this part of the work, relates to Dr. *Peckard*, the late dean of Peterborough, who is 'said' to be author of the life of *Nicholas Ferrar*. That Dr. Peckard wrote that memoir, is as notorious as that Blackstone wrote the Commentaries on the "Laws of England." Indeed the Divine, as well as the Lawyer, prefixed his name to his performance.

We shall venture upon a single quotation, but it will be a rather long one. It relates to *Theodore*, a Greek of Tarsus, in Cilicia, who was the eighth Archbishop of Canterbury; and one who laboured most actively to introduce learning as well as religion into England.

'Theodore was in his sixty-sixth year, and in 668, was consecrated by the pope. He was detained at Rome four months, till his hair

to make a crown; for being a Greek he was shaved; the pope gave him the tonsure, and consecrated him; but so jealous was Vitalian of his principles, that it is said he sent Adrian as a monitor with him to Britain, lest he should introduce the customs of the Greek church. He commenced the prelacy of one of the greatest men which ever adorned an episcopal throne. The monks and papists have artfully defaced his memory, some by their praises, others by their censures; but it is to the great Theodore, that Britons have to be grateful for the blessings of the Gospel. He transferred christianity from the heads and hearts of our countrymen; he introduced no supererogation, no idle ceremonies; but made learning and piety, as they always ought to be, and naturally are, the hand-maid of religion: he was neither the slave nor the fautor of the Greek or Roman church, but the firm adherent of the church of Christ. To diffuse knowledge and piety, to awe the wicked and to exalt the good, to exalt religion by enlightening and improving its principles, to meliorate the condition of his species, to adore and magnify the names of his Creator and Saviour, were the chief objects of his advanced life. "He changed (says Innet, after Bale) the whole face of the Saxon church, and did more towards enlarging the authority of the Archbishop of Canterbury than all his predecessors." He might have added, that he did more to establish christianity on an immutable basis in this country than any one since the apostolic age. Heterodox notions and lax discipline prevailing to a dangerous extent, he held a synod at Herutford (Hertford) in 673, where he presented the British bishops with a code of canons, which received their hearty approbation; and by the candour of his mind and benignity of his manner, gained the respect and deference of every pious man in the country. In 680, he held another synod at *Haethfield* to investigate the Monothelites. In the disputes of Bishop Wilfred he was no less active; and when Wilfred appealed to Rome, a thing then equally novel and ludicrous, he not only very properly laughed at him, and Theodore treated his appeal with authority with the utmost contempt, maintaining the judicious decrees of the councils, that "all controversies should be decided in the provinces where they arose, and that the authority of the Metropolitans should be final and unappealable." The bishops of Rome, indeed, had not then assumed any supererogatory power; they had never expected nor received any greater respect or authority than what necessarily attached to their reputation for piety and piety; hence the right to appeals was never conceived in their minds; and when appealed to, their decisions, as in the present time, passed for nought. Theodore evidently acted and felt himself perfectly independent: he owed no obedience in spiritual matters to any power but that of heaven; loyal to his adopted sovereign, and true to his conscience, zealous in the diffusion of Divine truth, he held synods, deposed inefficient priests, consecrated bishops, and founded schools throughout the kingdom. In the diocese of Wilfred, he consecrated bishops Bosa of York, Eata of Hexham, Edhed of Eborac, Trumberth of Waulstod, and Cuthbert of Lindisfarne; he created or restored, say Florence and Dicet, the bishoprics of

Worcester, Lichfield, Leogerensem and Dorchester. It has been observed that he had "a bold and overbearing temper;" but with more truth, that he "possessed the spirit of government." He instituted schools, we should rather say *colleges*. in Canterbury, in other parts of Kent, and at Cricklade near Oxford, where he and Abbot Adrian "drew together large numbers of students, to whom "they read lectures on divinity, philosophy, arithmetic, geometry, "astronomy, and sacred music." Hence, as Birchington observes, he justly received the title *Magnus*. Such indeed was their extraordinary success in teaching, that the venerable Bede, a cotemporary and most respectable authority, assures us that "*many of their scholars* "were able to speak Greek and Latin with the readiness and fluency of "their mother tongue." Among their pupils were Tobias bishop of Rochester, a *vir doctissimus*, Ostforus or Ostfor, bishop of Worcester, Aldhelm, bishop of Sherborne, a poet, and John of Beverley, archbishop of York. Of Theodore himself, a man no less learned than a friend to learning, there remained of all his writings only his *Penitential*, which has been considered a model of that kind of composition. Being advanced in years, he gave an example of Christian forgiveness, by sending for Wilfred, and offering him his friendship. His life, indeed, was a happy practical illustration of his religious principles: imitating the energy of St. Paul and the benevolent meekness of St. John, he directed our countrymen to the paths of both temporal and eternal happiness. To his memory we owe respect and gratitude; he brought into our island a most invaluable library of Greek * and Latin books, with several copies of the Scriptures, which happily survived the wreck of ages; he planted among us the language of the gospels, and sowed those seeds both of divine and human learning, which, under the blessing of providence have grown and flourished in our country, have exalted our religion, and consequently our morality, expanded our minds, embellished them with science, and added to our physical enjoyments the comforts of the arts. Those who unfortunately cannot relish the animated pious effusions of Chrysostom, (which, however, would have equally served religion and virtue, had they been less severe on women,) may at least respect the man who brought the *πικρα πτεροεντα* of Homer to our shores. In the time and by the exertions of Theodore, observes Malmesbury, learning so flourished in our island, that from "being "a nursery (or nation) of tyrants, it became a peculiar seminary of "philosophy." The present age bears ample evidence of the benign effects of Theodore's wisdom; the lessons of piety and learning which he left us, may have been suppressed, but were never annihilated.— "The human mind, indeed, is not a plant that buds, flowers, and decays in a summer's sun; it requires the lapse of ages to develop its full powers, to convert the savage into the civilized man. This should teach us the value of education. Even in our city of Canter-

* 'The copies of Homer, David's Psalms, and Chrysostom's Homilies brought by Theodore, were still extant at the beginning of the last century.'

the disinterested observer will recognise traces of that mellowing, which sufficiently indicates the happy effects of early education. For this we are deeply indebted to our good archbishop, who, being old and full of days, expired in his eighty-year, on the 19th of September 1690.'

the illustrious Theodore, the first truly protestant archbishop, bound to pay our grateful tribute, convinced that if St. Paul had preached the gospel in our island, his townsman extended its reach and identified it with our soil. It is in vain that monks and have laboured to make him a papist: his learning and Christian and his religious principles have descended unallayed to Wick-Greathhead, Cranmer, and the present day.'

We have extracted the preceding passage, not because we like the style in which it is written, but because it conveys information at once interesting and but little known, respecting a great ornament of our early episcopal Church. It would induce us to see more ample justice done to this active and good prelate. The requisite materials for his life are by no means out of reach: and if it be thought reputable for Protestants to draw up memoirs of popes and cardinals, simply because they were patrons of literature, how hostile soever they might have been to true religion or to liberty of conscience; we cannot think it would be full as honourable, and far more useful, to draw up the benefits resulting from the exertions of a man who was as anxious to promote piety, as learning; and who repelled papal encroachments with as much constancy and success as he taught the unlearned how to think, the obdurate how to feel, and the despairing sinner, where to seek for refuge and consolation.

Our readers will perceive that we think well of the volume before us. In truth, we are of opinion that much commendation is due to the spirit of the proprietors, the ingenuity of the editors, and the judgement and research of the different writers. We cordially wish them an ample reward in the liberality of the public.

Art. VI. 1. *Astronomie Théorique et Pratique* ; Par M. Delambre, Trésorier de l'Université de France, Secrétaire perpétuel de l'Institut pour les Sciences Mathématiques, Professeur d'Astronomie au Collège Royal de France, Chevalier de la Légion d'Honneur, &c. 3 gros vol. en 4to. pp lxxv 1925: avec 29 planches. Paris, M^{re}. Ve. Courcier, 60 francs. (London, Bossange, Masson, and Co. 5l. 8s.) 1814.

2. *Abrégé d'Astronomie*, ou Leçons Elémentaires d'Astronomie Théorique et Pratique; Par M. Delambre, Chevalier de l'Empire, &c. 8vo. pp. xvi. 652: avec 14 planches. Paris, M^{re}. Ve. Courcier, 10 francs. (London, Bossange, Masson, and Co. 18s.) 1813.

THE number and variety of treatises on astronomy, have been as great during the last thirty years, as the progress of this branch of science has been rapid; yet, before the publication of the volumes now on our table, there were only two works, which could with any sort of propriety be denominated complete treatises on astronomy; we mean the respective performances of M. Lalande, and Professor Vince. The first of these was rich in information, but excessively defective in point of method and arrangement, manifesting in almost every page, the strange gossiping propensities of that singular astronomer, and not less singular *man*, Lalande. Professor Vince's work *also*, we mean his "Complete System," in three quarto volumes, and not his ill-proportioned dwarfish abridgement of that treatise,—is at once copious, profound, and valuable; exhibiting an extreme variety of methods and investigations; and containing an extensive, correct, and well arranged series of astronomical tables. But, though the variety and excellency of its contents, render it a rich acquisition to every mathematical student, he will, nevertheless, be often tempted to complain, that this treatise also is defective in arrangement; that its author does not seem to have duly appreciated the logical requisites of a good treatise; and that he too generally neglects to reduce the comprehensive materials he has brought together, into the symmetry and order which are so fascinating in a well digested work of science.

There was room, then, even if the science of astronomy had not made some considerable advances since the treatises of Lalande and Vince appeared, for another work on this interesting subject; and we cannot but rejoice that the labour has been undertaken by a philosopher so adequate to the due completion of it as the Chevalier Delambre. This new course of instruction for young astronomers, is constituted principally of the lessons or lectures he gave in the Royal College at Paris, during six years prior to its publication. We cannot better either explain the motives which prompted

his distinguished astronomer to the undertaking, or develop the principles by which he was guided in its execution, than by translating a portion of his first chapter. After remarking that the solution of one of the simplest problems which could well be proposed, viz. the determination of the hour of the day by the observation of a star, presupposes, independently on the uniformity of the diurnal motion, the knowledge of the precession, the aberration, the nutation, the refraction, and, if the body observed were a planet, of the parallax, and all the planetary inequalities, he proceeds thus:—

‘ Hence it results that the student who would devote himself to the science of astronomy, is reduced to this alternative, either to *read* and reflect for a long time before he can make the simplest observation, or to *observe* for a long time without at all comprehending the reductions of every kind which he is obliged to apply to the immediate results of his observations: it cannot be till after some months’ application, that he will be able to assign any reason for the practice which he has adopted blindly and on the word of his preceptor.

‘ This inconvenience must have been thought inevitable, and so it is to a certain point, since no astronomer either ancient or modern, in the numerous treatises we possess, has taken any care to subject himself to a more satisfactory and luminous order; but each contents himself, for the most part, with an exposition more or less methodical, of phenomena and of processes, supposing throughout, the observations carefully made and carefully reduced, without showing how those reductions are made; a matter, indeed, respecting which many authors have kept the most profound silence.

‘ Yet this inconvenience will be considerably diminished, if he who would become an astronomer will apply himself first to observations. A study of a few hours will suffice for the acquiring of those ideas which have led to the invention of the principal astronomical instruments: a noviciate of a few days will suffice to familiarize the use of those instruments, to observe with precision the passage of a star over the different wires of a telescope, to regulate a pendulum, to measure a zenith distance, to compute the first reductions; and, in fine, to keep a register in which may be found in succession all the data which will conduce, step by step, to the explication of the system of the world, and to the calculation of all the celestial motions.

‘ Thus, observation will precede theory, and the theories will spring by degrees from the computation of the observations. I shall take for data only the most striking phenomena, such as an attentive observer cannot fail to remark: I shall suppose the student to possess only the most elementary knowledge of mathematics: I shall, however, suppose him capable of raising himself above prejudices, and of rectifying by reason the errors of his senses: but, he must be equally freed from all contrary notions, which

We have made this long extract unhesitatingly, because it will be interesting, not only as it serves to develop the plan of Delambre's work, but as it explains the means which, in the estimation of this experienced astronomer, may best be pursued to attain a knowledge of his favourite science. We shall now proceed to examine, with as much minuteness as our limits will allow, the several parts of the treatise; first presenting an outline of the contents of each volume, and then pointing to the more ingenious and valuable portions of it.

The first volume is divided into nineteen chapters, from the first of which, containing an introductory sketch of the plan, the preceding quotation has been translated. In the following chapters the Author treats, in succession, of the observations which *first* appear requisite, the pendulum and astronomical telescope, observation of the sun, gnomonics, ancient and modern instruments, plumb-line and level, vernier, micrometer and reticle, circles, quadrants, and transit instruments: to these succeed a sketch of spherical trigonometry, with its application to gnomonics, and an explication of the trigonometry of the Greeks: and these again are employed in the investigation of refraction, twilight, and parallax, in the formation of a catalogue of stars, in tracing the annual course of the sun, the diurnal motion, and the method of 'corresponding altitudes.'

In this volume we find many particulars worthy of notice, but can specify only a few. Thus, on the subject of trigonometry, the Author exhibits a very perspicuous view of that of the Greeks, and demonstrates the celebrated formulæ of Napier with great simplicity and elegance. He also deduces a variety of formulæ presenting the relations between four, five, and six parts of spherical triangles, and tending to simplify the differential expressions of these triangles. Of those differentials he exhibits a more complete and methodical collection than we have hitherto seen; and he adds a very curious table for the verification of trigonometrical formulæ. He also lays before the reader some ingenious rules to facilitate trigonometrical *mnemonics*.

From the application of trigonometrical theorems to the observations of the stars, the general uniformity of their motion is inferred, at the same time that some minor irregularities lead to the detection and determination of what is denominated *refraction*. This subject our Author treats copiously and elegantly. The construction given originally by Cassini, leads immediately to the formula of Bradley, namely, $r = p \tan(z - qr)$, r being the refraction that corresponds to the zenith distance z , p and q co-efficients to be determined by observation. He examines the different formulæ of Simpson, Boscovich, Laplace,

Wedge, he may find mathematically the small corrections which
ice the science to its present state.

To the observations made, more than half a century ago, by
ille and Bradley, we shall join those which Dr. Maskelyne
lished regularly for more than forty years, and the work in
all the recent observations of M. Piazzi are registered; and,
ly, those of the Board of Longitude, published annually in
Connaissance des Temps.

According to this plan, we shall admit nothing which is not
sively proved; we shall even vary the proofs as often as we
l judge necessary. Thus we shall cause to pass in review all
parts of astronomy; we shall present them in a different order
the authors who have preceded us; but the form alone will
hanged.

Some authors justly celebrated, have pursued a method nearly
lar to those in treatises of geometry or algebra, and have
npted to invent the science for their readers. Thus they
me exposed to the reproach of giving long treatises but little
plete. The reason probably is, that in geometry and analysis,
the theorems are essentially connected with some preceding
rem, we do not always see the necessity of passing from the
to those which are corollaries; since the same theorem may
a great number of consequences, which have little analogy
ne another, and of which we do not see the utility: while
astronomy the phenomena to be explained occur continually
re proceed. Our treatise, therefore, will be complete when
whole is explained, and when we possess rules of computation
every particular. Thus we shall treat of nothing useless; we
omit nothing essential; and we shall not be detained longer
the subject, than if, after the example of Lacaille, we had
nce supposed the observer at the centre of the sun.

Our demonstrations generally commence by the manner of
basis; the purely analytical method not being always either
easiest or the shortest. When the problems appear susceptible
n easy construction, which will speak to the eyes, we shall
loy it in preference; such construction may furnish us with
fundamental equations: but if analysis can afterwards simplify
formula, and present it in a shape better fitted for compu-
m, or should facilitate the combinations and lead to more
real and fertile results, we shall not permit those advantages
scape.

That this word *analysis*, however, may not alarm any of my
ers; let it be remarked, that astronomy, if we omit the pla-
ry perturbations, requires only the knowledge of the most
mentary theorems of geometry, the simplest rules of algebra,
w of the chief properties of the conic sections, the two
amental theorem of the differential and integral calculus, and
e all, spherical trigonometry, which astronomy itself has called
existence, and which we shall deduce even from our obser-
as with the aid of rectilinear trigonometry.'

another axis, which soon afterwards is discovered to be that of the ecliptic. But the knowledge of that is not here necessary : for, though the student is not yet in a state to apply the complete formula, he sees that the known part suffices for the relative positions, which may be determined at all times from observations made in a space of six months. The positions of the fixed stars thus determined for the day of each observation, serve to ascertain those of the *sun* for every day in a year. From this determination it is shown, that the apparent annual course of that luminary is a great circle inclined to the equator : the inclination of this circle to the equator, and the stars near which the common intersection falls, are ascertained for the year 1800 : the same particulars are determined, from Lacaille's tables, for 1750 : and the comparison of the two sets of results shows the retrogradation of the equinoctial points ; proves, also, that the axis of the equator turns about the pole of the ecliptic ; and furnishes a complete knowledge of the precession, and of the formulæ by which it may be computed. Here the Chevalier completes the explication of spherical astronomy, and of the diurnal motion both of the sun and of the stars. He then computes their risings and settings, the seasons and climates ; and terminates both the first volume and this branch of his admirable induction, by an ingenious theorem for the correction of corresponding altitudes.

In the course of the preceding induction, he introduces a simple but elegant synthetical solution of the problem of the *shortest twilight*. But upon this, being a matter of pure speculation, we cannot dwell : it is time we should turn to the second volume. The order observed in this volume will be evident from the contents of its several subdivisions. The subjects here treated in succession, are, the sun and its principal inequality ; elliptical motion ; the hypotheses of the sun's motion, and of the earth's motion about the sun, with reasons for preferring the latter ; different species of time ; risings and settings of the planets ; equation of time ; the construction of solar tables ; the moon ; eclipses ; the planets in their order, with a general table of the planetary system.

When tracing the inequalities of the sun's annual motion, M. Delambre first explains them after the manner of the ancients by an eccentric or an epicycle, and then deduces from those theories expressions which are found of the same form as those of the elliptical motion, and which both enable the student to estimate the errors of the ancient hypotheses, and lead him to the true elliptic theory and the Keplerean laws. He exhibits several methods of computing tables of the equation of the centre, the

radius vector and its logarithm, true and mean anomalies, &c. one of which is new, simple, and proceeds directly to its object with all requisite precision. Here, also, he presents some valuable formulæ by Gauss, Oriani, Lagrange, &c. which, we believe, are as yet but little known in England; and he exhibits several comprehensive and useful tables. Other valuable tables are given in the disquisitions on the equation of time, and on the solar reductions to the meridian and the solstice.

The three last chapters in this volume abound with elaborate and excellent investigation. The theory of the moon is presented with great perspicuity and elegance; and a very ingenious method is given for finding, by observation and classifying, all the perceptible inequalities in the motion of that luminary. The determination of the lunar revolutions, or months, lead naturally to the theory of *eclipses*. The Author exhibits a very simple graphical construction, by which the principal circumstances of eclipses may be determined with sufficient accuracy for most practical purposes; furnishing, indeed, as we have ascertained by trial, the times of the beginning, middle, and end of an eclipse, each within a minute. Here it is that the great utility of the theorems concerning parallaxes is evinced. But the Author, at the same time that he shows how advantageously they may be employed, shows also how the student may attain his object without having recourse to them. He proposes a new and ingenious trigonometrical method of computing, more simply and more exactly than by any other process we have hitherto seen, all the circumstances of an eclipse of the sun, moon, star, or planet, the lines of commencement and termination, the phases, &c. for all parts of the earth. The whole is reduced to the computation of two triangles, the one spherical, the other rectilinear; the same formulæ serving for all the phenomena, which is a peculiar advantage of this method. Our Author elucidates the method by a detailed example.

Among the interesting matter relating to the planets, in the copious chapter of 176 pages which terminates the second volume, we find some curious formulæ for the computation of rare and important phenomena, by Delambre himself; and farther theorems applicable to the motion of newly discovered planets and comets, extracted from a work by M. Gauss, entitled, "*Theoria Motus Corporum cœlestium in Sectionibus conicis solem ambientium*."

The subject of transits of inferior planets over the sun's disk, is treated with considerable perspicuity, and the use of the transits of Venus especially, in determining the parallax of the sun, is shown by a very full account of the observations, processes, and deductions, in the case of the celebrated transit of 1769.

The Author gives us the medium result of fourteen separate determinations of the sun's parallax 8'' 57, the extremes being 8'' 41 and 8'' 75. He also presents the reader with two tables, in one of which he exhibits the principal circumstances of all the transits of *Venus*, from the year 902 to the year 2984, and all the transits of *Mercury* from 1605 to 1894. From these tables we shall extract all which relates to future transits, beginning with that which is to occur in the present year, but which, from some singular omission, is neither mentioned in the *Nautical Almanac*, nor the *Connaissance des Temps*. These results cannot but be interesting to men of science; and possess this peculiar advantage, that being computed from modern tables of the sun and planets, they are much more correct than the results of Dr. Halley, which have usually been presented in our Encyclopædias and other general repositories of scientific information.

The reader will observe that the times of conjunction, and of the middle of the transits, are given in the following tables for *Paris*. They will be reduced to the corresponding times for the meridian of *London*, by deducting 9 minutes, and 48 seconds, from each.

TRANSITS OF MERCURY.

Years.	Conjunc- tion.	Mean time.	Geocentric Longitude	Middle True Time.	Semi-du- ration.	Shortest distance.
		h m s	o ' "	h m s	h m s	' "
1815	11 Nov.	14 44 19	7 18 52 42	14 46 18	2 13 52	9 14 N.
1822	4 Nov.	14 2 34	7 12 6 53	14 39 34	1 21 37	14 0 S.
1832	5 May	0 0 43	1 14 56 45	0 27 21	3 28 2	8 16 N.
1835	7 Nov.	7 57 15	7 14 45 8	8 21 42	2 33 53	5 37 S.
1845	8 May	8 3 39	1 18 1 49	7 42 18	3 22 33	8 58 S.
1848	9 Nov.	8 1 47	7 17 19 19	1 59 3	2 41 33	2 36 N.
1861	11 Nov.	19 29 54	7 19 54 44	19 29 34	2 0 23	10 52 N.
1868	4 Nov.	18 53 6	7 13 9 42	19 27 41	1 45 21	12 20 S.
1878	6 May	6 47 51	1 16 3 50	7 4 34	3 53 31	4 31 N.
1891	7 Nov.	12 46 59	7 15 46 57	13 8 53	2 39 2	3 57 S.
1891	9 May	14 54 18	1 19 9 1	14 23 53	2 34 20	12 21 N.
1894	10 Nov.	6 36 26	7 18 22 9	6 45 49	2 37 36	4 20 N.

TRANSITS OF VENUS.

Years.	Conjunction.	Mean time.	Geocentric. Longitude.	Middle True Time.	Semi-duration.	Shortest Distance.
		h m s	s o ' "	h m s	h m s	' "
1874	8 Dec.	16 17 44	8 16 57 49	15 52 48	2 4 41	13 51 N.
1882	6 Dec.	4 25 44	8 14 29 14	4 59 2	3 1 43	10 29 S.
2004	7 June	21 0 44	2 17 54 23	20 36 19	2 44 50	11 19 S.
2012	5 June	13 27 0	2 15 45 22	13 46 46	3 20 45	8 20 N.
2117	10 Dec.	15 6 37	8 18 56 52	14 43 21	2 22 50	13 0 N.
2125	8 Dec.	3 18 40	8 16 28 33	3 53 51	2 48 20	11 28 S.
2247	11 June	0 30 23	2 20 13 16	0 0 34	2 7 52	13 17 S.
2255	8 June	16 53 56	2 18 4 1	17 8 30	3 36 2	6 23 N.
2360	12 Dec.	13 59 9	8 20 56 9	13 38 52	2 42 47	11 49 N.
2368	10 Dec.	2 10 2	8 18 27 48	2 47 26	2 29 22	12 37 S.
2490	12 June	3 58 35	2 22 31 58	3 23 19	1 2 14	15 14 S.
2498	9 June	20 21 2	2 20 22 37	20 30 19	3 46 24	4 29 N.
2603	15 Dec.	12 54 16	8 22 55 36	12 35 15	2 56 47	10 50 N.
2611	13 Dec.	1 11 12	2 20 27 38	1 49 51	2 15 20	13 20 S.
2733	15 June	7 23 56	2 24 50 30	6 43 13		17 9 N.
2741	12 June	23 43 59	2 22 40 58	23 47 59	3 53 23	2 35 N.
2846	16 Dec.	11 53 15	8 24 55 22	11 35 55	3 7 24	9 56 N.
2864	14 Dec.	0 13 29	8 22 27 45	0 53 41	1 54 10	14 12 S.
2984	14 June	3 2 22	2 24 59 1	3 1 13	3 56 9	0 45 N.

The third volume, to which we must now proceed, comprehends eleven chapters, and treats of the following subjects : viz. stations and retrogradations of the planets ; rotations of the planets ; aberration and annual parallax of the stars ; nutation ; displacing of the ecliptic, and different motions of the stars ; comets ; satellites ; magnitude and figure of the earth ; nautical astronomy ; projections of the sphere ; the calendar.

This volume, like the preceding two, abounds with elegant investigation, comprehensive deductions, and useful tables. We can, however, select only a few particulars. The subject of aberration is important, by reason of the striking confirmation of the Copernican hypothesis which it furnishes, and of the way in which correct formulæ for this species of reduction tend to give accuracy to astronomical observations. M. Delambre exhibits many theorems for aberration which are both simple and new ; at least new to us, and to astronomers generally, although he assures us he has employed them for thirty years. We regret much that they are not of such a kind as can easily be presented in this analysis.

To the subject of comets the Chevalier devotes 275 pages. Besides the methods of Lambert, Olbers, Lagrange, Laplace, and Legendre, which he exhibits with considerable perspicuity, he gives an entirely new method of his own. He gives the ex-

pression for the anomaly and the radius vector, on the elliptic hypothesis, and all the theorems for cometary orbits, under a form of which the first term is the only one to be retained when the orbit is regarded as parabolic. Thus the student may always see what may be safely neglected, and if the parabola is insufficient, he may attempt several ellipses.

‘ Cette méthode,’ he remarks, ‘ n’emploie que des opérations les plus usuelles de l’astronomie ; elle n’offre aucun calcul difficile ni long, les erreurs y sont presque impossibles, et quand on a trouvé une parabole approximative, on en peut corriger à la fois tous les élémens sur la totalité des observations, par le moyen des équations de condition, comme on fait pour les planètes. Ce moyen de rectification me paraît plus simple, plus direct, et plus satisfaisant qu’aucun de ceux qu’on a proposés jusqu’ici, et qui sont tous fondés sur les méthodes de fausse position.’

The Author next presents a few speculations upon the nature of comets, and their tails ; upon which, however, as if conscious he could throw no new light on that obscure subject, he does not dwell. He gives, what is much more valuable, some excellent tables for the orbits of comets, occupying 40 pages, and serving greatly to simplify both the direct and inverse problem concerning these bodies, which has so long perplexed astronomers. Here he acknowledges his obligations to the preceding labours of Barker and Zach, and seems by a comparison of their tables to have detected some errors in those of the latter astronomer.

The thirty-fifth chapter, on the figure and magnitude of the earth, may be regarded as a very comprehensive and valuable abridgement of the principal theorems and deductions in the celebrated ‘ *Base du Systeme metrique*.’ M. Delambre gives first a succinct history of attempts at measuring the earth ; then traces the plan of operation, and the best methods of computation, in reference to the triangles, azimuths, latitudes, compression of the terrestrial spheroid, terrestrial refraction, reduction to the level of the sea, &c. He also points out the means of confirming or correcting the measurements of meridians by experiments on the lengths of pendulums, in different latitudes. We regard this as, altogether, one of the most interesting portions of Delambre’s work.

The two last chapters contain an elegant treatise on projections of the sphere, and a dissertation on the calendar, in which some curious theorems are investigated by means of the indeterminate analysis. Among other ingenious rules and formulæ, we noticed those which have been proposed by M. Gauss, for the determination of *Easter*. They differ from all other rules we have seen, in this respect, that they are independent. We shall

give them here, not merely as a matter of curiosity, but as of some utility.

- * 1. Divide the number of the year proposed by 19, and call the remainder a .
- * 2. Divide the same number by 4, and call the remainder b .
- * 3. Divide it also by 7, and call the remainder c .
- * 4. Divide $(19a + M)$ by 30, and call the remainder d .
- * 5. Divide $(2b + 4c + 6d + N)$ by 7, and call the remainder e .
- * 6. For the Julian Calendar, make $M = 15$, and $N = 6$, constantly.

	M	N
* For the Gregorian Calendar, from 1582 to 1699	22	3
1700	23	3
1800	23	4
1900	24	5
2000	24	5
2100	24	6
2200	25	0
2300	26	1
2400	25	1

- * 7. You will have for Easter-day, either $(22 + d + e)$ of March.
or $(d + e - 9)$ of April.

* This rule is general for the Julian Calendar; in the Gregorian, there are only two exceptions.

- * 1. If the computation give April 26th, substitute the 19th.
- * If it give _____ April 25th, substitute the 18th.

Suppose, to exemplify this rule, we find Easter-day for 1816.

$$\frac{1816}{19} = \frac{19.95 + 11}{19} \dots a = 11 \quad 19a = 209$$

$$\frac{1816}{4} = \frac{4.454 + 0}{4} \dots b = 0 \quad M = 23$$

$$\frac{1816}{7} = \frac{7.259 + 3}{7} \dots c = 3$$

$$\frac{19a + M}{30} = \frac{232}{30} = \frac{30.7 + 22}{30}, \dots d = 22$$

$$\frac{2b + 4c + 6d + N}{7} = \frac{0 + 12 + 132 + 4}{7} = \frac{148}{7} = \frac{7.21 + 1}{7}, \dots e = 1$$

$$22 + d + e = 22 + 22 + 1 = 45 \text{ March} = 14 \text{ April.}$$

$$\text{or } d + e - 9 = 22 + 1 - 9 = 14 \text{ April, as before.}$$

Hitherto we have been speaking of M. Delambre's complete treatise in three quarto volumes. Of his 8vo. Abridgement we need not say much. It is conducted upon the same plan as the larger

work, but with fewer details, fewer developments, fewer tables, fewer examples to illustrate the theoretical processes, and a less variety of methods. In the complete treatise, it was the object of the Author to give all which might be useful to the professed astronomer, except what relates to physical theory : in the Abridgement, he has restricted himself to the exhibition of such theorems and processes, as may serve for one who wishes to obtain a correct idea of the science, without attaining expertness as an observer, and without tracing all the minuter points which would be examined with care by the profound investigator. In the publication of the two works, the Author followed a different course from what has been usually pursued, and permitted the Abridgement to appear about two years before the larger treatise from which it was extracted.

We shall conclude with two remarks. *First*, Although these volumes are by no means such as English readers in general will be inclined to regard as elementary, they are certainly not of difficult perusal. Let any one who is moderately conversant with geometry, analytical trigonometry, and the first principles of the Differential Calculus, set himself in good earnest to go through the Chevalier's longest investigations ; and, how startling and formidable soever they may at first appear, he will find them comparatively simple. This arises from the Author's admirable perspicuity, and his true regard to logical order.

Secondly, We know of no work in which writers of all countries are quoted, and their methods described, adopted, criticized, or amended, with so perfect a freedom from national partiality. M. Delambre seems to regard science as of no country, or we should rather say, of all countries. The English, Germans, Swedes, Italians, Spanish, Sicilians, men of all countries, and of all ages, are made to contribute to this great work : all are treated fairly ; their talents are duly appreciated ; the merits of their respective improvements and discoveries unhesitatingly admitted ; and every one who has in any measure promoted the science, if his labours are known to our Author, receives ample justice. This is truly an enviable example of candour !

On the whole, we regard the Chevalier Delambre's as by far the most comprehensive, methodical, and erudite treatise on astronomy which has yet appeared. Unfortunately, it abounds with press errors : but we have no doubt that the Author will soon be enabled to lay before the world a new edition in which these will be removed : we shall then regard his performance as one of the finest models of human genius and industry which have been produced in the nineteenth century.

VII. *The Cross-Bath Guide*; being the Correspondence of a respectable Family upon the subject of a late unexpected Dispensation of Honours. Collected by Sir Joseph Cheakill, K.F. K.S. c. &c. &c. fcap. 8vo. pp. 92. Price 3s. 6d. Underwood. 1815.

HERE is a considerable proportion of satirical humour in this jeu d'esprit. Its design is to expose the alleged impo- and absurdity of the late liberal dispensation of military honours, in the creation of a legion of knights. The invidious tiality of the distinction conferred, the mockery of an empty e to those who have not the means of supporting it, the em- rassments introduced in the court of precedence, by the r creations, and the unhappy effect on female vanity of ho- rs so unexpected, are depicted with a great degree of spirit l shrewdness, and in easy versification. The title will im- diately remind our readers of Mr. Anstey's humorous produc- i. If the imitation is not quite equal, in point of wit, to the ginal, it has the superior merit of being free from those vio- ons of decency which disgust us in the *New Bath Guide*. e verse, however, in the song, at p. 47, we wish that the thor had not obliged us to mark as an exception.

The following will serve as a sample of the letters. It con- as an account of the first dinner given by Mr. Hitchins on asion of his son Thomas's elevation to the dignity of a Star, d is addressed by Miss Margaret Capper to her sister Dinah Bath.

' I wrote all the cards, and can fully explain
Who and who were the folks that composed the grand train ;
Though Cousin invited some brother stars too,
But with him and his set I had nothing to do.
Each name on the list I'm about now to send,
Is that of some great and particular friend.
Sir Audrey Fitztrollop, whose shield has a bar,
But cover'd, he hopes, by a red hand, and star ;
The Rev. Sir Luke Chaplyn, for lawn rather wild,
Promoted for christening Lord Faddleville's child ;
Sir John Jukes, Sir Mark Hicks, Sir Job Snipe, Sir James
Hare,
All four, in succession, of London Lord Mayor ;
Sir Christopher Congo, the India Director,
Of a trade to the Terra Stultorum projector ;
Sir Benjamin Billings, who brought his own dish,
Of the company chairman for catching fresh fish ;
The great farrier-surgeon, Sir Parkynson P'roctor,
Sir Timothy Clearwell, our family doctor ;
Five stars of the navy, and three of the army—
A party like this is enough to alarm ye !

In truth uncle Hitchins was caught in a scrape
 By the party assembled, but made an escape
 Through native good-humour. When dinner was served,
 As rights of precedence are strictly observed
 On solemn occasions, no creature would stir,
 For no one there present was less than a Sir.
 Off hobbled my uncle, as bowing they stood,
 And left Tom to drill them as well as he cou'd;
 (Which cannot be done, now, in due etiquette,
 Without a Court Guide, or a London Gazette :)
 When dinner began, what a fuss and a pothor !
 The guests soon perceiving each Sir had his brother ;
 Their host himself simper'd, with honour elated,
 And never perceived what in looks they debated—
 All trades and professions, of dignity jealous,
 Are piqued to be elbow'd in rank by their fellows :
 Though Peers precede Knights without any demurs,
 A Sir, of one calling, hates all other Sirs.
 My uncle presided with wonderful grace—
 “ Sir Benjamin, fish ? Aye, you like a good plaice ;
 “ Sir Giles, you were young when you enter'd the navy ?
 “ Sir Job, let me give you a little more gravy ;
 “ Sir Parkynson, used to the same sort of work, he
 “ Sir Philip, will help you to cut up the turkey ;
 “ Sir Harry, how long have you had your dragoons ?
 “ Sir John, wait a moment, there's plenty of spoons ;
 “ Sir Christopher, try this receipt for your curry ;
 “ Sir James, let me beg—help yourself—there's no hurry ;
 “ Sir Timothy, jelly ? 'tis wholesome *you* know :
 “ Sir Mark, things look ill, omnium's shockingly low”—
 “ Mr. Hitchins, I think half the city will break.”
 Mr. Hitchins began, at this word, to awake.”

Art. VIII. *Brief Memoirs respecting the Waldenses, or Vaudois, Inhabitants of the Valleys of Piedmont ; the result of Observations made during a short Residence among that interesting People in the Autumn of 1814. By a Clergyman of the Church of England. 18mo. pp. 42. Price 1s. Hatchard. 1815.*

THIS simple memorial cannot fail, we think, to accomplish its benevolent object. It is an appeal in behalf of an interesting people, whose very name constitutes a claim upon the affectionate sympathy of their fellow Christians,—‘ descendants of a class of men who were, for a series of “ ages, “ destitute, afflicted, tormented ;” but “ of whom the “ world was not worthy !” ’ With the character and history of the ancient Waldenses, their exalted heroism and cruel sufferings, few of our readers, we should hope, are unacquainted.

is a page of history with which every Protestant especially ought to be familiarised: and the public are indebted to Mr. M. Jones, the author of a recent publication on the "History of the Waldenses," for bringing forward the subject again more prominently into general attention.

It appears that their more recent history discloses persecutions equally atrocious and sanguinary. To the Author of this "Brief Memoir" was presented, by a minister of the valleys, an affecting relation of their sufferings in 1686, when Louis XIV. instigated the court of Turin to measures correspondent to his own ferocious proceedings at the revocation of the Edict of Nantes. It is a manuscript of about one hundred years old; and the truth of its contents is attested by ten ministers, assembled in synod, the 19th Oct., 1716. We must be allowed to express our earnest hope that the manuscript, from which extracts are given, will not be suffered to remain longer in obscurity.

It is with the character and condition of the present simple coupiers of the valleys, that it is particularly the object of this Memoir to make us acquainted, with a view of exciting active interest in their behalf. We need only add, to ensure its circulation among our readers, that any profit arising from its sale is to be devoted to the object for which it pleads. It is in contemplation to appoint a Committee to superintend the effective distribution of any sums of money which may be raised for the Vaudois. The author justly remarks that 'it is unquestionably the duty of believers to endeavour to promote, and to pray for a revival of piety in churches once renowned, as well as for the diffusion of Divine truth among the heathen.'

Art. IX. *Religious and Moral Reflections*, originally intended for the Use of his Parishioners. By Samuel Hopkinson, S.T.B. formerly Fellow of Clare Hall, Rector of Etton, and Vicar of Morton-cum Hacconby. Second Edition. pp. 203. price 4s. Harris. 1814.

THIS is certainly a curious performance. Seldom have we met with so great a medley of incoherency, absurdity, and false doctrines. A few lines will be amply sufficient to convince our readers that this is not an unmerited censure. Immediately after the ample title page, and a table of contents equally singular, a kind of glossary is abruptly introduced, without any explanatory reason assigned, consisting of several hundred words, of which the following are specimens. The unlettered inhabitants of Morton cum Hacconby are gravely informed by their vicar, that 'to detract,' is to 'draw from;' that 'continual,' signifies 'without opposition;' that the 'author,' is the

‘beginner of a thing ;’ that to ‘depart’ is to ‘leave the world ;’ that *peel* is only applied to the quick noise of thunder ; with several hundreds of similar valuable fragments of erudition.

As a specimen of incoherent and almost unintelligible writing, and, which is still worse, of gross mistatement, we extract the following paragraph.

‘ Here it seems expedient to remark, that the foremost duties of Christianity, like the important concerns of common life, generally, take care of themselves: that, few, especially of the younger class, have the ability, inclination, and opportunity conjoined, at the outset of life, to commit enormous crimes. It is an old and just remark, confirmed by the experience of revolving ages, that “none became thoroughly wicked all at once.” As in virtue, so in vice, there are different degrees of attainment, which require some time, much practice, and suitable company to mature them. Seldom, for instance, do we hear of men, in plain defiance of laws divine and human, totally and daringly disregarding the celebration of the sabbath, openly and professedly violating God’s commandments. What, however, is more frequent than what is stiled even the better part of the Christian world to be indifferent about the sabbath? Parents, through a culpable fondness entirely to overlook or backward to check the early foibles of their children? What is more common, than persons in the higher walks of life being careless about the inferior branches of religion, as privately addressing the Almighty at entering and leaving the church: at the beginning and end of each succeeding day: sitting eagerly down and rising hastily from table, without so much as once mentioning the name of their gracious benefactor: using words in familiar conversation and repeating improbabilities as facts, which, if not a direct breach of the fourth Commandment, are, at the least, not such as become the Gospel of Christ? However insignificant these and such offences separately considered may appear in our own eye, still, in an aggregate sense, they undoubtedly constitute a very important part in the general failings of Christians.’ pp. 15—17.

Our readers will have observed, with some surprise, not only that the ‘open violation of God’s commandments’ *seldom* occurs, but also that the neglect of secret devotion is classed by this public instructor, among the *failings* of Christians, and the duty itself among the inferior branches of religion.

On the subject of confirmation. Mr. H. writes thus:

‘ This is one of those necessary duties required by the Christian Church, which appears, *as clear as any thing can appear*, from Acts viii. 17 and 18, to have originated with St. Peter and St. John.’ p. 104.

On this irrefragable basis, he proceeds to establish the exclusive right of bishops, who, it seems, are alone the proper successors of the Apostles, to administer this sacred ceremony.

To prove that our charge of false doctrine is not unfounded, the following sentences will be more than sufficient.

‘ Be assured that if in your several vocations and capacities, from time to time, you continue to *do your best* according to what the Gospel *generally* enjoins, the Holy Spirit will neither leave nor forsake you.’ p. 49.

‘ Christ having ordained, in his church, two sacraments only as *generally necessary to salvation*,’—&c. p. 43.

‘ Forbearing one another, and forgiving one another, be assured, will have a considerable degree of influence towards our Creator’s forgiving us. It is a *principal*, certainly not the only qualification necessary for divine acceptance, at the last.’ p. 112.

When describing the impressions with which Christians should approach the Lord’s table, Mr. H. uses these remarkable words:

‘ Rely not *too much on the mercies of God*, nor on the merits of his Son, for not even the regular repetition of this most solemn institution can or ought to afford any certain hopes of happiness, unless these very hopes are hereafter strengthened by the succeeding course of a godly, righteous, and sober life, to the end.’

In perfect accordance with the preceding citations, it is manifest throughout the volume that the Rev. Author scrupulously avoids exhorting his parishioners to “believe on the Lord Jesus Christ;” that if he adverts occasionally to the merits of Christ, it is uniformly with reference to his intercession, and not to his atonement; and that the subject of regeneration is as completely excluded, as if it formed no part, either of the volume of inspiration, or of the doctrine of that Church of which he is a beneficed minister.

Our readers will not be surprised to learn that these Moral and Religious Reflections are dedicated to the Bishop of Lincoln.

Art. X.—*Evangelical Hope*; An Essay. By Daniel Tyerman. 12mo. pp. xii. 236. Price 4s. Burton. 1815.

THE few small works written by this Author, had previously prepared us to receive with pleasure the intimation of his intention to add to their number. We had already considered him as a serious and affecting writer on morals and on religion; as a benevolent Christian, devoted to the advancing of the

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immortal interests of his fellow creatures; and as a zealous minister, seeking and embracing the best opportunities of discharging the high demands and duties of his office.

Under the title of "An Essay on Evangelical Hope," he has here presented us with remarks on the different and opposite views which men entertain of the Deity, of themselves, of the Scriptures, and of Heaven. In this Essay, he carefully distinguishes between the hope of the Christian, and the hopes of the hypocrite, the Pharisee, and the man of the world. He strongly urges every one to a close examination of his own heart; and furnishes, in as ample a manner as his space allows, those encouragements which every good man needs in this state of darkness and in this world of trial. Would our limits permit, we should gladly extract some passages which have given us no small pleasure, and which exhibit evident proofs that the writer both understood and felt his subject. His remarks are not indeed distinguished either by novelty or genius, but they bear the more valuable impress of a sound mind, and of a benevolent heart. There are, however, in this little volume some few things which are by no means in accordance with its general character; and we shall the more cheerfully point them out, from the hope of their being corrected in the event of a future edition being called for, and that it will not displease the Author who anticipates 'essential advantage from those remarks which the pen of criticism may offer upon its contents.'

The following we consider to be a very censurable passage.

'Those who maintain the sentiment, which they call falling from grace, are remarkable for their gloom and melancholy; which, when their sentiments have their legitimate effect upon them, become depicted in their very features.' p. 175.

How could a man of Mr. Tyerman's good sense, suffer himself to write and print this libel upon one of the most upright and useful communities of modern Christians? We approach, probably, much nearer to Mr. T.'s views on this sentiment, than to theirs; but we deny the existence of the effect which he ascribes to their supposed error. In circumstances not unfavourable to observation nor wanting in evidence on this subject, it is our decided opinion, that they who hold the possibility of losing the principle of Evangelical hope, are as happy, and *appear* as happy, as they who are 'persuaded it can never be lost.' The persuasion of which our Author speaks, produces happiness in the Christian's mind, exactly in proportion to his holiness; that is, to the evidence he has in himself,

and which he exhibits to others, that he is a Christian. For any one to attempt, under other circumstances, to render himself happy by such a persuasion, would be as absurd as it would be wicked. He would be comforting himself with an assurance of reaching the goal, and of receiving the crown, before he had commenced the race, or even entered the lists.

Let us consider for a moment a man, who believes in the possibility of falling from grace, in possession of the evidence we have mentioned. He gives unequivocal proof in every part of his disposition and conduct, that he is a son of God, being "made meet for the inheritance of the saints in light." Is he rendered miserable by the view which he takes of the terms of his security? Does he *moan* and *frown* because he thinks that his final happiness is suspended upon his "enduring to the end?" Is he even unhappy till he becomes unholy? And when a believer in the doctrine of final perseverance becomes unholy, does Mr. T. wish *him* to comfort his mind by the 'persuasion that his hope can never be lost?' We have been the more particular on this point, because we think our Author has strangely mistaken the feelings and features of a large and increasing body of 'the excellent on earth!'

We think, also, that Mr. T. might have stated the doctrine of final perseverance in terms less liable to objection and abuse than those which he has chosen. We were struck, on reading his work, with the difference in his mode of asserting this, and some other equally important though less controverted truths. He frequently places the latter before his readers in all the native beauty and purity of revelation. When he does not profess to quote from scripture, he often adopts its style of expression. But when he comes to a doctrine which the inspired writers have expressed more cautiously than any other, he abandons this method, and clothes his sentiments in language which we deem extremely objectionable. The following are instances.

'Whenever God implants this principle in the mind, he will never suffer it to be eradicated.'—'God never excited a hope of future bliss in the soul of a sinner, and then hurled him into the gulph of endless despair.'

How different these representations of the doctrine from those we receive from Prophets and Apostles! "The *righteous* shall hold on his way; and *he that hath clean hands* shall grow stronger and stronger" "He that *endureth to the end* shall be saved." "Who shall also *confirm* you unto the end, that ye may be blameless in the day of the Lord Jesus."

Art. XI. *Sacred Dramas* ; chiefly intended for young Persons : the Subjects taken from the Bible. To which is added, Sensibility, an Epistle. By Hannah More. Nineteenth Edition, with Additions and a Portrait of the Author. 32mo. Price 2s. 6d. Cadell and Davies. 1815.

IT is not necessary that we should characterize or recommend a publication that has obtained a circulation so extensive as Mrs. More's *Sacred Dramas*. As a work intended for young persons, aiming to exhibit the characters of Sacred History in an interesting light, and to insinuate religious instruction by the medium of dramatic narrative, it merits high commendation, and its tendency is, in our opinion, unexceptionable. The work is now brought under our notice by the recent additions. These consist principally of a fourth part to the Drama of "Moses in the Bulrushes," in which Miriam is represented as describing, under prophetic inspiration, the future deliverance of Israel from Egypt, and the overthrow of Pharaoh and his host.

We are sorry we have no room to shew, by an extract, the happy finish which the Author has given to this production of her earlier years.

Art. XII. *A Voyage to Abyssinia, and Travels into the Interior of that Country*, executed under the Orders of the British Government, in the Years 1809 and 1810 ; in which are included, an Account of the Portuguese Settlements on the East Coast of Africa, visited in the Course of the Voyage ; a concise Narrative of late Events in Arabia Felix ; and some Particulars respecting the Aboriginal African Tribes, extending from Mosambique to the borders of Egypt ; together with Vocabularies of their respective Languages. Illustrated with a Map of Abyssinia, numerous Engravings, and Charts. By Henry Salt, Esq. F.R.S. &c. Royal 4to. pp. 580. Price 5l. 5s. Rivingtons. 1814.

(Concluded from page 236.)

IN passing near the mountain Devræ Damo, 'one of those distinguished fastnesses, which, in the earliest periods of the Abyssinian history, served as a place of confinement for the younger branches of the reigning sovereign,' our traveller, himself a native of Litchfield, was very powerfully reminded of the author of *Rasselas*.

As the journey had hitherto tended toward the south, at a time when the sun was proceeding northward, and yet every day the climate was found more temperate, and the vegetation backwarder, Mr. S. concluded he must have arrived at a great height

above the level of the sea ; and continually regretted an accident which had rendered his barometer useless for the purpose of ascertaining this fact.

Passing through a district under the command of a lady, the Ozoro Asquall, Mr. Salt, with two of his friends, diverted his course from the road to make her a visit. Having lost her father, she was found exemplifying literally, if we rightly understand our Author, the scriptural mode of mourning 'in sackcloth and ashes.' On such occasions, it is usual in this country, he says, to disfigure the person as much as possible, in proof of the sincerity of grief. Had Mr. S. found her, at his return, under a new course of these austerities, and the cause of it the death of her husband, the most squalid exhibition she could have made, would hardly have prevented some scepticism as to the depth of her sorrow. They found him at her house by sufferance, his proper district being at a considerable distance, and she choosing to reside in her own. He was a gentleman of very proper manners, and appeared to have been effectually disciplined to feel that he was in the company of his betters ; still, however, not to such an unlimited extent but that his presence operated in some slight degree of restraint on her manners. It was a marriage to which, when a widow, she had been reluctantly constrained by the Ras. But even when there has been no such compulsion or reluctance, Abyssinian ladies of rank, it seems, are accustomed to assume a superiority over their husbands ; and they always retain their own estates after marriage, together with their maiden names.

The party arrived, at length, at Chelicut, where the Ras was then residing, and till they could be introduced at court in due form, were accommodated at a burnt-down mansion on his beautiful estate there. During the interval, Mr. Salt's curiosity was highly gratified by the sight of some of the rare and famous Galla oxen with enormous horns, a species which Bruce had never been fortunate enough to see. He refutes Bruce's assertion, that this extraordinary size of the horns is a kind of disease.

'I should not venture,' he says, 'to speak so positively upon this matter, had I not indisputably ascertained the facts ; for the Ras having subsequently made me a present of three of these animals alive, I found them not only in excellent health, but so exceedingly wild that I was obliged to have them shot. The horns of one of these are now deposited in the Museum of the Surgeons' College, and a still larger pair are placed in the collection of Lord Valentia, at Arley Hall. The length of the largest horn which I met with was nearly four feet, and its circumference at the base, twenty-one inches.

'It might have been expected that the animal, carrying horns of so extraordinary a magnitude, could have proved larger than others

belonging to the same genus ; but in every instance which came under my observation, this was by no means the case. The accompanying etching, which was copied from the original sketch (taken from the life,) may serve to convince the reader of this fact.' p. 259.

All due arrangements and formalities preceded the introduction at the court, then at Chelicut. Among the principal points, the dress had been judged so important by Mr. Salt, as to be prepared before his leaving England, in a rich and stately, and an altogether foreign fashion ; for we may well believe what he says of the effect of our mode on the Abyssinians ; ' as to the ' common European costume, I had formerly observed that it ' tended to excite a species of contempt and ridicule that occa- ' sionally became very unpleasant in its effects.'

Their reception by the Ras was in the highest degree both complimentary and friendly.

' We were met by two chiefs, who in honour of the mission dismounted from their horses, and uncovered themselves to the waist as they came up to pay their compliments. The number of attendants increased every moment as we advanced to Chelicut. and, before we reached the gateway of the Ras's mansion, we found some difficulty in making our way. At length, with a great bustle and a confused clamour which on such occasions is reckoned honourable to the guests we were ushered into the presence of the Ras. All the chiefs who were present stood up uncovered on our entrance. The old man himself, who was seated on his couch, rose up with eagerness to receive me like a man meeting with a long lost friend : and, when I made my salutation, joy seemed to glisten in his eyes, while he welcomed me with an honest warmth and cordiality, that nothing but genuine and undisguised feeling could inspire.' ' He did not seem to have been much altered during my absence, and the pleasure which he evidently manifested at our meeting, was exceedingly gratifying to the whole of our party. He inquired with great anxiety respecting my health, and declared he had always felt a kind of presentiment that he should see me once again before he died.'

Such a reception could not fail to produce in our traveller, every imaginable predisposition to receive the evidence of the Ras's being a very superior man to what, in Mr. S.'s former visit, he had judged him to be. This judgement, pronounced in Mr. S.'s portion of Lord Valentia's work, is here referred to, in order to be revoked. It is after relating a number of the Ras's proceedings and exploits that he remarks,

' From the preceding narrative of affairs it will appear, that on my former journey I had entertained an erroneous opinion respecting the character of the Ras, as, at that time, I conceived that he owed his elevation more "to his cunning than to his strength of character." In this I was undoubtedly mistaken ; since he is distinguished still more for his intrepidity and firmness than by the policy with

which he has uniformly ruled the country under his command ; having been successfully engaged in more than forty battles, and having evinced on these occasions even too great a disregard of his own personal safety in action.

‘ At the time of Mr. Bruce’s arrival in the country, in 1770, Ras Welled Selassé was a young man of some consequence about the court, so that, considering him, at that time, to have been three or four and twenty, his age must, at the period of my last visit to the country, have amounted to about sixty-four ; a point somewhat difficult of proof, from the extreme delicacy which existed of making enquiries of this description among his followers.’

His father had once held the government of Tigré, in a short interval of the command of the famous Ras Michael ; but the return of that ‘ old lion,’ as he is still emphatically denominated in the country, while it displaced the father, left to the son, who had holden an important office, no escape from death but in the fastnesses of the wilderness, whence he carried on a predatory warfare. It is related, that during this period, he sent a general challenge to the army opposed to him, to fight, on horseback, any two chiefs together ; and

‘ Two men of distinguished bravery having been chosen for the purpose, he went down into the plain to meet them, and killed both with his own hand ; possessing, notwithstanding his small and delicate form, such peculiar skill in the management of two spears on horseback, that it was said in the country to be unequalled. This unexampled exploit raised his character as a warrior to the highest pitch ; and the particulars of the combat still continue to form a favourite topic of conversation among his followers.’

After incurring still more extreme peril through the treachery of Michael’s successor, he at length acquired by arms the command of the province of Tigré, or rather of the still ampler territory of ‘ all the provinces eastward of the river Tacazze.’ According to the general law and custom of the victorious soldiers of fortune, such an advancement to absolute power should have been a fair introduction to a course of vindictive or capricious cruelty, or of low and sottish debauchery, or of restless military mischief. But it seems this Welled Selassé took another fancy ; (for what else can it be called, when an acquirer of authority does not conform himself to so many illustrious examples ?) and we must make another short descriptive extract to shew whether the singularity was for the better or the worse ; premising that the wars which are mentioned as a part of his administration, appear to have been really dictated by justice and necessity.

‘ The duties of the Ras’s situation, who may be regarded as an independent ruler, are extremely arduous, some notion of which may be formed by a reference to the map, where the extent of the country,

under what may be called "his personal jurisdiction," is marked out. Throughout this extensive district, all crimes, differences, and disputes, of however important or trifling a nature, are ultimately referred to his determination, all rights of inheritance are decided according to his will, and most wars are carried on by himself in person. To rule a savage people of so many different dispositions, manners, and usages, as the Abyssinians, requires a firmness of mind, and a vigour of constitution, rarely united in the same individual at his advanced age; yet, whenever I have seen him in the exercise of his power, he has shewn a vivacity of expression, a quickness of comprehension, and a sort of commanding energy, that over-awed all who approached him. During his continuance in power, he has made it his uniform practice to treat the different attempts at rebellion with perfect indifference; so that when those concerned in such conspiracies have, in their own imagination, brought affairs to a crisis, he has constantly expressed contempt rather than alarm at their machinations.

'After a second attempt against his life by the same persons, he has been repeatedly known to pardon, and even to permit the parties convicted to attend about his court, priding himself particularly on having never been guilty of the cruelties of Ras Michael, and being led with reluctance to the condemnation of a common culprit; while no possible provocation can induce him "to cut off a limb, or put out the eyes," or commit any other of the atrocious acts which stained the character of that extraordinary leader. His common mode of punishing those who conspire against him, is, by taking away their districts; for, as I have heard him often declare, "men are saucy" only when their stomachs are full;" a saying peculiarly applicable to the Abyssinians, who, when ruled by the hand of power, make admirable subjects; but when left to their own wills, become intolerably presumptuous and overbearing.' p. 323.

We confess we have very seldom been so sorry to think of any man's being near seventy year old. Collecting into one view all that the volume contains illustrative of his rare combination of qualities, his discriminative, comprehensive, decisive judgment, his indefatigable activity, his signal courage and presence of mind, his united peremptoriness and moderation, and the systematic rectitude of his principles and conduct, the reader will be forced reluctantly to acknowledge that, excepting what our own favoured country has to boast, the traveller could have found but little like him in any courts or palaces less remote than those of Chelicut. In the circumstances of the country he governs, he is so consummately adapted to his office, that each additional year of his life may be regarded as a special favour conferred by Providence on the people. And we wish that he, himself, would estimate his remaining life at too high a rate to surrender any very considerable part of it, (that we may advert to one of his faults) to the amusement of chess-playing, 'a game,' says Mr. S. 'to which he appeared greatly devoted.'

An agreeable change of amusement was afforded him for a while by the exhibition of the rich presents with which the mission was charged, and the arrangement of such of them as had an ecclesiastical reference in the church of Chelicut. There were 'a painted glass window, a picture of the Virgin Mary, and a handsome marble table, all of which fortunately arrived without accident, and gave particular delight.'

'The table was converted into a communion table, the picture suspended above it by way of an altar-piece, and the glass window put in a situation where it produced a remarkably pleasing, though not very brilliant effect.

'It is scarcely possible to convey an adequate idea of the admiration which the Ras and his principal officers expressed on beholding these splendid presents. The former would often sit for minutes, absorbed in silent reflection, and then break out with the exclamation, "etzub, etzub," wonderful! wonderful! like a man bewildered with the fresh ideas that were rushing upon his mind, from having witnessed circumstances to which he could have given no previous credit.

'The effect produced by the presents on the minds of all classes, became very apparent. The purity of our religion ceased to be questioned, our motives for visiting the country were no longer doubted, and our importance, in consequence, was highly rated.'

The mention of these presents from the Majesty of Great Britain may reasonably have suggested to the reader the question,—But what, all this while, is become of his Royal, or Imperial Majesty of Abyssinia?—For it was for him these fine things were intended, though committed to the Ambassador with the instruction to consign them in charge to the Ras, if it should be found impossible for the mission to advance to the capital of the empire. And it is quite time to notice, that though there was actually a person existing in the very solemn capacity of sustainer of the royal or imperial title, ycleped previously to such his high vocation, Eyto Egwala Zion, son of Ischian, he had little more to do than eat and sleep. He had been placed on the throne by an agreement, probably in the nature of compromise, between the Ras and Guxo, the powerful and, indeed, independent governor of the western provinces of Abyssinia; and lived at Gondar without wealth, splendour, or influence in the state; so that, says Mr. S. 'royalty may be considered for a time, almost eclipsed in the country.' The kingdom is in fact fallen asunder into three great divisions, independent on one another, and independent on any central or comprehending power. The limits and the included provinces and districts of these three divisions, are indicated by Mr. S. with much particularity, and the three great states are displayed in different

colours on a most splendid map. The first of them, comprehended under the denomination Tigré, forming the eastern part of Abyssinia, is the most powerful of the three, owing to 'the natural strength of the country, the warlike disposition of its inhabitants, and its vicinity to the sea coast, an advantage that has secured to it a monopoly of all the muskets imported into the country, and what is of still more consequence, of all the salt required for the consumption of the interior.' The second grand division is called by the natives Amhara, though that is strictly the name of a province which it does not include, and which has been conquered and occupied by the wild southern tribes denominated Galla. This division comprises the main eastern portion of the kingdom or empire, including Dembea, and, of course, the capital, and is governed by an unprincipled barbarian, whose name, Guxo, has been already mentioned, and who is, perhaps, the enemy most dangerous to the governor of Tigré.

The third, or southern grand division, consists of the united provinces of Shoa and Efat. This is separated from the others by the intervention of those encroaching barbarous Galla. This division has acquired the decided form of an independent state, 'the government having descended, for many generations, in a right line from father to son.' This chieftain is reported to be little less powerful than Welled Selassé, his military force consisting principally of horsemen, much celebrated for their courage in battle. His province of Shoa is noted for the richness of its land, and contains 'many large towns, and an immense number of monasteries.' Of some parts of this third division Mr. S. observes, that 'there is just reason to suppose that Ethiopic literature might be found in a more flourishing condition there than in any other part of Abyssinia, and that the inhabitants retain more of the ancient customs and peculiar manners of their forefathers, than either of the other two states which, together with them, once constituted the empire of Abyssinia.'

'The present state of Abyssinia,' says Mr. S. 'may with justice be compared to that of England previously to the time of Alfred; the government of the country being formed on the model of a complete feudal system. The constant disputes on the borders, the dissensions among the several chiefs, the usurpation of power by a few of the more considerable of the nobles, the degraded condition of the sovereign, and the frequent incursions of a barbarous enemy, too strongly bear out the comparison: though I fear that the result of the struggle, in which Abyssinia has for so long a time been engaged, is not likely to terminate in so favourable a manner as that which ensued in our own country, owing to a variety of causes which it would be here foreign to my purpose to enumerate.' p. 485.

It is evident, as he maintains, that the only chance for the restoration of any thing like union and regular government to this distracted country, would be in the augmented preponderance of Tigré; in other words, the ability of Tigré to reduce by arms the other portions of the country, for we can conceive no other way in which its ascendancy could materially avail. There is no imaginable principle of mere policy, that would draw them into harmonious combination, or even keep them quiet. No deputation of the prime of the world's philosophers, counsellors, orators, and intriguers, bearing the concentrated illuminatism of our cabinets, senates, and colleges, would convince any one of these chiefs, of the duty or wisdom of merging a lawless independent power in one general system of orderly government.

With a view to the desirable ascendancy of Tigré, Mr. S. is anxious for the removal of the obstructions which interrupt its communications with the coast, and for establishing a free intercourse between it and the English settlements in India. 'Were such a measure to be accomplished,' he says, 'and a branch of the royal family to be placed by the consent of the chiefs of Tigré on the throne at Axum, it might revive the political importance of the country, and ultimately lead to the most desirable results.' It is hardly worth while to observe, that in the case of any grand and successful exertion by the government of Tigré, it is likely that very little regard would be paid to hereditary claims. Such an exertion could be made only under some able leading chief, and such a leader, in the pride of success, would want no sort of instruction from genealogy as to *who* is the properest person for the throne. The subject leads Mr. S. again to deplore, very justly, the ascendancy of the Mahomedans in the Red Sea; a power which he considers as having passed into the very worst hands by the recent assumption, by the Pasha of Egypt, of the command at Jidda, from the Sheriffe of Mecca.

One of the first objects of Mr. S.'s anxious enquiries at Chelicut, was the practicability of reaching Gondar; and he soon ascertained, from Mr. Pearce and the Ras, the extreme difficulty and peril inevitable in an attempt to advance through a region under the power of the Ras's most deadly enemy. It may easily be imagined what were the incitements which inclined him, nevertheless, to risk the experiment; and it may be imagined, also, that he has since harboured no resentment against the Ras for the determination not to permit him, unless he would wait (it was then the middle of March) till after the rainy season, in October, should be past; at which time he, himself, intended a visit to Gondar, at the head of an army. So

protracted a stay was forbidden by his positive orders to return in the vessel that carried him out.

Liberty was readily obtained to make a pleasant excursion of ten or eleven days, eastward to the river Tacazze, and the foot of the mountains of Samen, the two loftiest summits of which, named Béyeda, and Amba Hai, were covered, in the middle of April, with snow. The party were conducted and guarded by a gallant young chieftain, whose very romantic history is given as a striking illustration of the state and manners of this half-civilized nation. They traversed a wild and uncultivated tract, where

‘A broad expanse of dark brush-wood surrounds the traveller, beyond which the tops of distant mountains are seen to rise, of a transparent purple hue, conveying the idea of an immeasurable chasm existing between them and the country over which you are passing. It was in this manner, for the first time, that we beheld the mountains of Samen, rearing their lofty summits majestically in the distant horizon.’

Advanced to a station where they had a commanding view of these grand objects, they happened to fall in with something worth seeing in a more ordinary form.

‘Here we took up our residence for the night at the house of an old servant of the Ras, named Guebra Mehedin, who had come out to meet us, and at this time held command of the district. This chief was distinguished, throughout the country, from his having, about two years before, killed a lion in single combat, with no other weapons than those ordinarily used by the Abyssinians; an instance of intrepidity that I can very well believe him to have shewn, from the little that I saw of his general character. His features were completely Roman, and there was a manliness in his walk, an openness in his manner, and a contempt of all artifice displayed in his conduct, strongly indicative of a brave man.’ ‘At the house of this chief we spent one of the most agreeable days I ever recollect passing, in a company not indeed the most polished, but where so much genuine character, native worth, and real independence were displayed, that it made ample amends for the absence of more refined conversation and manners.’

Our Author's pencil has aided his description, by delineating a singularly manly and expressive countenance, in which the free intrepid energy of a barbarian appears divested of all its coarseness and ferocity. By the way, as a number of portraits are given in the work, we are sorry not to find that of Weld Selassé. Assuredly, it is long since we read of a man, a faithful image of whose person we should be more gratified to see. If Mr. Salt does, in all probability, possess such a thing, we hope he will favour the public with an engraving in that supplement.

which he has it in contemplation to add to this volume, if the volume itself shall be favourably received, of which we presume there can be no doubt.

In passing among a tribe of the people called Agows, once worshippers of the Nile, and converted to Christianity so late as in the seventeenth century, he had occasion to notice that they have not, like so many *Christians* nearer home, taken up nominally and nationally this religion, as if on purpose to try with how much neglect and contempt it may with impunity be treated.

‘ Like the people of Dixan, they are very regular in their morning’s devotion ; for which purpose the inhabitants of each village assemble before the door of their respective chiefs, at the earliest dawn, and recite their prayers in a kind of rude chorus together.’ p. 351.

The arrival on the bank of the Tacazze filled our Author’s mind with a temporary enchantment, by means of a crowd of vivid ideas of Egyptian antiquities, and of the Nile with which the stream he beheld was destined to mingle. He does not say whether he was mortified at the proof, how much more frail a command the fine ideal attributes, which things acquire by association, have on the mind, than those which directly strike the senses ; but was it not a little vexatious for the proud sublimity of mind, that this solemn visionary world should have been broken up in a moment, as by an explosion, and the elated absorbed spirit have dropped disenchanted to the earth, like one of the meteoric stones, at ‘ the noise of a hippopotamus rising to the surface, and the cry of the attendants, “ Gomari,” “ Gomari,” ’ its Abyssinian name ? ‘ The sight,’ he says, ‘ of so rare and stupendous an animal pretty speedily gave a new turn to my thoughts ;’ and, indeed, we should but make the matter worse by suggesting what vastly slighter occurrences would have effected the very same rout and dispersion of classical associations. By what mode of computation shall we measure the moral distance between this lofty reverie and the earnest interest which filled the faculties, a very few minutes afterwards, in shooting at the Hippopotamus ?

The description of this amusement, and of its intended victims, is extremely curious. The channel of the river about this place is an alternation of shallows and very deep pits : it is in these latter that the animal delights. A place was soon found where several of them appeared at intervals, with an action ‘ resembling the rolling of a grampus in the sea.’ The shooting was, of course, the first thing that could be thought of. Accordingly,

‘ Having soon found a place adapted to the purpose we had in view,

we stationed ourselves on a high over-hanging rock, which commanded the depth I have before mentioned, and had not long remained in this spot before we discovered an hippopotamus, not more than twenty yards distant, rising to the surface. At first it came up very confidently, raising its enormous head out of the water, and snorting violently in a manner somewhat resembling the noise made by a porpus. At this instant three of us discharged our guns, the contents of which appeared to strike on its forehead; when it turned its head round with an angry scowl, made a sudden plunge, and sunk down to the bottom, uttering a kind of a noise between a grunt and a roar. We for some minutes entertained very sanguine hopes, that we had either killed or seriously wounded the animal, and momentarily expected to see the body float to the surface; but we soon discovered that a hippopotamus is not so easily killed; for, shortly afterwards, it again rose up close to the same spot with somewhat more caution than before, but apparently not much concerned at what had happened. Again we discharged our pieces, but with a little effect as at the first shot; and though some of the party continued on their posts constantly firing at every hippopotamus that made its appearance, yet I am not sure that we made the slightest impression upon a single one of them. This can only be attributed to our having used leaden balls, which are too soft to enter the impenetrable skulls of these creatures, as we repeatedly observed the balls strike against their heads. Towards the latter part of the day, however, they began to come up with extreme wariness, merely thrusting their nostrils out of the stream, breathing hard, and spouting up the water like a fountain. It appears from what we witnessed, that the hippopotamus cannot remain more than five or six minutes at a time under water, being obliged to come up to the surface in the course of some such intervals for the purpose of respiration. One of the most interesting parts of the amusement was, to observe the ease with which these animals quietly dropped down to the bottom; for the water being very clear, we could distinctly see them so low as twenty feet beneath the surface. I should conceive that the size of those we saw, did not exceed sixteen feet in length, and their colour was a dusky brown, like that of the elephant. As the scene struck me particularly from its novelty, I went down to some short distance from the rocks on which our party stood, and made a sketch of it, which is here given.

‘While we were thus engaged, we occasionally observed several crocodiles, called by the natives agoos, rising at a distance to the surface of the river; they appeared to be of an enormous size, and of a greenish colour.’ p. 355.

As these monsters are carnivorous, and deadly to man, there would have been no stimulus in the amusement of shooting at them. As to the advantage of their defensive armour, they could but have defied the balls, as in the instance of the other animals. The Abyssinians have an excessive horror of crocodiles.

Returned to Chelicut, Mr. S. received, what himself and all the country regarded as a distinguished honour, a visit at his own house from the Ras, in a perfectly friendly and familiar way. The consideration of the intrinsic quality of the person, rendered this a very different thing from a mere court compliment. This old man was no state puppet, to be conveyed about in idle parade, for the formalities of etiquette, or feasts of epicurism. The person of this old man was the residence of a strong, and active, and beneficent intelligence; a person the conveyance of which, one day, to the grave, will be a melancholy event for his subjects. This infirm old man rested his hand on Mr. Salt's shoulder while they walked into the house; and, live as long as he may, he may be very sure that no compliment,—shall we call it?—equal to this, awaits him during the remainder of his life.

The visitor inspected inquisitively some drawings of our buildings, carriages, and ships.

‘Nothing,’ says our Author, ‘afforded me greater pleasure on this and other occasions, than my being able to confirm the accounts which Mr. Pearce had before given, respecting the superiority of the English in the mechanical arts. The Ras was particularly shrewd in his questions on these subjects, and often, when I explained any thing more than usually extraordinary, turned round to Mr. Pearce, and said “You used to tell me this before; but I did not then know how to believe you.”’

An interesting portion of the volume is formed by the account given to our Author by this same Pearce, of his own adventures, and of the events in the country during the interval between Mr. S.'s two visits. It is interesting even as a personal history, for the man is evidently of no ordinary character. He appears to be sagacious, persevering, independent, and daring to excess. He had not, it seems, resided in the country long before a malignant management rendered him an object of suspicion to the Ras. After a year's residence, he boldly quarrelled with his master about his deficient allowances, employing very rough terms of reproach. At length he quitted the court, on a rambling and hazardous adventure in quest of better fortunes in the employment of some other chief,—determined to make some part of his adopted country fulfil the expectations with which he had staid in it. He wandered to the south and west, among the Galla, the Agows, and other tribes, and passed over the lofty summit of Amba-Hai, ‘tremendously difficult of ascent,’ amid a heavy fall of snow. His progress was arrested by a obbery, combined with illness, upon his recovery from which, having learned that the Ras, for whom he had still a regard in

spite of his unfavourable treatment, was threatened with a very formidable attack from the Galla, he instantly determined to return to share the danger. This generous bravery was estimated as it deserved. In spite of dissuasions, he immediately and boldly demanded an audience; he was admitted; and the Ras, turning to a chief who was sitting beside him, said,

“Look at this man! he came to me a stranger a few years ago, and not being satisfied with my treatment, left me, in great anger; but now that I am deserted by some of my friends, and pressed upon by my enemies, he is come back to fight by my side.” He then, with tears in his eyes, told Mr. Pearce to sit down, ordered a cloth of the best quality to be immediately thrown over his shoulders, and gave him a mule, and a handsome allowance of corn for his support.

A week after this, the Ras commenced his march at the head of 30,000 men, ‘among whom might be reckoned one thousand horsemen, and upwards of eight thousand soldiers with matchlocks; the largest army raised for many years in the country.’ ‘It was the very least that was demanded by the occasion, which was one of the most formidable invasions of the Galla ever undertaken against Abyssinia.’

‘Gojee, the chieftain who headed this incursion, was reputed the greatest jagonah (or warrior) of his age; possessing all the skills of battle for which Ras Michael was famed, and even exceeding him in ferocity. This chief was descended in a direct line from the Gunguol, mentioned by Mr. Bruce. His force was computed on the present occasion to be upwards of forty-thousand Galla.’

The barbarian army retreated during several days successively as the Ras advanced; in whose march, it is a circumstance to be noted, that he halted the whole of Sunday, according to ‘the general custom prevailing among the Abyssinians, to avoid, if possible, marching on that day.’ The last retreat of the Galla, made to avoid a battle on the Friday, owing to a superstitious feeling against fighting on that day, ended in a determined stand on the plains of Maizella. A flag of truce sent for the last time by the Ras, offering terms of accommodation, was returned with the utmost scorn and insult, and a furious messenger to ‘cleave the messenger from head to foot if he came again.’ The conflict appears to have been violent and short. The rest of the Abyssinian army, where the Ras commanded in person, shrunk under the impetuous assault, accompanied with hoarse yells, of the Galla. His own prompt intrepidity effected a speedy reversal.

‘He called out for his favourite horse, but the chiefs, who were anxious to keep him out of personal danger, held it back; on which

without a moment's hesitation, he urged his mule forward, and galloped to the front; his white turban and red sheep-skin, streaming wildly behind him, rendering him at once a conspicuous object to his troops. The energy of his action produced an instantaneous effect upon the Abyssinians; a terrible cry spread throughout the ranks, "the Radinsáh," "the Badinsáh," and, at the same moment they charged with such impetuous fury, that Gojee's horsemen were suddenly arrested in the midst of their career. Repeated volleys of musquetry now poured in upon them from the flanks, at which the horses of the Galla began to take alarm, and, in a few minutes they were thrown into absolute confusion.'

From this they could not recover; the rout and flight became general; and trophies indicating the death of nearly two thousand of the enemy were collected, according to the barbarous practice described by Bruce, and of which there is mention in the Jewish history. It is an unaccountable circumstance, that this victory cost the Abyssinians hardly forty men. The country of the Galla was invaded and ravaged, and the ferocious chief, completely humiliated, was admitted to terms, under guarantee of his better behaviour given by another principal Galla chief; in the negotiation with whom the Ras gave another remarkable proof of his contempt of danger, and of the power which a strong mind has to over-awe even the pride of armed barbarians.

Among the peculiarities of this Abyssinian warfare, Mr. Pearce mentioned one very remarkable fact, which by its perfect correspondence to one of those descriptions in Bruce which contributed to destroy all confidence in his veracity, is available to a certain limited extent in his vindication. This fact, on the evidence of Pearce's own eyes, is no other than the cutting of pieces of flesh from a living cow, by soldiers who then proceeded to drive the animal forward on their march. The testimony, now no longer questionable, to the existence of such a practice, will be the more gratifying to the *adversaries* of human nature, the more precisely and explicitly it is enounced; we will therefore produce it in the terms of the deposition,

' On the 7th of February he (Pearce) went out with a party of the Lasta soldiers on one of their marauding expeditions, and in the course of the day they got possession of several head of cattle, with which, towards evening, they made the best of their way back to the camp. They had then fasted for many hours, and still a considerable distance remained for them to travel. Under these circumstances, a soldier attached to the party proposed "cutting out the shulada" from one of the cows they were driving before them, to satisfy the cravings of their hunger. This "term" Mr. Pearce did not at first understand, but he was not long left in doubt upon the subject; for

the others having assented, they laid hold of the animal by the horns, threw it down, and proceeded without further ceremony to the operation. This consisted in cutting out two pieces of flesh from the buttock, near the tail, which together, Mr. P. supposed, might weigh about a pound : the pieces so cut out being called "shulada," and composing, as far as I could ascertain, part of the two "glutei maximi," or "larger muscles of the thigh." As soon as they had taken these away, they sewed up the wounds, plaistered them over with cow dung, and drove the animal forward, while they divided among their party the still reeking steaks. They wanted Mr. Pearce to partake of this meat, raw as it came from the cow ; but he was too much disgusted with the scene to comply with their offer ; though he declared that he was so hungry at the time, that he could without remorse have eaten raw flesh, had the animal been killed in the ordinary way ; a practice which, I may here observe, he never could before be induced to adopt, notwithstanding its being general throughout the country. The animal, after this barbarous operation, walked somewhat lame, but nevertheless managed to reach the camp without any apparent injury, and, immediately after their arrival, it was killed by the Worari (the denomination of the soldiers of the marauding parties) and consumed for their supper.'

' This practice of cutting out the shulada in cases of extreme necessity, is said very rarely to occur ; but the fact of its being occasionally adopted, was certainly placed beyond all doubt, by the testimony of many persons, who declared that they had likewise witnessed it, particularly among the Lasta troops. I certainly should not have dwelt so long, or so minutely, on this disgusting transaction, had I not deemed it especially due to the character of Mr. Bruce, to give a faithful account of this particular occurrence, since I have found myself under the necessity of noticing, on several other occasions, his unfortunate deviations from truth.' p. 295.

As one of these deviations, he adverts again to Bruce's representation of its being a general practice at their festivals, to ' keep the animals they slaughter, alive during the time they are preying on their flesh ;' ' no such practice,' says Mr. S. ' having ever been witnessed by myself, or having ever been heard of by Mr. Pearce, and the Ras, Kasimaj Yasons, Dofter Esther, and many other very respectable men, who had spent the greater part of their lives at Gondar, having solemnly assured me that no such inhuman practice had ever come under their observation.' Bruce's most filthy description of the Galla chief, Guanguol, Mr. S. was assured by Dofter (i. e. Doctor) Esther, who knew that chief well, must be a piece of wanton extravagance or absolute fiction.

Our Author gives a brief account of the Galla, a people consisting of at least twenty independent tribes, with their respective rulers, but the same language. The degree of barbarism

among some of these tribes may be guessed from the custom, among two of them at least, of drinking the warm blood of animals. Their progress into Abyssinia is judged to have been from a great distance in the south. Their manners are somewhat improving as they mingle with the Abyssinians. From Pagans, numbers of them are become Mahomedans. Many circumstances in the state and customs of the Abyssinians, powerfully reminded Mr. Salt of the Old Testament representations of the Jewish people; and their situation relatively to the Galla, gave back a lively image of the antipathy, warfare, and nearly balanced strength of the Jews and Philistines.

Among various other curious particulars in Pearce's account, is a brief notice of a hunt, or rather massacre of elephants, in which we confess we were little pleased to see the Ras so much delighted to employ his troops, on their return through a wild forest country after quelling a rebellion.

‘ On one occasion, Mr. Pearce mentioned, that a whole herd of these tremendous animals were found feeding in a valley; and the troops having, by the Ras's orders, completely encircled them, no less than *sixty-three* trunks of these beasts were brought in and laid at the Ras's feet, who sat on a rising ground, which commanded the whole scene, directing his soldiers in the pursuit. During the progress of this dangerous amusement, a considerable number of people were killed, owing to a sudden rush made by these animals through a defile, where a large party had been assembled to stop their advance.’

The concluding part of Pearce's contribution to this volume, is an account of a most vexatious, perilous and ably conducted enterprise, into which he had been drawn by the urgency of the English agent from Mocha, in spite of his own decided conviction of its being little less than a desperate undertaking. It was that of giving effect to a project of a trading experiment in Abyssinia, by conveying a quantity of rather costly merchandise by a direct route from Amphila-bay, through the country overrun by those villanous Arabs. Through a series of the most harrassing plagues, and after the narrowest possible escape from being murdered, he accomplished the enterprise, to the astonishment of the Ras and all the Abyssinians.

Mr. S. left this intelligent and high-spirited man in great favour and reputation in the country, married to an amiable young woman, the daughter of a Greek, successfully assiduous in acquiring such a command of the languages of the country as should best qualify him to be of service and of consequence, and not less fitted than devotedly zealous to promote the advantage equally of the English and Abyssinians, in any intercourse which may hereafter take place. Another Englishman,

of the name of Coffin, one of the attendants of the mission, was at his own request and that of the Ras, permitted by Mr. Salt to remain in the country.

Our Author's visit to the court of Tigré happened to be in Lent, which lasts fifty-two days, with a rigorous and effectual prohibition not only of every kind of meat at all times, but of all food till after sunset, so that towards the end of the season 'many of the stoutest,' he says 'began to look pallid, and to express an anxious desire for its conclusion.' The whole party attached to Mr. Salt, had been absolved from the duty by a priest, 'a privilege which it appears the priests of the country are entitled to grant to all persons engaged in travelling, or similar pursuits.' It is easy to imagine, or rather perhaps not easy to imagine adequately, the ravenous spirit and execution in which the revenge for all this tyranny of their superstition began on the morning of the fifty-third day, the happy hour of their escape from purgatory, to what we should not have wondered to hear that they denominated heaven. Perhaps the most obvious mischief of the austerities of superstition, is the notion of their high religious merit; but we question whether it be not a still greater mischief, that they tend to magnify, to an indefinite degree, the estimate of the felicity of sensual indulgence, an estimate always so dangerously excessive without any artificial aggravation.

Superstition prevails greatly in the country, but rather in weak and childish than in stern and virulent modes. Among the Agows, Pearce found a peculiar prejudice against furnishing water to a stranger; 'when he visited their huts, he found the occupiers always ready to supply him with milk and bread, but never with the first-mentioned essential necessary.' In his wanderings he fell in with a strolling monk, a clever, roguish fellow, who, among other pretensions, assumed the character of a physician, and obtained belief that, by writing a few characters on bits of parchment, he cured the maladies of the sick, and also created a protective charm against evil spirits.

A little while after the arrival of the English party at Chelicut, there was a heavy fall of rain, which, being unusual at that season of the year, and very beneficial, was attributed to the influence of the English, and conciliated those who had been least pleased with their visit to the country. English patriotism may, indeed, hardly comprehend why this last instance should be cited as an example of superstition; but we shall have no difficulty of opinion as to the following:

'All workers in iron are called Búda by the Abyssinians, and a very strange superstition is attached to this employment, every man engaged in the occupation being supposed to possess a power of transforming himself at night into a byæna, during which he is

thought to be capable of preying even upon human flesh ; and it is further believed, that if during the period of his transformation he should experience any bodily injury, a corresponding wound would be found on his proper frame. The credit attached to these fabulous ideas appears to be inconceivably strong throughout the country. I was not aware, until my return, that a very similar superstition existed among the Greeks, as well as the Romans, with respect to men turning themselves into wolves. (Vide Plin. Hist. Nat. Lib. viii. c. xxii.)'

Was he not aware that in some parts of England, even to this day, there might be found sober church-going people, probably not a few, that seriously believe the ancient dames, they account witches, have the power of transforming themselves into cats ?

He says, the Abyssinians in general entertain a 'rooted belief that most diseases are occasioned by the afflicted party's being possessed with an evil spirit.' Of course the *Materia Medica* consists of the various modes of exorcism. One prescription is worth quoting as a sample.

'On a person being seized with the fever called Tigre-ter, the relatives expose to his sight all the ornaments of gold, silver, and fine clothes, which their respective friends can collect, at the same time making as much noise as possible with drums, trumpets, and vociferous outcries.'

There is a curious description of the funeral ceremonies, of which we wish we had room for inserting more than one sentence : this we must not transcribe without observing, that the superior classes avoid all such extravagance and uproar.

'On reaching the tomb, the cries and lamentations are redoubled, and these mixed with the "hallelujahs" of the priests and the screams of the relatives, who again are seen tearing the skin from their faces, produce a terrible kind of concert, which may justly be said to

"Embowel with outrageous noise the air." MILTON.

The finish of the whole is often a drunken carousal, much according to a custom existing in several parts of this country of highly rectified civilization.

There is a minute and very curious relation of the baptism of a young Bedowee Mussulman, a servant of Mr. Pearce, 'whom,' says our Author, 'we had persuaded to become a convert to the Christian faith, not only with the view of benefiting the poor boy, but also from being desirous, by this last act, of making an impression on the minds of the Abyssinians favourable to the British character.' The consciences of the Moslem relations had been put to rest, and therefore their remonstran-

ces hushed, by presents, and the boy himself was delighted at the idea of liberation from the inconvenient ceremonial restraints imposed by the Prophet. According to a very general characteristic of superstitious rites, the ceremony combined solemn pomp with ridiculous pettiness.—The subject of the rite, was required, in his own person, with his own voice, and that too in articulate words, ‘to renounce the devil and all his ‘works,’ which he did by repeating a given formula four times. So far so good. But we acknowledge ourselves to be greatly perplexed, and indeed quite nonplussed by what follows, namely, that Mr. Salt stood godfather, making, he says ‘much the same ‘promises as those required by our own Church.’ For these promises he solemnly made at the very time that his boots and other travelling equipage were repairing in haste for his final departure to a distance of thousands of miles from the country, and from this poor young Christian thus professedly taken under his charge ! It does not appear, even, that this fugitive sponsor intended to transmit to his deserted godson epistles of doctrine and exhortation, or copies of the homilies, common prayer, and expositions of the catechism. Surely he did not attribute to the extra rite of crossing the neophyte ‘with the consecrated ‘oil over every joint and limb, or, altogether, thirty-six times ‘in different parts of his body,’ an efficacy sufficient to supersede the necessity of his paternal cares and discipline. It is some little consolation, however, to observe, that the Abyssinian high-priest, who must be presumed a competent judge of the merits of the case, had not our disquietudes on the subject. He was highly gratified by Mr S.’s part of the transaction, paying him many compliments, and declaring that this event would be recorded in their history as a permanent evidence of the perfect orthodoxy of the English in regard to the mode of administering baptism. The last, and doubtless the most simple and affecting religious office he performed, was a long prayer for the safe return of the travellers.

In describing the reverential ceremonies practised in the ‘Holy Communion,’ he says they are nevertheless quite clear of any notion of the real presence.

Monitions to hasten to a conclusion of this enormous article have come thick upon us for some time past. We must just see Mr. S. out of the country, and leave him. While the preparations were making for the departure, the Ras appeared to be much depressed, wished Mr. S. to keep continually near him, often fixing his eyes upon him with a sorrowful expression, and repeatedly inquiring whether he should ever again return to the country ; to which Mr. S. answered, with some degree of reluctance, that he believed he never should.

The Ras related a dream he had had a few nights before, which represented, in an emblematical form, the Englishman conferring great benefits on the country ; and even in his strong mind there was superstition enough to give this a strange degree of importance.

‘ In the course of the ensuing night, we paid our last visit to the Ras: he was much affected, and the parting was painful on both sides. During the visit, he again expressed in the strongest terms, his gratitude to our Sovereign for regarding the welfare of so remote a country, and professed his most anxious wish to encourage, by every means in his power, an intercourse with Great Britain.’

He then stated again the great obstacles to such an intercourse ; and Mr. S. concludes the account of the interview—

‘ There was so much good sense in these remarks, and they so exactly corresponded with my own views of the subject, that they did not admit of any reply ; except the declaration that I would never lose sight of the interests of Abyssinia, and that I was disposed to think that his Majesty’s ministers would find a pleasure in doing their utmost to promote the welfare of his country. This and similar conversation had engaged us from two o’clock A. M. till daylight, when we rose to take our leave. The old man, on this occasion, got up from his couch, and attended us to the door of his hall, where he stood watching us, with tears running down his face, until we were fairly out of sight.’ p. 383.

The return of the party was by Adowa and Axum. At the latter place, Mr. S. again admired the noble obelisk.

‘ This highly wrought and very magnificent work of art, formed of a single block of granite, and measuring full sixty feet in height, produced nearly as forcible an impression on my mind as on the first moment I beheld it, and I felt even more inclined to admire the consummate skill and ingenuity displayed in erecting so stupendous a work, owing to my having compared the design (during the interval which had elapsed since my former visit) with many of Egyptian, Grecian, and Roman structure; a comparison which seemed to justify me in considering it as the most admirable and perfect monument of its kind. All its ornaments are very boldly relieved, which, together with the hollow space running up the centre, and the patera at top, give a lightness and elegance to the whole form that is probably unrivalled. Several other obelisks lie broken on the ground, at no great distance, one of which is of still larger dimensions. With respect to the antiquity of these monuments, I cannot speak with any degree of certainty, but I should conjecture they could not have been erected prior to the time of the Ptolemies, as the order of the architecture is strictly Grecian, and was, therefore, not likely to have been introduced at an earlier period.’

The long Greek inscription on a block of stone, of which he

had given an engraving in Lord Valentia's *Travels*, he has re-copied, and has had re-engraved, with very slight difference from the former plate. His further inquiries have enabled him to make a few improvements in the translation. He has also given a fac-simile of the undefaced part of the Ethiopic inscription on the other side of the same stone. On a conjecture respecting the date of this latter, he rests an opinion that the Geez alphabet was not borrowed from the Greek, but derived from an ancient Ethiopic or Egyptian set of letters.

At Adowa there is a manufactory of coarse and fine cotton cloth. The chief imports passing through the town from the Red Sea for the interior are specified; and it is said, that they are met on the way by ivory, gold, and slaves for exportation. About a thousand *pieces* of this last commodity, it is supposed, pass through annually. The latitude of Adowa is $14^{\circ} 7' 57''$. Near Adowa, Messrs. Pearce and Coffin parted from the traveller to return to Abyssinia.

At Yeeha, on the route to the coast, Mr. S. examined the massive ruins and the Ethiopic inscriptions, of a monastery built early in the sixth century. Next stage was to Dixan, the residence of the worthy old Baharnegash Yasons, where an object of great curiosity presented itself in the arrival of a *cafila* from Dar Fûr, after a journey of nearly three months. The destination was Mecca. The travellers were perfect negroes. They mentioned the visit of Browne, and his ill usage by the sovereign of the country, who, they said, had been dead seven years, and had been succeeded by a much better ruler in his son.

The apprehension caused by intelligence that very large gangs of the pestiferous Arabs had already drawn together at the pass of Taranta to intercept and plunder the party, determined old Yasons, whom the Ras had made answerable for their safe conduct, to take them by a little frequented route considerably to the north of that pass. The design, carefully kept secret, was executed with delightful quietness, through a succession of changing and highly romantic scenery, while those worst of the *feræ naturæ* were waiting in eager expectation,—till they would in due time discover, that there remained nothing better for them to do than to fall upon one another. Whether they performed this most excellent service, is not recorded.

Yasons, being on unfriendly terms with the Nayib of Massowa, judged it most prudent, when arrived within a certain distance of that Mahomedan's quarters, and when the English were placed beyond all danger, to bid them adieu, and it is gratifying to give the concluding memorial of this venerable man in Mr. Salt's own words.

* In the evening Baharnegash Yasons, who had attended me during my whole stay in the country, took his leave. Among all the men with whom I have ever been intimately acquainted, I consider this old man as one of the most perfect and blameless characters. His mind seemed to be formed upon the purest principles of the Christian Religion; his every thought and action appearing to be the result of its dictates. He would often, to ease his mule, walk more than half the day; and as he journeyed by my side, continually repeated prayers for our welfare and future prosperity. On all occasions, he sought to repress in those around him every improper feeling of anger; conciliated them by the kindest words, and excited them by his own example to an active performance of their duties. If a man were weary, he would assist him in carrying his burthen; if he perceived any of the mules' backs to be hurt, he would beg me to save them relieved; and constantly, when he saw me engaged in shooting partridges, or other birds, he would call out to them to get out of the way; shaking his head, and begging me in a mournful accent not to kill them. I have remarked in my former journal, that with all this refined feeling of humanity, he was far from being devoid of courage, and I had an opportunity subsequently of witnessing several instances of his bravery, though he appeared on all occasions peculiarly anxious to avoid a quarrel. We parted, I believe, with mutual regret; at least for my own part I can truly say, that I have seldom felt more respect for an individual than I did for this worthy man.' p. 45

Our Author somewhere recounts, in a pensive tone, the persons the most distinguished and interesting in Abyssinian society in Bruce's time, to say, with a special emphasis on the favourite names of Ozoro Esther and Tecla Mariam, and found they were all dead. Whatever English traveller shall, at a distance of time from the present day of half the number of years which elapsed between the visits of Bruce and our Author, make another sojourn in Abyssinia, will have to tell, with the same pensive reflections, that, certainly the persons of most conspicuous value that Mr. Salt knew there, Yasons and Welled Selassé, and probably Guebra Mehedin, the chief priest, most of the persons forming the court of Tigré, and even Pearce and the young and excellent Ayto Debib, are all dead. To a part of our Author's narrative, relating to Ozoro Mautwaub, the Ras's wife, and sister to the nominal emperor of Abyssinia, he subjoins this note,—'Both this lady and her brother Kasimaj Yasons, have since my return fallen victims to the small-pox.'

At Arkeeko, where the combined heat and filth, it seems, would render a short stay very perilous, at any time, to a northern European, (the danger is felt even by the Abyssinians,) Mr. S. had nearly become the victim of a violent fever. When recovering, he was carried over in a dhow to Mocha, still in a

state of great feebleness. This illness forbade an attempt which he was anxious to make, to ascertain the site, or rather to survey the unquestionable ruins, of the ancient city of Adule in Annesley Bay. The sum of his information, gained from a variety of testimony, left not the slightest doubt of the identity of those ponderous ruins with that ancient city.

The concluding chapter of the work consists, in part, of historical researches, displaying great learning, labour, and ingenuity, on a series of events so remote and devious from the grand stream of the world's activity, that we should fear no illustrations can render it generally interesting;—with the exception (a strong exception) of the story of the zealous, persevering, partially successful, but finally and totally defeated efforts of the Church of Rome, to add the Abyssinians to her other unnumbered millions of slaves. The great conflict terminated, and all was over for popery, in the year 1632. The whole period of this persevering attempt may be considered as having occupied a space of one hundred and fourteen years, during which a continual struggle was maintained between the people and its monarchs; the former appearing to have been uniformly averse to the doctrines which the Jesuits attempted to introduce. One effort more, indeed, was made by the seducer of nations, so lately as 1751, but with a result that doomed it the last. Mr. S. has given in his appendix, the rather entertaining story of this adventure, translated from a M. S. of the Italian journal of F. Remedio, one of the three Franciscan friars, who were sent to enact this after-piece so long since the close of the principal performance. It may be confidently presumed that the Holy Father will have no more to say to such obstinate heresy, but to pronounce his malediction upon it. And he may curse his stars into the bargain, while he thinks of the creeds he cannot make those people say, the bulls he cannot even make them hear, the fetters he cannot make them suffer to be put on, the vaults of the Holy Office into which he cannot drag them to be tortured.

Indeed this country, surrounded by the immense empire of African barbarism, presents a gratifying and memorable spectacle,—a people equally invulnerable to the two grand aggressions on Christianity; that from Rome, and that from Mecca. As to the latter we quote our author;

‘ — the Mahomedan power soon overwhelmed all the countries adjoining Arabia, spread to the remotest parts of the East, and penetrated across the unsocial regions of Africa; while Abyssinia, unconquered and true to the Christian faith, remained within two hundred miles of the walls of Mecca, a constant and galling opprobrium to the followers of the prophet. On this account, unceasing and implacable

war ravaged her territories ; the native princes on the borders being supplied with arms and money, and occasionally rewarded with splendid presents by the reigning sheriffes, whose constant attention was directed towards the conquest of the country.' p. 371.

Reverting, for a single moment, to our Author's researches into the ancient history of Abyssinia, we must acknowledge that he does appear to have reduced into something more of order than it had attained before, and that some particular points are adjusted with remarkable acuteness.

The work concludes with a very brief notice of the homeward voyage, by the way of Bombay, and an Appendix chiefly consisting of 'Vocabularies of the Dialects' spoken by different tribes of the natives inhabiting the coast of Africa, 'from Mosambique to the borders of Egypt, with a few spoken in the interior,'—and a collection of observations in natural history.

We hope Mr. S will not long withhold the additional information which he has obtained since his return, concerning Abyssinia, in letters from Pearce ; and we take leave for the present with a wish, hardly less warm than his own, that after our country shall have religiously fulfilled all the enormously costly duties of subserviency to the selfishness and ambition of Powers denominated Christian nearer home, it might be induced to consider,—at how small a cost the most important assistance might be rendered to a Christian state that never did us the smallest injury, that would be very grateful for aid, and that has been long suffering at once the calamities of internal distraction, and the pressure of an incessant conflict for existence with Mahomedans and Pagans.

With respect to the advantage possible to be imparted to a remote nation in the most serious of all its interests, that of religion, it is an extraordinary circumstance, that the first statesman and hero in Abyssinia and the first ecclesiastic, concur in avowing a conviction that they want our aid in this concern, in words to this effect. 'We all say this is right and that is right, but I believe we shall only wander about in the dark until we receive a lesson from you.'

The illustrations of the volume are of a very superior quality. The general map of Abyssinia, and the charts of the East coast of Africa, Amphila Bay, and Annesley Bay, are large and elegant : there are several smaller charts ; a number of portraits slightly but spiritedly executed ; several sketches of subjects of natural history ; and a very considerable number of views finished in an elaborate manner. The whole number of plates is more than thirty, including the map and charts, and all but these are engraved by C. Heath.

ART. XIII. SELECT LITERARY INFORMATION.

*** * *** *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its plan.*

Early in the month of April will be published *Display, a Tale for Young People*. By Jane Taylor, one of the Authors of "Original Poems for Infant Minds," "Associate Minstrels," &c.

A fourth edition of Mrs. Taylor's "Maternal Solitude," and a second edition of "Practical Hints to Young Females on the Duties of a Wife, a Mother, and a Mistress of a Family," are in the press.

Mr. Wright's *Advice on the Study of the Law*, with directions for the Choice of Books, addressed to Attorney's Clerks, will be ready in a few days.

In the Press, and speedily will be published, in a very neat duodecimo Volume, *Dissertations on Christian Baptism*; in which is clearly shewn that Antipædo-baptism is in opposition to the Holy Scriptures, and the general practice of the Church of Christ, in the first and all succeeding ages. By the late Reverend and Learned MICHAEL TOWGOOD. A new Edition. To which are added Notes and Illustrations; and recommendations by the Rev. Drs. Cracknell, Dupree, Haweis, and Smith; and by the Rev. Messrs. Bogue, Clayton, sen. Durant, Lowell, Raffles, and Smith.

Mr. Duncan, Author of the "Essay on Genius," has in the press, a work entitled "The Philosophy of Human Nature." This treatise relates chiefly to morals; but besides giving a complete view of the subject expressed in the title, Part II. will contain a new Theory intended to explain all human interests.

Mr. A. Vincent, private Teacher, Oxford, has in the Press, (to appear early in April,) an *Introduction to Arithmetic*, designed for the Use of private Teaching.

Messrs. Roden and Craske, Stamford, propose to republish, in a post 4to

Volume, "Pierce Penilesse his Supplication to the Dieul," by Thomas Nash, Gent. To be printed from the Edition of Abel Seffs in 1592, collated with that of R. Jhones of the same Date. The Reprint will be limited to One Hundred Copies, and will be accompanied with a Biographical and Literary Introduction, by Octavius Gilchrist, Esq. F.S.A.

Mr. Wm. Jaques has now in the Press, and will publish in a few weeks, A Second and Improved Edition of his Translation of Professor Frank's Guide to the Study of the Scriptures, with Notes, &c. &c.

The Rev. Johnson Grant, A. M. has in the Press, *Arabia, a Poem*, with Notes, to which are added several smaller Pieces, in one small Volume 8vo.

The Rev. Samuel Kittle has in the Press, a new and improved Edition of the Rev. Samuel Pike's *Philosophia Sacra; or the Principles of Natural Philosophy*, extracted from Divine Revelation.

Mr. Robert Thompson has in the Press, a *Sketch of the French Revolution*, including the eventful period from 1789 to the downfall of Bonaparte, with many interesting anecdotes.

M. De Lewis is preparing for publication, in English and French, in two octavo volumes, *England at the Beginning of the Nineteenth Century*, after the manner of Mad. de Stael.

Marshal de Vaudencourt is preparing an Account of the Russian Campaign, 1812; a specimen of which will soon appear in a translation in English, elucidating the passage of the Beresina.

Mr. Peter Coxé proposes to publish, in royal octavo, the *Social Day*, in four cantos, embellished with twenty-five engravings.

Mr. C. Anderson, of Edinburgh, has in the Press, a Memorial in behalf of the native Irish, with a view to their improvement in moral and religious knowledge through the medium of their own language.

Mr. Toone, author of the *Magistrate's Manual*, will publish in the course of this month, a *Practical Guide to the Overseers of the Poor*, in the execution of their office, with precedents incidental thereto.

Mr. Accum has in the Press, a *Treatise on Gas Light*, exhibiting a description of the apparatus and machinery for illuminating streets, houses, and public edifices, illustrated by engravings.

The Devout Communicant, according to the Church of England, with prayers and meditations, and a companion at the Lord's Table, is printing in a small volume.

Mr. John Britton has issued proposals for publishing three Engravings of the Bust of Shakspeare, from his Monument at Stratford upon Avon; accompanied by an Essay on the Life and Writings of England's Bard. To be published in 4to. One hundred and fifty proofs on India paper. Imperial 4to. at

three guineas each. The remainder to be worked on Medium 4to. at 1l. 11s. 6d. each.

Mr. Belsham has in the Press, *Five Letters to the Bishop of London*, respecting some charges against the Unitarians in his lordship's primary Charge.

Mr. C. Blunt, Optician, is preparing for the Press, a *Descriptive Essay on the Magic Lantern*, with many plates and wood-cuts, and an account of the various instruments and contrivances for exhibiting optical deceptions.

In the press, the *Life of President Edwards*, originally written by Dr. Hopkins of America, revised and enlarged with occasional notes, by the late Dr. Williams, of Rotherham, and now first published in a separate form, with additional corrections, by John Hawksley.

In the Press, and shortly will be published, *Physiological Researches on Life and Death*, by Xavier Bechat, Physician to the Hotel Dieu, Professor of Anatomy, Physiology, and Medicine, and Member of several learned Societies, translated from the third Latin Edition, with an Account of his Life and Character, by Edward Carbutt, M. D. Member of the Royal Physical Society of Edinburgh.

Art. XIV. LIST OF WORKS RECENTLY PUBLISHED.

AGRICULTURE.

A Treatise on the Cultivation of Mangel Wurgel, or improved Beet Root, as Winter Food for Cattle. By Pinder Simpson. Fourth edition. 3s.

General Report of the Agricultural State, and Political Circumstances of Scotland, drawn up for the Consideration of the Board of Agriculture and Internal Improvement, under the Direction of the Rt. Hon. Sir John Sinclair, Bart. Founder of the Board of Agriculture. 5 large Vols. 8vo. with numerous Engravings, and a Vol. of Plates in 4to. of Agricultural Implements. Price, 4l. 4s. boards.

Observations on the Price of Corn, as connected with the Commerce of the Country and Public Revenue. By R. Duppa, LL. B. Price 1s.

An Essay on the Influence of a Low Price of Corn on the Profits of Stock; showing the Inexpediency of Restrictions on Importation: with Remarks on Mr. Malthus' last Two Publications—

“An Inquiry into the Nature and Progress of Rent,” and “The Grounds of an Opinion on the Policy of restricting the Importation of Foreign Corn.” Price 3s.

A Letter on the Corn Laws, and on the Means of obviating the Mischiefs and Distress which are rapidly increasing. From the Rt. Hon. Lord Sheffield. Price 2s. 6d.

BIOGRAPHY.

Authentic Memoirs of the Life of John Sobieski, King of Poland. Illustrative of the inherent Errors of the former Constitution of that Kingdom, which, though arrested for a Time by the Genius of a Hero and a Patriot, gradually paved the way to its Downfall. By A. T. Palmer. 8vo. 12s. boards.

Memoirs of Lady Hamilton, drawn from original Sources of Information, and comprising many new and authentic Anecdotes of various distinguished

Personages ; among whom are the King and Queen of Sicily, Sir William Hamilton, the late Lord and the present Earl Nelson, the Earl of Bristol, the Duke of Queensberry, &c. &c. small 8vo. Embellished with a beautiful Portrait.

A Supplement to the Memoirs of the Life, Writings, Discourses, and Professional Works of Sir Joshua Reynolds. By James Northcote, Esq. 4to. 15s. boards.

CLASSICAL LITERATURE.

Dictionarium Ionicum Græco-Latinum, quod Indicem in Omnes Herodoti Libros continet, cum Verborum et Locutionum in his observatu dignarum Accurata Descriptione, quæ varias Ionicæ Linguae Proprietates, Regulasque diligentissime notatas, et Herodoteis Exemplis illustratas, demonstrat. A. M. Emilio Porto. A new Edition. 8vo. 12s. boards.

EDUCATION.

A New Key to Walkingame's Tutor's Assistant: containing all the Questions in the useful Part of that Work, wrought at full Length, with References to each Question as they now stand in the various Editions printed at London, York, Gainsborough, &c. By William Ord, Schoolmaster. Yealand. 12mo. 4s. bound.

The Heavens Surveyed ; or, Science of Astronomy made easy ; whereby the Planets and their Satellites, the Phases of the Moon, Eclipses and Tides, the Days and Seasons, and all the Stars in the Heavens, may be known. Illustrated with Copper-plates, by Tomkins, engraver to the King, and Ward, engraver to his Royal Highness the Duke of York. The whole being adapted to the use of Schools and private Persons, and offered as a more easy initiation into the Rudiments of this valuable Science. By Bonnell George Thornton, Lecturer on Astronomy, and Botany, &c. Price 5s.

HISTORY.

History of the War in Spain and Portugal, from 1807 to 1814, illustrated by a Map, exhibiting the Routes of the various Armies. By General Sarrasin. 8vo. 12s. boards.

History of the Secret Societies of the Army, and of the Military Conspiracies, which had for their Object the Destruction of the Government of Buonaparte. Translated from the French. 8vo. 7s. boards.

MATHEMATICS.

An easy Introduction to the Mathematics ; in which the History, Theory, and Practice of the leading Branches are familiarly laid down ; with numerous Explanations and Notes, Memoirs of Mathematical Authors and their Works, &c. &c. The Whole forming a complete and easy System of Elementary Instruction, adapted to the Use of Students in general, especially of those who possess not the Means of Verbal Instruction. By Charles Butler. 2 Vols. 8vo. 12 11s. 6d.

MEDICINE AND CHIRURGERY.

Observations on the Symptoms and Treatment of the Diseased Spine, previous to the Period of Incurvation, with some Remarks on the consequent Palsy. By Thomas Copeland, Esq. Fellow of the Royal College of Surgeons, and Assistant Surgeon to the Westminster General Dispensary. 8vo. 6s. boards.

Observations on the Animal Economy. By a Physician. 8vo. 6s. boards.

Practical Observations on Necrosis of the Tibia ; illustrated by Cases and a Copper-plate. To which is added, a Defence of a Tract entitled, Description of an Affection of the Tibia, induced by Fever, &c. By Thomas Whately, Member of the Royal College of Surgeons in London. 8vo. 6s. boards.

The Principles of Surgery, as they relate to Wounds, Ulcers, and Fistulas ; Aneurism and Wounded Arteries ; Fractures of the Limbs ; and the Duties of the Military and Hospital Surgeon.

Also, A System of Surgical Operations, containing the Principles of Surgery, as they relate to Surgical Diseases and Operations ; and a Series of Cases, calculated to illustrate chiefly the Doctrine of Tumours, and other irregular Parts of Surgery ; and to instruct the young Surgeon how to form his Prognostics, and to plan his Operations. By John Bell, Surgeon. To be completed in Twelve Monthly Parts, illustrated by One Hundred and Sixty

many of which will be beautified. Part 1 to 4, 12s. each. say toward the Improvement of the Important Instruments, and of the Operations in which they are employed. By William Surgeon of the Royal Navy. adorned by eleven Engravings. 8vo. boards.

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Practical Hints to young Females on the Education of a Wife, a Mother, and the Management of a Family. By Mrs. Taylor. 5s.

Principles of Nature. By Bernardin de Saint-Pierre, Author of Studies of Nature in the Mountains of the Alps, and of the Mountains of the Alps, &c. With a Portrait of the Author. 3 Vols. 12s.

Practical Travellers in Italy. By Sir John Lubbock, Bart. foolscap 8vo. 12s.

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The Theological Inquirer; or Polemical Magazine: being a general Medium of Communication on Religion, Metaphysics, and Moral Philosophy. Open to all Parties. Conducted by Erasmus Perkins, Esq. No. 1. 8vo. 2s. 6d.

An Appendix to Longman, Hurst, Rees, Orme, and Brown's General Catalogue of Valuable and Rare Old Books, for the Year 1814, forming the fourth Part, with a General Title and an Index. It comprises a Selection of Books in the various Classes of Literature, from several extensive Libraries recently purchased, and will be found highly deserving the Attention of Gentlemen who are either forming or enlarging Libraries. Price 1s. 6d.

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NAVIGATION.

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POETRY.

Charlemagne; or the Church Delivered: an Epic Poem, in twenty-four Books. By Lucien Buonaparte, of the

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The Doctrine of Atonement an essential Part of the Christian System. A Discourse preached before the Members of the Norfolk and Suffolk Associations. By W. Hull. 8vo. 2s. 6d.

Nine Sermons on the Nature of the Evidence by which the Fact of our Lord's Resurrection is established; and on various other Subjects. To which is prefixed, a Dissertation on the Prophecies of the Messiah dispersed among the Heathen. By Samuel Horsley, LL.D. F.R.S. F.S.A. Late Lord Bishop of St. Asaph. 8vo. 10s. 6d. boards.

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TO CORRESPONDENTS.

We are very sorry to be obliged, by want of room, to defer the insertion of several interesting articles, some of which have been for a longer time than usual in our possession. The following are intended to appear in our next. Wathen's Voyage to Madras and China, Laurence's Remarks upon Griesbach; Scott's Lord of the Isles; Principles of Christian Philosophy; Tracts on the Apocalypse; the Bishop of London's Primary Charge; Alpine Sketches; More's Essay on the Character and Writings of St. Paul; and the Conclusion of the Article on Dr. Spurzheim's Physiognomical System.

††† Our readers are requested to notice the following Errata.

P. 325, l. 22, of our last Number, *for* reference, *read* inference.

P. 311, l. 25, - - - - - *for* removal, *read* renewal.

P. 322 l. 7, of our present Number, *for* perroyante, *read* prévoyant,

THE ECLECTIC REVIEW,

FOR MAY, 1815.

Art. I. *An Essay on the Character and Practical Writings of St. Paul.* By Hannah More. 2 vols. 12mo. pp. xii. 290. Price 12s. Cadell and Davies. 1815.

IF in ethical, as well as in physical science, the discovery of new truths, and the communication of knowledge, were the only purposes for which an author could worthily employ his pen, it were much to be regretted that so distracting a variety of works, making no pretensions to originality or predominant genius, should be continually soliciting attention. The least that upon such subjects we could exact from an author would be, that he should in some way contribute to the advancement of learning, or to the improvement of our means of acquiring knowledge; and we should treat with contempt the inefficient labours of him who should content himself with urging what is obvious, and illustrating what is familiar. In morals, however, there is no room for invention; the simple elements are within the reach of the humblest capacity; and were there no other obstacle to the reception of religious truth than what attends the acquirement of other knowledge, there would be little scope or necessity for the efforts of the Christian Moralist. The difficulty consists, not in gaining the belief, so much as in conciliating the attention. Not only does each individual stand in need of a specific degree of information according to the measure of intelligence by which he is distinguished, but his moral dispositions require a peculiar adaptation of the method of instruction or of address; the infinite diversity of minds presenting but so many varied forms of opposition to the impressions of truth. The most condescending accommodations of

style, the lowest class of intellectual efforts, may be recommended by their fitness for their particular object : and it will sometimes be found, to the mortification of the pride of human attainments, that the success of such works, estimated by their usefulness, is in an inverse proportion to the original talent expended on their composition, or to the rules which a rigid criticism would have laid down for their execution. On the other hand it may occur, that a work of the highest literary excellence shall be wholly inefficient for the purposes of general utility. In both cases the decisions of the critic would be in reference to an inappropriate test.

We do not mean to say that works upon Christian Morality are not proper subjects for literary criticism ; but merely that in estimating their value, we are to take into account their design, and their fitness for a particular object. Their literary merit constitutes but a very small part, perhaps, of that fitness. Those minds are undoubtedly to be placed the highest in the scale of intellectual agency, which are characterized by the loftiest capacities for abstract investigation, by boldness and originality of thought,—such as delight in pursuing subjects through all their intricate relations, in sounding the depths of human reasoning, or in surrounding themselves with the ideal forms and pure abstractions of imagination and science. Such persons may seem, perhaps, to be occupied upon speculations far removed from purposes of practical utility. They may appear to be moving in a narrow though exalted sphere, at an inaccessible distance from the ordinary theatre of exertion. But it will often be found that they are, in fact, by means of the minds upon which they act, the central impulse of a series of intellectual influences, indefinitely extending themselves through society.

It is the prerogative of minds of the first order, to possess a plastic—a reproductive energy, so that the effect of their operation on the few with which they come in actual contact, is not so much to give birth to thoughts and passive impressions, as to communicate the power of thought and action, and to shape the mind itself as into a mould, from which its future ideas are to receive their form and character.

There are others, not destitute of original genius, but of less subtle and commanding faculties, that seem more particularly designed to be the organs of conveying the results of what philosophers have discovered or demonstrated, in the vivid and imaginative language of feeling. To them belong the arts of moral suasion ; that power of forcibly arresting the sympathies of the heart, which is connected with the deep emotions and living conceptions of genius ; and that ascendancy which makes us yield up our convictions and affections to its authoritative

control. In this rank, the finest and the most impressive of moral teachers are to be placed ; and it is a happy circumstance when such means of influence are consecrated to the noblest of purposes, the recommendation of truth.

In the next class are comprised all varieties of intellectual artisans, by whom the far greater proportion of moral improvement is carried on, and from among whom the means of effecting the most extensive good is often selected. From this class is provided that useful succession of writers, by whom the solid good sense of truth is exhibited in every different style, and with those peculiar modifications, that the taste and circumstances of the times, the prevalent forms of opinion, and the diversities of individual character, render expedient. A considerable degree of merit and ability distinguishes many of this number, who are nevertheless willing to rest their pretensions on the importance of the subjects of which they treat, and on the credentials of their office, rather than on their personal claims. They profess not so much to tell us what is new, as to remind us of what was forgotten, to 'rescue stale and admitted truths from the 'dormitory of the soul.' Their productions possess the nature of an external testimony, the accumulation of which is valuable as forming a body of moral evidence upon subjects of generally acknowledged interest, and as multiplying the chances, if we may so express ourselves, of individual conviction. Learning, ingenuity, and taste, may enhance the efficiency of such works, and contribute to the permanency of their influence ; but their intrinsic value will mainly depend on the simplicity, integrity, and purity, with which they present to us the dictates of truth.

There are few names among the literary records of the past fifty years, that have continued for so long a period to engage the favourable attention and even deference of the public for the productions to which they have been attached, as that of the excellent Author of the work before us. It is of little moment, perhaps, by what combination of circumstances this popularity has been sustained. Her sex, her character, her talents, and her industry ; the advantages derived from the circle in which she has moved ; the degree of magnanimity which seemed to attach to the venture of reproofing the manners of the great ; but above all, we believe, her benevolent and successful assiduity in promoting the education of the lower classes, and in diffusing religious knowledge among the poor, which has procured for her name the honour of a public benefactress : these, and perhaps some subordinate circumstances, have concurred, in establishing Mrs. Hannah More in that favour and influence of which she has so honourably availed herself. By singular good fortune, she has attracted the patronage even of fashion ; and her volumes of grave morality, and of graver piety, have

found their way to the toilets and the book-shelves of the trifling, the worldly, and the dissipated. The perfect good-breeding, and the manifest attachment to established institutions, which pervade her writings, have rescued their Author from the fatal suspicion of *methodism*. Stamped with the sanction of episcopal approbation, they have obtained a general passport; they have been acknowledged to be *very good* books; and their Author, though rather severe, a *very good* woman. In too many cases the commendation bestowed has been, we fear, but a sacrifice of sincerity to decency; or, at most, a compromise of assent for obedience. But in not a few instances the favoured instructress has, we doubt not, gained her object, and religion, from having been merely tolerated as a subject of attention, has come to be entertained as a matter of serious thought, and this has issued in permanent convictions and a radical change of character.

That some of Mrs. More's earlier writings especially, were defective in the representation of Christian doctrine, must, we think, be admitted. She has not always been sufficiently explicit in laying the foundation of her moral system. She has appeared to distrust the effect, or to doubt the necessity, of bringing prominently forward, in connexion with practical piety, some of those peculiarities of the Christian System, which, in the language of the world, would be termed the most *methodistical*. Her moral system is more essentially that of humility, than her doctrinal scheme. With respect to the absolute depravity and impotence of the unregenerate will, and the total incompatibility of the notion of human meritoriousness with the Scripture doctrine of salvation by grace, the Author has manifested, we think, an undue anxiety to steer clear of systematic theology, and has in some instances left us in uncertainty as to the nature of her own views on these subjects. We are aware that she has written for a particular circle, for a class of persons labouring under the most unhappy prejudices with respect to religion. Perhaps the writings of a late amiable and venerable Prelate with whom she is known to have been on terms of friendship and intimacy, may have had the effect of deciding her tone and of modifying her sentiments in relation to these topics. It might be pleaded, that to those who professed to belong to the Established Church, it was less obviously necessary to insist on those doctrines which they were supposed to admit, on the authority of her Articles, than on those duties which they neglected to deduce from them. Still we must retain our opinion, and express our regret, that Mrs. More has in any instance exposed her readers to the danger of taking up crude theological notions, and that she has given countenance, how undesignedly soever, to a sort of mixed scheme of justification, which is too much in unison with the

tendencies of the heart, even after its professed subjection to the Gospel. We believe that Mrs. More's own views on this point, partake of the simplicity of apostolic doctrine ; but she has not been, it appears to us, uniformly explicit in maintaining this fundamental article of Christianity.

With this deduction from the value of her religious writings, we must award to them our warmest approbation. There are few authors who have better deserved the name of practical, by exhibiting the morality of the Gospel in all its beauty, its comprehensiveness, and its spiritual nature. Practical holiness, as the connecting link between the doctrinal and the preceptive parts of Christianity, is her leading theme, her favourite topic. The acquaintance she discovers with the secret windings of the human heart; proves that her closet has been her study, and that she has not consulted her library oftener than her own bosom. The writings of Mrs. More are not, indeed, to be erected into models of style, or standards of orthodoxy ; nor had their Author any wish to supersede the more comprehensive and systematic works which have enriched our language on subjects of practical divinity. There is much more danger of her writings being undervalued, when the fashion of her name is over, than of their being too implicitly regarded. Those for whom principally she writes, will be glad to say she has written too much, as an apology for discarding their venerable instructress ; and they will eagerly appeal to the critic against the moralist.

But it is time to introduce our readers to the work which has given occasion for these remarks, and which we have perused with at least equal pleasure to that which we have derived from her two immediately preceding productions. Whether we have ourselves felt that charm in the subject which recommended it to our Author, or that it has had the effect of exciting her best efforts in the composition of the work, we think that neither in her "*Practical Piety*," nor in her "*Christian Morals*," are the vigour of the style and the interest of the subject more equably sustained. The Author appears to have felt the advantage of having had a more definite object placed before her ; an advantage which has given to the present volumes a less desultory character, and made them more susceptible of analysis. At the same time she anticipates objections on the ground of deficiency of method and systematic arrangement in their contents ; to which she returns for answer, that ' as she never aspired to the dignity of an *Expositor*, so she never meant to enter into the details of the *Biographer*.'

' The writer has confined herself to endeavour, though, it must be confessed, imperfectly and superficially, to bring forward St. Paul's character as a model for our general imitation, and his practical wri-

tings as a storehouse for our general instruction, avoiding whatever might be considered as a ground for the discussion of any point not immediately tending to practical utility.'—'It is the principal design of these pages, to shew that our common actions are to be performed, and our common trials sustained, in somewhat of the same spirit and temper with those high duties and those unparalleled sufferings to which St. Paul was called out.'

The first three chapters of the work may be considered as introductory. They are entitled 'Introductory Remarks on the Morality of Paganism, shewing the necessity of the Christian Revelation;' 'On the Historical Writers of the New Testament;' and 'On the Epistolary Writers, particularly St. Paul.' The following remarks on Pagan Morality deserve to be extracted, as placing in a very strong light the essential defectiveness of the philosophic systems, whether viewed as a standard, or as a law.

'Many of the works of the heathen writers, in almost every species of literature, exhibit such perfection as to stretch the capacity of the reader, while they kindle his admiration, and invest with no inconsiderable reputation, him who is able to seize their meaning, and to taste their beauties; so that an able critic of their writings almost ranks with him who excels in original composition. In like manner the lives of their great men abound in splendid sayings, as well as heroic virtues, to such a degree, as to exalt our idea of the human intellect, and, in single instances, of the human character. We say, in single instances, for their idea of a perfect character wanted consistency, wanted completeness. It had many constituent parts, but there was no *whole* which comprised them. The moral fractions made up no integral. The virtuous man thought it no derogation from his virtue to be selfish, the conqueror to be revengeful, the philosopher to be arrogant, the injured to be unforgiving: forbearance was cowardice, humility was baseness, meekness was pusillanimity. Not only their justice was stained with cruelty, but the most cruel acts of injustice were the road to a popularity which immortalized the perpetrator. The good man was his own centre. Their virtues wanted to be drawn out of themselves, and this could not be the case. As their goodness did not arise from any knowledge, so it could not spring from any imitation of the Divine perfections. That inspiring principle, the love of God, the vital spark of all religion, was a motive of which they had not so much as heard; and if they had, it was a feeling which it would have been impossible for them to cherish, since some of the best of their deities were as bad as the worst of themselves.' pp. 5—7.

The Author proceeds to remark, that

'Besides this, all their scattered documents of virtue could never make up a body of morals. They wanted a connecting tie. The doctrines of one school were at variance with those of another.'—

‘The system would have wanted a head, or the head would have wanted authority, and the code would have wanted sanctions.’ p. 8.

The chapter concludes,

‘But under the clear illumination of evangelical truth, every precept becomes a principle, every argument a motive, every direction a duty, every doctrine a law; and why? *Because thus saith the Lord.*

‘Christianity however, is not merely a religion of authority; the soundest reason embraces most confidently what the most explicit revelation has taught, and the deepest enquirer is usually the most convinced Christian. The reason of philosophy, is a disputing reason, that of Christianity, an obeying reason. The glory of the Pagan religion consisted in virtuous sentiments, the glory of the Christian in the pardon and the subjugation of sin. The humble Christian may say with one of the ancient Fathers,—I will not glory because I am righteous, but because I am redeemed.’ pp. 24—25.

The chapter ‘On the Historical Writers of the New Testament,’ is principally occupied with pointing out the internal evidence of genuineness and fidelity, which is furnished by the undesigned coincidence, and unimpassioned style of the Evangelists. It is perhaps rather irrelevant, and suffers exceedingly from dilation. We could have wished that it had not occupied so many pages of the volume. The succeeding chapter is far more valuable. In this our Author illustrates the necessity of a further development of the doctrines of Scripture, than the historical books were designed to contain. The Epistles she considers as furnishing ‘that full and complete commentary’ upon the writings of the Evangelists, which was requisite for our guidance in understanding their true import. She completely exposes in the following remarks, the flippant and superficial objection which has been raised against the authority of the Apostle Paul, on the remark of St. Peter, that “in his epistles are some things hard to be understood,”

—“which they who are unstable and unlearned wrest to their own destruction.” Here the critic would desire to stop, or rather to garble the sentence which adds, “as they do also the other Scriptures;” thus casting the accusation, not upon Saint Paul or “the other Scriptures,” but upon the misinterpreters of both. But Saint Peter farther includes in the same passage, that “Paul accounts the long-suffering of God to be salvation, according to the wisdom given him.” It is apparent, therefore, that though there may be more difficulty, there is not more danger in Saint Paul’s Epistles, than in the rest of the Sacred Volume. Let us also observe what is the character of these subverters of truth,—the “unstable” in principle and the “unlearned” in doctrine. If, then, you feel yourself in danger of being misled, in which of these classes will you desire to enrol your name? But it is worthy of observation, that, in this supposed censure of Saint Peter, we have in reality a most valuable testimony,

not only to the excellence, but also to the inspiration of Saint Paul's writings; for he not only ascribes their composition to *the wisdom given unto him*, but puts them on a par with *the other Scriptures*,—a double corroboration of their Divine character.' Vol. I. pp. 60—61.

Mrs. M. subjoins the observation of 'an eminent divine,' that 'If St Paul had been only a good man writing under that general assistance of the Spirit common to good men, it would be ascribing far too much to his compositions to suppose that the misunderstanding of them could *effect* the destruction of the reader.'

The following judicious remark points out a very important and natural distinction between the language of the sacred narrative respecting Jesus Christ, and that of his Apostles, when communicating the Divine injunctions of their risen and ascended Master, after the full revelation of his personal character as the Son of God.

'If we really believe that Christ speaks to us in the Gospels, we must believe that he speaks to us in the Epistles also. In the one he addresses us in his militant, in the other, in his glorified character. In one, the Divine Instructor speaks to us on earth; in the other, from heaven.'

'Whoever, then,' Mrs. More subsequently remarks, 'shall sit down to the perusal of these Epistles without prejudice, will not rise from it without improvement.' We wish not lightly to make our excellent Author an offender for a sentence, but we cannot entirely subscribe to this vague assertion. The axiomatic and antithetical style in which she is so fond of indulging, and sometimes with happy effect, is rather dangerous, as exposing a writer, on the one hand, to the enunciation of truisms, and, on the other, to the equally venturous assertion of doubtful or paradoxical positions. It might indeed be asked, Who did ever sit down to the perusal of the New Testament without prejudice?—since the most inveterate prejudice characterizes the natural disposition of the heart in relation to the dictates of revealed truth. And is there no antecedent preparation of the mind necessary to our sitting down to the perusal of the Epistles, beyond that of a simple effort of the will to shake off its prejudices? no other preparation, in fact, than that which is necessary for the dispassionate perusal of a writer on human science? Mrs. More indeed adds, that our apprehension of the doctrines depends 'not merely on the industry but on the temper with which we apply; "If any man lack wisdom, let him ask of God, and it shall be given him."' But this qualifying observation, and the quotation annexed to it, are very inadequate to convey any correct idea as to the necessity of a Divine

nfluence to render us morally capable of receiving the spiritual light.

‘Let any reader say,’ she adds, ‘if after perusing Saint Luke’s biographical sketch of the Acts of the Apostles, he has not attained an additional insight into the genius of Christianity. Let him say further, whether the light of Revelation, shining more and more as he advances, does not, in his adding the perusal of the Epistles to that of the Acts, pour in upon his mental eye the full and perfect vision.’

We will not affect to be seriously alarmed at these incautious expressions, which seem so strongly to imply the sufficiency of the human understanding. We think that a little candour may reconcile the Author’s meaning with the truths in which she has elsewhere expressed a cordial belief. But we point them out with the view, principally, of shewing the importance of clear and consistent theological sentiments on what are termed doctrinal points. in treating of subjects purely practical; and the difference which will be betrayed between writers inclining to opposite systems, even when treating upon ordinary points of moral duty. We use the term opposite systems, in reference to the Calvinistic and the Arminian representations of the Christian scheme, in compliance with prevailing courtesy: but for ourselves, we have no hesitation in ascribing the Arminianism, or semi-Arminianism, of some of those mild and truly pious persons who have embraced its tenets, or rather have adopted its language, either to a prejudice respecting what is called Calvinism, founded perhaps on some crude and injudicious representations of its distinguishing sentiments; to a benevolent self-deception as to the real character and condition of man, yet not affecting their estimate of themselves; or, to a timid repugnance to follow out the conclusions deducible from their own opinions, or to meet the difficulties attaching alike to every system of belief or disbelief, and which is sought in vain to be evaded by being thrown upon a particular school of theology or of metaphysics. We cannot ourselves consent to view the controverted tenets of the great Reformer, as they are now professed and advocated by the class of theologians designated by his name, as any other than the plain, unequivocal declarations of Scripture upon points which cannot be separated from our duties, our motives, and our hopes; and which have the most intimate connexion with personal holiness and genuine humility.

Our limits will not admit of following the Author very closely through the remaining chapters. That entitled ‘St. Paul’s Faith a Practical Principle,’ is particularly excellent.

There is one passage, however, which we marked as exceptionable, and must briefly notice.

‘ To change the heart of a sinner is a higher exertion of power than to create a man, or even a world; in the latter case, as God made it out of nothing, so there was nothing to resist the operation; but in the former he has to encounter, not inanity, but repulsion; not an unobstructive vacuity, but a powerful counteraction.’ p. 82.

In the first place we deem it improper to speak of counteraction to the designs or operations of the Infinite Agent, although Mrs. More doubtless meant to express the natural opposition only of the heart. But we more strongly object to the attempt to illustrate the different acts of Omnipotence, the one, if we may so speak, a simple exertion of power, the other, an act of Sovereign benevolence in the form of mercy, by representing them as comparatively greater or higher exertions, and as attended with any degree of difficulty. Such comparisons appear to us to add nothing to our ideas on the subject; to be in fact, unmeaning, as wholly inapplicable. At the same time we are aware that our Author is not the first who has fallen into this error. Some other expressions occur in connexion with this passage, which, on the same account, we deem equally objectionable.

The chapter ‘ On the Morality of St. Paul,’ may be read with great advantage by those who have been in the habit of considering the Apostle principally as ‘ the champion of polemical divinity.’ Mrs. More pointedly remarks,

‘ One would imagine, that some who so loudly insist that we shall be saved by works, must mean works of supererogation, and that they depended for salvation on the transfer of the superfluity of the merits of others to themselves; for it is remarkable, that *they* trust their future bliss most confidently to good works, who have the slenderest portion of their own to produce.’ pp. 106, 107.

‘ They who contend that the Gospel is only a scheme of morals, struggle hard to keep down the compact to their own depressed standard. They will not allow of a grain or a scruple “ beyond the bond,” but insist, that whatever is not specifically commanded, is superfluous; what is above their own pitch, is unnecessary. If they allow that it is sublime, they insist that it is impracticable. If they allow that the *love, peace, and joy* of the apostle, are desirable, they do not desire them as *fruits of the Spirit*, as signs of acceptance. The interior principle, those views which take in the very depths of the heart, as well as the surface of life,—any practical use of those penetrating truths, they consider as something which the enthusiastic reader does not find, but make.

‘ The mere social and political virtues are made for this, world. Here they have their origin, their use, and their reward. All the

as to virtuous practice, not derived from the hope of future
ness, will be inefficient. There is no powerful obligation to
fect holiness to those who do not perfect it in the fear "of
l." Grace will not thrive abundantly in that heart which does not
e it to be the seed of glory.' pp. 110—111.

on these subjects Mrs. More is peculiarly *at home*. Few
rs have more explicitly and eloquently insisted on the re-
ments of the Gospel law. We must subjoin two more
extracts from the same chapter.

aul shews, that the humbling doctrines of the Cross are so far
lowering the tone of moral obligation, that they raise the
rd of practical virtue to an elevation totally unknown under
ther mode of instruction. But there is a tendency in the
of man, in his natural state, to rebel against these doctrines,
while he professes himself an advocate for virtue ; to set up the
which he presumes that he possesses, against religion, to
he is chiefly hostile for the very elevation which it gives to
: this, more than the doctrines, and even than the mysteries
elation, is the real cause of his hostility.' p. 112.

d she concludes the chapter, by remarking upon the de-
e natural obedience to the moral law, of some ' well-bred
highly cultivated minds,' who are yet strangers to the
edience of faith."

ven if no religion had ever existed, if a Deity did not exist,—
e reference is not to religion, not to the will of the Deity,—
morality would be acceptable to society, because to society it
fitable. But how can any action be pleasing to God in which
is no purpose of pleasing him? How can any conduct be ac-
ble to God, to whom it renders no homage, to whom it gives
ry?

ripture abounds with every motive to obedience, both rational
piritual But it would achieve but half its work, had it stopped
As peccable creatures, we require not only inducements to
ence, but a heart, and a power, and a will to obey ; assistance
necessary as motives ; power as indispensable as precept :—all
requisites are not only promised by the Word, but conferred
e Spirit of God ' p. 120.

he disinterestedness of the Apostle, and ' the combination
dignity with humility' which he uniformly presents to us,
ully and ably illustrated in the sixth chapter. Some of
eaders will, perhaps, smile at a sentence which occurs at
8.

he sought no civil power, courted no ecclesiastical supremacy.
ferred honour on *Episcopacy* by ordaining bishops, but took no
himself.'

n there be any earthly rank higher than that of Apostle :

In chapters seven and eight, Saint Paul's prudence in his conduct towards the Jews, and his judgement in his intercourse with the Pagans, are exhibited in contrast. The first is deduced from the whole tenor of his Epistle to the Romans, upon which this chapter is a species of analytical commentary. Our Author speaking of the peculiar hostility with which he was uniformly assailed by the Jews, his brethren, remarks,

'The temper to which allusion has been made, is not, it is to be feared, quite extinct. Are there not, at this favoured period of light and knowledge, some Christians by profession, who manifest more hostility towards those who are labouring to procure instruction for the Hindoos, than towards Hindooism itself?' pp 174—175.

The following chapter derives its illustrations from Saint Paul's general conduct, especially when cited before Festus, when called upon for his defence before Felix and Agrippa, and when led to Areopagus. In relation to the latter circumstance, we meet with this striking observation.

'We have here a clear proof that the reasonableness of Christianity was no recommendation to its adoption by those people who, of all others, were acknowledged to have cultivated reason the most highly. What a melancholy and heart-humbling conviction, that wit and learning, in their loftiest elevation, open no natural avenue to religion in the heart of man; that the grossest ignorance leaves it not more inaccessible to Divine truth. Paul never appears to have made so few proselytes in any place as at Athens; and it is so far from being true, as its disciples assert, that philosophy is never intolerant, that the most bitter persecution ever inflicted on the Christians was under the most philosophical of all the Roman Emperors*.' pp. 212—213.

Mrs. More expatiates on the machinations of the mercenary priests, to excite the civil governors against Paul 'by the stale artifice of insinuating that his designs were hostile to the state.' Whether or not it can in reference to that period, be termed 'a stale artifice,' it has now become fully entitled to the epithet.

The chapter 'On the general Principle of St. Paul's Writings,' though necessarily desultory, abounds with very instructive and striking remarks. It is, we are ready to think, the most valuable in the volume, the most free from defects of style, and the most full and decided in the development of doctrinal sentiment. It well answers its title of illustrating

* Marcus Aurelius.

general principle of the Apostle's discourses and writings, while it adduces his authority in enforcement of a variety of duties, relating especially to the mode of exhibiting the truths of the Gospel. We can only make room for one extract, in which our Author refers to the Epistle to Titus.

‘ He saw that a grave and sedate indolence, investing itself with the respectable attribute of moderation, eats out the very heart's core of piety. He knew that these somnolent characters communicate the repose which they enjoy ; that they excite no alarm, because they feel none. Their tale of observances is regularly brought in ; their list of forms is completely made out. Forms, it is true, are valuable things, when they are “used as a dead hedge to secure the quick ;” but here the observances are rested in ; here the forms are the whole of the fence. The dead fence is not considered as a protection, but a substitute. The teacher and the taught, neither disturbing nor disturbed, but soothing and soothed, reciprocate civilities, exchange commendations. If little good is done, it is well ; if no offence is given, it is better ; if no superfluity of zeal be imputed, it is best of all. The Apostle felt what the Prophet expressed,—“ My people love to have it so.” ’ pp. 242—243.

In extolling the style and genius of Saint Paul, Mrs More may be thought, perhaps, to be less happy. Some of her remarks are forced, and her manner is laboured. But we cannot pass over this chapter, without strongly commending the good sense of the following observations. Mrs. More may well be forgiven her old offence of wandering from her text, when the digression is of so attractive a nature.

‘ Much less do Saint Paul's writings present an example to another and more elegant class, the learned speculatists of the German school. as recently presented to us by their eloquent and accomplished eulogist. Some of these have fallen into the opposite extreme of religious refinement ; too airy to be tangible, too mystic to be intelligible. The apostle's religion is not like theirs, a shadowy sentiment, but a vital principle ; not a matter of taste, but of conviction, of faith, of feeling. It is not a fair idea, but a holy affection. The deity at which they catch, is a gay and gorgeous cloud ; Paul's is the Fountain of Light. His religion is definite and substantial, and more profound than splendid. It is not a panegyric on Christianity, but a homage to it.’ p. 278.

‘ Too often persons of fine genius, to whom Christianity begins to present itself, do not so much seek to penetrate its depths, where alone they are to be explored, in the unerring word of God, as in their own pullulating imaginations. Their taste and their pursuits have familiarized them with the vast, and the grand, and the interesting : and they think to sanctify these in a way of their own. The feeling of the Infinite in nature, and the beautiful in art ; the

flights of poetry, of love, of glory, alternately elevate their imagination, and they denominate the splendid combination, Christianity. But "the new cloth" will never assort with "the old garment."

' These elegant spirits seem to live in a certain lofty region in their own minds, where they know the multitude cannot soar after them; they derive their grandeur from this elevation, which separates them with the creature of their imagination, from all ordinary attributes, and all associations of daily occurrence. In this middle region, too high for earth, and too low for heaven; too refined for sense, and too gross for spirit; they keep a magazine of airy speculations, and shining reveries, and puzzling metaphysics; the chief design of which is to drive to a distance, the profane vulgar; but the real effect, to separate themselves and their system from all intercourse with the wise and good.' Vol. I. pp. 284—285.

Our readers will not fail to apply the force of some of these remarks, to the eloquent but often unmeaning rhapsodies of a contemporary female writer, between whom and the Author of the *Essay on Saint Paul*, a remarkably striking contrast might be drawn. On the side of the daughter of Necker, there are the charms of German enthusiasm combined with the brilliancy of the French school, imagination, taste, indisputable genius, and an extensive knowledge of unwritten things: to these our excellent countrywoman opposes, a strong and well cultivated understanding, active benevolence, and that knowledge which preeminently deserves the name,—the knowledge of the heart,—of its wants, its disease, and its remedy. If affection be a more honourable tribute than admiration, if singular usefulness be more valuable than ephemeral applause, if there be in truth a glory transcending the brightest creations of fancy, and if the Gospel be the only true philosophy that will sustain us when the world begins to recede, and we discover the eternity which stretches beyond;—there will be little difficulty in deciding which of the two writers presents to us the most honourable and the most enviable character, or which will enjoy the most substantial fame.

The closing part of the extract has a wider reference.

(To be concluded in our next Number.)

*Journal of a Voyage, in 1811 and 1812, to Madras and
Ceylon; returning by the Cape of Good Hope and St. Helena; in
H. C. S. the Hope, Capt. James Pendergrass. By James
W. W. W. Illustrated with twenty-four coloured Prints, from
drawings by the Author. 4to. pp. 250. Price 3l. 3s. Nichols and
Black, Parry, and Co. 1814.*

The Author of this volume has long been known to artists
and amateurs, and also to the inn-keepers in the valleys,
the farmers and cottagers on the mountains of Wales, and
the romantic parts of these islands, as a most indefatigable
traveler, admirer, and delineator of picturesque scenery. In-
dependent in his circumstances, exempt from domestic cares,
simple in his habits, vigorous in physical constitution, active,
cheerful, and friendly, in disposition, and impelled by a uniform,
unfading, insatiable, and yet discriminating, passion for the
beauty and magnificence displayed in the ever-varying aspects
of nature, he is known to have walked thousands of leagues,
his eye incessantly vigilant for striking forms, and a pencil
prompt and faithful to trace their images. The result has
been a vast multitude of sketches, presenting, of course, almost
innumerable forms of landscape, afforded by this portion of
the world.

However ardent, therefore, might be Mr. Wathen's patriotic
feelings, and however partial (almost affectionately so, as his
reflective musings in India betray) he might feel it his duty
to the tracts watered by the Wye, he clearly had a very
right to cast a wishful look toward remoter regions. His
friend the Captain of the Hope had almost anticipated his
wishes in an invitation to go and steal some of the images of
nature on her eastern side.

It was, at the same time, quite in correct taste that, though
commerce was the main object of the expedition, he resolved to
omit every possible theft on the way; accordingly he com-
menced his voyage as a mariner in the river, instead of meeting the ship at
its mouth; and, in coasting round to that station, found
the cause to be pleased that he had begun at the beginning.
On board the ship much was new to him, and every thing
interesting; and with a perfectly unaffected apology for men-
tioning a number of particulars unimportant in themselves, and
in proportion of his readers sufficiently familiar, he gives a
description truly graphical (to employ an epithet which is
deserving to be used on all occasions) of the economy and inha-
bitants of the ship, and the concluding transactions with the
men who had helped to furnish its complement of men and
animals, and cargo. We will cut out one small part of
the picture.

‘ Several agents attended for the purpose of paying the crew and settling with the *crimps*. These are a set of men who profess to procure seamen for the company's ships, and for all other vessels. The system of crimpage cannot, perhaps, be defended upon principles of morality ; but it is one of those anomalies, those necessary evils, with which human society abounds. The *crimps* in general, therefore, are not very solicitous respecting moral character, and are furnished from that class from which we derive informers, thief-takers, sheriffs' officers, executioners, and other odious though necessary appendages to civil authority. Many of the children of Israel have pitched their tents among them. To describe the whimsical scenes acted by these men and the tars for two successive days on board the *Hope*, and to give a faint resemblance of the dialogue and of the language used by the interlocutors, would require the genius and humour of Smollett ; while, to exhibit the countenances of the actors, the pencil of Gillray would be inadequate : Lavater himself would have been puzzled to class their physiognomies.’

While spending several weeks at Portsmouth, our Author was occupied, and beyond measure delighted, with the grand engines and operations for preparing those floating volcanoes, the sight of which produced in his mind a sympathetic explosion of patriotism.

‘ It is impossible to express my astonishment, and the national pride I felt, in rowing through the harbour, and observing the bulwarks of Britain lying peaceably in her bosom, ready, however, to carry destruction and annihilation to her enemies, wherever they presume even to question her empire over the whole world of waters.’

Before completely launching forth into the perils of that most inhospitable ‘ world,’ that scene of treachery and barrenness, which so well repays this proud ambition, he very properly takes some account of the power of buoyancy of the ship which was to carry him, and of the number of its human and brute population. The former, who were of various nations, languages, and colours, amounted to 384. His adieu to England, after passing the Land's End, was accompanied with a mingled emotion of apprehension, friendly solicitude, and hope in Providence.

The incidents of the voyage were not numerous, nor extraordinary ; but they are related in an entertaining manner. The voyager was fully alive and attentive to them all ; and to all the marine phenomena, the grand appearance and action of the waves, the water-spouts, the flying fish, albatrosses, dolphins, sharks, and whales. By the time of passing the Cape of Good Hope, the deaths on board had amounted to fourteen.

With full competence of health, vivacity, curiosity, and

friendly assistance, he met the novelty, variety, and bustle of Madras, in which place and its precincts his utmost faculties of seeing, hearing, walking, banqueting, and depicting, were kept in exercise for a number of weeks. The most interesting portion of his story in this part is the relation of the visit to Conjeveram, a place of peculiar sanctity with the Hindoos, situated about forty-seven miles west of Madras, on the road to Vellore. Another man of taste accompanied him, and they visited this depôt of shrines and sacred monkeys with merely the ordinary privileges of Englishmen, which of course were insufficient to open to them any of the secrets of the sanctuary. This was, perhaps, less mortifying to our Author, at the time, than after his return to Madras, where he was introduced to an Indian prince, or something of that kind, who told him that had he been informed of this excursion to Conjeveram, he would have introduced Mr. W. 'to the principal priest of the Zuyam-bra pagoda, who would have permitted him to see some places 'in the interior but rarely shewn to strangers.' The scene, nevertheless, presented enough to fill and elate our Author's imagination, and offered plenty of subjects to his pencil. A succession of objects captivated his attention by the way; among the rest a strolling party of jugglers, who played some frightful tricks with serpents, and one of whom thrust a short sword down his throat to the hilt, a performance perfectly free from all deception. A school taught by a Brahmin presented a spectacle of order, liveliness, and, as far as could be judged, as much readiness in literary as in manual exercises. The groves of tamarind and banian trees, imparted the most luxurious sensations. The ground on each side of the embowered road, near Conjeveram, 'was thickly planted with odoriferous shrubs and 'the most beautiful flowers; the air was peffumed by their 'odour, and the scene altogether realized the description of the 'groves of Shadaski, in the *Tales of the Genii*; I almost expected the appearance of some of those supernatural beings, 'when we perceived at a small distance many persons busily 'employed under the shade.' These were the population of a little sylvan village, who were spinning and reeling cotton, and weaving in the open air. Here our Author became the unresisting captive of enchantment.

'This scene, so remote from the turbulence and vices of populous cities, could not but raise emotions in our minds of the most pleasing and soothing nature. Here we witnessed, in these gentle beings, primeval simplicity of manners, laudable industry; and, surely their mild and expressive features truly depicted the innocence of their hearts. May the Almighty continue his protection to this harmless race; and never may the savage yell of war disturb the repose of these delightful shades.'

It would have been a very proper addition to the benediction of the Christian traveller, had he also desired for them that it might be granted them to *know* that Almighty Being to whom he thus commends them. With respect to that sweet innocence, of which the signs, in countenance and manner, were admitted as so infallible, as we are to consider our Author as rather, perhaps, recording the impression made on him at the time, than expressing an ultimate opinion, we may well assume he has since learned enough to convince him that a man must be more than a few hours, or a few days, in the society of those gentle and harmless tribes, to know all that there is under their meekness of aspect. At the same time we think it may be marked and blamed as a defect of reflection, that the consideration of the vicinity in which this particular sample of apparent innocence was presented, should not have been a warning against so easy a faith in appearances. The comprehensive testimony of history and moral geography, unites with the probability of reasoning, to forbid our trusting any appearances implying such an anomaly as an uncorrupted state of character and society under the shadow, and almost the eaves-droppings of a cluster of pagodas, fraught and fuming with the pestilential abominations of Seeva and Vishnou, for it was in the immediate precincts of Conjeveram that Mr. W. felt this delectable complacency in the amiable qualities of the species. He passed directly from the bowers of these pure and happy beings, into the premises of their teachers and their gods, and found himself confronted by a pagoda which, with its accessory temples, mausoleums, and oratories, required a wall of near a mile in circumference to guard the consecrated site from profane intrusion. The Englishmen, however, with their guide, but no others of their native attendants, were permitted to enter the great court or area. Those attendants might amuse and edify themselves, if they pleased, by contemplating 'the carvings which ornamented ' the masonry of the wall, and which were rich and elaborate, ' representing mystic figures in grotesque attitudes, as well as ' fanciful decorations.'

* Our admiration was extreme when, on entering the gateway, we saw the great number of buildings, of costly materials, and of more costly workmanship, which glittered before us. One in particular claimed our admiration. It was a monumental pillar, erected by a Brahmin, who was at the time of our visit the chief priest of the pagoda, to the memory of his father. This pillar was made of copper, richly gilt with burnished gold, was thirty feet high, and about six in diameter at the base; it stood on a pedestal twelve feet in height, with steps to the shaft of the pillar. Not far from the golden pillar stood a large, spacious, and beautiful temple, which was the largest of all the numerous buildings within the walls. We ascended into it by a

flight of twelve steps. The roof at the entrance is supported by pillars twelve feet high, each pillar being ornamented by grotesque, and some disgusting figures. The interior of the buildings is disposed into four long aisles, or passages, extending from the one end to the other. We were permitted to walk through one of the aisles, and had an opportunity of seeing the vast extent, richness, and beauty of the building. It contained one thousand pillars; each pillar, highly ornamented, supports six lamps, which are all lighted at some of the festivals celebrated in honour of Vishnou. These festivals are not permitted to be seen by any but the worshippers of Vishnou.'

The town appears to consist chiefly of a regular street, near a mile long, with virandas, and fine trees planted in front of the houses, which, being for the most part inhabited by people who have business with the gods, are, as might be expected, more handsome and commodious than the houses of ordinary towns. The choultry where the Englishmen were to lodge, a large building kept for the accommodation of the collector of the duties during his periodical residence at this station, was found in the full occupancy of 'white and brown spotted squirrels, and a species of crows, all perfectly tame and familiar.' A little less of this familiarity would sometimes have been more agreeable to their visitors, on whose viands they committed alarming depredations. The extensive garden also was found to be inhabited, but by a tribe whose familiarity would have been considerably less amusing. It was in a neglected state, and over-run with long thick grass of luxuriant growth. 'Attempting,' says Mr. W. 'to explore this enclosure, we were soon obliged to relinquish our design, on perceiving that at every step we disturbed large snakes and other noisome reptiles, the curse of this in other respects most happy climate.'

Much as Vishnou has to shew in this consecrated territory, he is forced to acknowledge himself in the neighbourhood of his betters. The loftiest structure attests the superiority of Seeva. From a basis of great extent, (of which Mr. Wathen should have given us an actual or conjectural measurement,) this edifice towers up to its summit by fifteen stories or stages, progressively contracting in horizontal dimensions nearly to the top, and each ascended by a ladder of fifteen rounds. Of whatever could be seen of this most venerable mansion, he appears to have made, in several visits, an attentive survey, with his pencil constantly in his hand, and it is said that his companion went 'into the temple:' no satisfactory inspection, however, was permitted of the form or contents of the interior. But certainly nothing to be seen there, even could he have been admitted by a ticket from Seeva himself, would have deserved a look in comparison with what he was so elated in contemplating from the summit, and

has really thrown himself, which he rarely does, into a little extravagance of language in celebrating.

‘Never had I witnessed so beautiful and so sublime a prospect. It so far surpassed every idea which I had or could have formed of its grandeur and effect, that I was almost entranced in its contemplation. I forgot all the world beside, and felt as if I could have continued on this elevated spot for ever. To whichever point of the compass I turned, the view was equally wonderful, new, and enchanting. The eye of man, I am persuaded, never could, from any other spot in the universe, survey a scene more grand, beautiful, and interesting. I distinctly saw above forty villages, with their pagodas and temples, imbosomed in trees of the most lively verdure, presenting every shade of green according to the distance; each village having its spacious tank, glistening like a mirror. I could even discern the tombs adorned with drooping cypresses. I could distinguish some of the villages (with which our guide was well acquainted) at the extreme distance of near forty miles.’ p. 67.

It would seem that demons have a more symmetrical notion, than men, of the proportion to be maintained between the house of a personage of rank and his other accommodations. The carriages of Seeva were found to correspond, in a respectable degree, in point of dimensions, to his mansion.

‘We stopped to examine two very large carriages, or moveable towers, the wheels of which were more than sixteen feet in diameter. They are ornamented with curious carvings, and are used in processions which are made at particular seasons of the year in honour of Siva, or Sheeva, the symbol of power, and also the avenger. They are drawn along, having the images of the god within them, by near two hundred men, with ropes. These carriages are called *rutters*; and when they are drawn in their processions, it is not uncommon, as we were informed, for very superstitious devotees, and those unhappy persons who by crimes have lost their cast, to throw themselves in the way of these enormous wheels, that they may be crushed to death, and be thus offered as voluntary sacrifices to the offended deity.’

We should not so well know what to say of the devil’s taste regard to attendants; but perhaps he could not have done better than crowd his apartments, courts, and avenues, with Brahmins and monkeys. Our Author had occasion particularly to notice the high consideration enjoyed in the town by these latter retainers of the demon proprietor.

The secondary style in which Vishnou is obliged to hold his court here, perhaps induces an affectation of peculiar and extraordinary sanctity and mystery. ‘On approaching,’ says our explorer, ‘another small temple we were not permitted to enter. We peeped through the door, and plainly perceived a frightful

‘representation of Vishnou, with a lamp burning before it, and
‘Brahmins performing some of their rites. This small temple
‘was a kind of *sanctum sanctorum*, as we were informed that
‘none but the priests were at any time permitted to enter it.’
When will the traveller in the same region have to report that
Another Power has routed all these infernal peers and rivals,
and left their fanes, (if the emancipated population shall endure
them to stand,) but the mouldering monuments of the abolished
kingdom of darkness and iniquity? It is but a faint omen of
such a fate that their priests and idolaters have received from the
appearance of a Christian Armenian church, which, though in
a ruinous state, Mr. W. was as much surprised as pleased to
find ‘in the midst,’ as he says, ‘of this strong hold of idolatry.’

There was a slight failure of his characteristic curiosity a day
or two before his quitting Madras; or rather it was, as he says,
that his courage failed. Two young Brahmins, who had for
some offence forfeited their privileges and lost their *caste*, suf-
fered the voluntary punishment of being swung in the air by
hooks fastened in their backs, which they endured, as he learned
from spectators, with the most perfect fortitude. They thus,
according to the account given to him, regained their *caste*. It
has been very commonly asserted by writers on the Hindoo in-
stitutions, that forfeited caste can never, in any way, be re-
trieved; but certainly we have learned, from experience, to place
little reliance on the accuracy of any professedly systematic ex-
position of their ‘religious’ economy. It would appear that
the vast rubbish of their sacred literature and laws, taken to-
gether with their practical customs, forms an infinite jumble of
all manner of contradictions, from which it is not for mortal
man to draw out any consistent and authentic scheme of doc-
trinal and preceptive institutes. Partly on this account we have
passed with little attention or interest over the abstract of the
mythology and ritual of the Hindoos which Mr. W. has at-
tempted, on the authority of several of our Anglo-Indian literati.
There is more use in his description of some of the more secu-
lar parts of their national customs, and the statistical details con-
cerning Madras given for the information of the numerous
trading people who will now visit India.

One of the most curious and entertaining parts of the book, is
the account of Pulo Penang, a most beautiful island, with a
British fort, at the entrance of the Strait of Malacca. Here the
Hope was at anchor more than a month; and no visiter to the
island has ever, probably, made a more active improvement of
the time than our Author. From the shore to the elevated sum-
mit of the island he traversed and re-traversed, with a vigilant
eye and a rapid pencil; and nothing came amiss to him, from
the accomplished ladies at the little seat of government, to the

serpents that in multitudes approached or crossed his path in his rambles, and the still more deadly Malay with his threatening krees. But, indeed, he will hardly allow us to apply this epithet to this savage. He will have it that the ferocity of this wild beast might be charmed out of him by an easy incantation, and he has his example ready.

‘It was my design (in company with one of the midshipmen of the *Hope*) to gain the summit of a hill I had seen from the Portuguese chapel; and for that purpose, after we had proceeded about a mile on the road, we turned off, in order to make a shorter cut to the object of our walk; and following a narrow path-way, we soon found ourselves in a thick grove of cocoa-trees. Several cottages stood near, from one of which a man, with wild and savage looks, rushed out with his krees in his hand. These krees are long knives or daggers, two-edged, and said to be generally poisoned, that the least wound might be fatal. We expected to be attacked by this savage, and knowing we were not strong enough to oppose such an enemy with success, we determined to try the effect of gentleness and amenity, and fortunately succeeded. The fierce demeanour was changed to kindness, and the threatening frowns to respectful looks. Our smiles gave him confidence, and on our looking earnestly at some very large cocoa-nuts, which hung in clusters over our heads, our new acquaintance climbed up a tree, and threw down two of a large size. They were husked and opened in a moment, and he presented one to each of us. They contained near a quart of delicious milk each.

‘The Malays are represented by travellers, and the officers of English ships, as savages, who make no scruple of murdering every straggler they find wandering unarmed in their woods and grounds. If some instances of this kind have taken place, I am afraid that some blame might be due to the intruders—hot headed young men, perhaps, full of spirits, wanton, and insulting. The man we encountered, undoubtedly expected to be annoyed by us; otherwise his conduct, on finding us peaceable and harmless would not have been changed so readily. I have ever found gentleness, suavity, and mildness, united with truth and sincerity, the safest passports in the journey through life.’

From the happy temperament of our traveller, we have no doubt he went to sleep at night with perfect calmness after such an adventure in the day, and after finding the house infested with a few snakes, scorpions, and centipedes in the evening. He says he shall ‘often apostrophize this little island as *St. Preux*, in *Eloise*, did those of *Linian* and *Juan Fernandez*.’ Still, however, in doing so, we think he *must* recollect the Malays and the serpents.

‘The climate,’ he says, ‘of this isle, although within five degrees of the equator, is temperate and equal—refreshed constantly by the

sea breeze, and fertilized by soft and seasonable rains. The principal object in settling this beautiful island, was for the purpose of supplying the China fleets with wood and water. The latter, which is of the most excellent quality, is conducted from the foot of the mountain, in pipes, to the wharf, where boats have their casks filled by a hose which leads from a cock into their bung holes. It is with regret I quit this most delightful spot, emulating in beauty and produce the seat of Paradise itself.' p. 156.

The remainder of the volume is occupied with the adventures and observations at Macao and Canton, chiefly the latter, and it is very amusing. He was justly vexed at not being allowed to carry his operations of inspection and delineation within the proper city of Canton, but revenged himself upon the suburbs and vicinity. He confesses that his senses were overpowered and oppressed, sometimes to a painful degree, by the stupendous crowd and bustle, and the unrelenting, unremitting, and infinite din and clatter of this vast city.

' So busy a scene, I am persuaded, is not elsewhere to be seen in the world. The noise exceeded every thing I had ever heard. The deafening clangor of gongs of all sizes; the shrill discordant music, and the clatter of the Chinese language on every side, assailed my nerves so formidably, that my presence of mind, and fortitude, seemed at times ready to desert me '

Nevertheless, he plunged every day amid the chaos, and no writer has given a more vivid description of its elements. His introduction to the houses of several Chinese of distinction, gave him a slight glimpse of their interior economy, and his inquiries met with every attention and assistance from the intelligent Englishmen resident at the city, among whom he names, with particular acknowledgements, Mr. Morrison, the missionary. The most amusing of his adventures was a double attempt, partly successful in the latter instance, to get into his sketch-book some of the graces and sublimities of a highly revered Chinese temple

' I was attended by a young officer of the *Amelia*. After crossing a large court shaded by immense banian trees, we ascended a flight of steps which led to the door of the sacred edifice. The priests permitted us to enter. The idols were very large figures of bronze, fifteen or twenty feet high. These divinities had nothing very sublime or awful in their appearance; on the contrary, they appeared to us Europeans filthy, disgusting, and abominable. They were adored, however, by a great number of prostrate devotees while we were present, and those had no sooner withdrawn than others pressed forward to supply their places; so that the worship seems to be continued all day. There were several monstrous idols; and altars were placed in different parts of the temple, with priests officiating at them. These

reverend fathers did not pay much attention to cleanliness, for they wore "marvellous foul linen;" their polls were as closely shaven as any Bernardin monk, and their long robes shewed symptoms of their having been once white. They were polite enough; and, as a great favour, they took us to the sty, or temple of the *holy pigs*. These deities were well attended, and were certainly much cleaner than their priests. They were very large and fat; and some of them, we were informed, were thirty, and one forty years old. This last was an immense sow, of a very venerable appearance. Leaving the grunting gods, we returned to the large temple, where I prepared to take a drawing of its interior. This was no sooner perceived by the priests and the devotees, than such an outcry was raised, and such dismal yells and groans uttered, that we thought it necessary to effect our retreat as speedily as possible, not without receiving some insults from the sacred priests and their devout penitents.'

'Notwithstanding the ill success of this adventure, I was determined to take some more favourable opportunity to explore the temples of Josse and the sacred Hogs.'

Accordingly, in the company of four gentlemen of the Factory, he made a second visit to this temple, which he describes as of vast extent.

'Whether the priests knew some of those gentlemen, or that they were in a better humour than when I had the honour of visiting them before, they suffered me to draw some of the statues, altars, &c. without much interruption. We again visited the holy habitations of the sty, and their more slovenly priests.'

This is immediately followed by a sentence which we cannot be absolutely certain whether it is intended we should understand as serious or ironical. If it were really meant seriously, we could only express ourselves surprised and ashamed, to see such an observation coupled with such a description; to see a respectable Englishman using any language that should but even affect to admit a question whether these hogs, and idols, and their respective sties, may not after all have something of the venerableness and sanctity of religion!

'Absurd, however,' he remarks, 'as these institutions appear to us, they should not be rashly condemned, or even ridiculed, without knowing the reasons which, perhaps, may be brought to explain them, by some of the intelligent and learned men, who not only countenance a mode of worship which to us appears so ridiculous, but would lay down their lives rather than abjure it.' p. 195.

But there would be such a palpable abandonment of mere common sense in an admonition-like this gravely delivered, that we are almost forced to take the sentence as a stroke of intended satire, only failing in the requisite dexterity of equivocal phrase,

Mr. Wathen experienced so much civility from several of the Chinese gentry to whom he was introduced, and heard at the Factory so good an account of the Hong Merchants, that he is extremely reluctant to believe that great nation so passing roguish, as a multitude of the most authentic reporters have concurred in representing them ; in the same manner as he strives, with an obstinate charity, against that condemnatory estimate of the Hindoo character, which is now so fast prevailing against the fables of its loveliness and innocence. It is in the temperament of our Author, as we have already noted, to behold things and men on the fairer side ; and it might seem hard to impute it to want of judgement that, when the opinion is so benevolent a one, he should be satisfied to form it on a very transient and limited inspection.

But at whatever price we rate the integrity of the Chinese, we shall all agree that no language can go to excess in extolling that of the English, in all their transactions in the East ; inso-much that we shall hardly deign the slightest civility of acknowledgement in return for the high compliment practically paid us by the Chinese in the remarkable fact, as stated by our Author, that well closed boxes of dollars, given in payments by the English, each box bearing on the outside a mark of the value contained, will very commonly return to Canton without having ever been opened, after having circulated in payments through a large extent of the empire. But how long can we believe it possible the Chinese will forbear to avail themselves of this our high reputation, to raise a little commodious, clandestine tax, by eliciting a few dollars per box, in spite of the dictates of Fo, and the incomparable moralizings of Confucius ?

There is a commendable despatch in the narrative of the homeward voyage, in which St. Helena affords the principal subjects of description and delineation. The run from this island to the Lizard, a distance of above 5200 miles, was performed in fifty-six days ; and the voyager salutes his native land with a pardonable excess of affectionate flattery ; though it must be acknowledged that the ascription to its scenery of the superlative degree of *sublimity*, is quite the utmost excess that can be pardoned, by any stretch of the reader's patriotism and indulgence, when such terms are employed as to vaunt our middling eminences, ravines, and cascades, over the stupendous spectacles in South America.

‘ For me,’ he says, ‘ its variable climate, never bordering on extremes, its genial spring, warm summer, sober autumn, and frosty winter, have more charms than the ever-verdant, monotonous dress of Nature in the tropical climes. Its scenery too, the motive and object of all my wanderings, surpasses, in beauty, variety, and

sublimity, any to be found within the tropics, in India or America.' p. 228.

Mr. Wathen shews the most unaffected modesty in his pretensions as an author, or rather, he makes no pretensions at all, except to the merit of strict veracity. He considers his drawings as the more valuable part of his labours, and assures us the prints in this volume are faithful representations. The greatest part of them are good, and several, remarkably beautiful. The colouring of a great proportion of them has very considerable delicacy and effect. One or two, especially 'Camoens's Cave,' have been spoiled by the engraver and the colourer. Great excellence in point of perspective, appears to be a general quality of Mr. W.'s performances.

We will confess that, considering what a number of drawings were made by our Author in the course of this adventure, we are tempted to wish a different plan had been adopted, namely, that slight plain etchings had been made, in imitation of drawings not more than half finished. There might thus have been given, without failing of a faithful and effective representation of the form and expansion of the scenes and objects, a far greater number of his views at the same expense, and with much more certainty, to the inspector, of having the true effect of the drawings. It is, we repeat, the consideration of what a very small proportion of the productions of a pencil, which so particularly excels in general truth of sketching, we can have the benefit of by any other means, that has excited this wish; and we venture to express it in the way of suggestion respecting Mr. W.'s avowed design of giving to the public many more of his drawings, of various selection as to the locality of the subjects, if the present work shall competently succeed. We wish that design may be speedily effected; and, as the thing to be desired is, that the future work may be in the greatest proportion possible actually *his* work, we hope he will aim at giving a very *great number* of his masterly sketches, as an object very preferable to an elaborate finishing of the plates, and preferable beyond measure to the dubious improvement of *colouring*. This addition, besides its expensiveness, is very difficult, as applied to landscape, to be performed at all to the satisfaction of persons of taste; and it puts far out of our sight the genuine, original delineation traced on the spot, often without time for any such nice process as that of colouring, which therefore, if added, is done from memory. The colouring of the print interposes between us and that delineation what is of arbitrary and uncertain execution, liable to vary throughout all the impressions from each individual plate, per-

formed by many hands, and necessarily very subordinate ones in the painting art, and often made a veil and protection to bad engraving, as it obviously discourages the care indispensable to the excellence of that primary operation. The mode we have thus presumed to suggest to our Author and artist, would allow him the additional very important advantage of a much larger size than the ordinary quarto.

We take our leave of him for the present, with most sincere good wishes for the success of every graphical work which may be the result of his interesting and indefatigable peregrinations.

Art. III. *The Physiognomical System of Drs. Gall and Spurzheim*, founded on an Anatomical and Physiological Examination of the Nervous System in general, and on the Brain in particular; and indicating the Dispositions and Manifestations of the Mind. By J. G. Spurzheim, M. D. 8vo. pp. 556. price 1l. 10s. London. Baldwin and Co. 1815.

(Concluded from Page 335.)

THE fourth chapter of the treatise under review, presents to us the principal physiological arguments in defence of the doctrine of 'plurality in organs.' That which stands first in the list, is the circumstance of the faculty of attention becoming fatigued by one species of study, and renovated by changing the object.

'If the brain (says our Author) were a single organ performing all the functions of the mind, why should not the organ be more fatigued by this new form of study?'

This statement, however, seems to us to be a mere assumption of the question; for as we have already asserted the possibility and reasonableness of one set of nerves being endowed with two kinds of susceptibility, the one of which may be worn out, while the other preserves its original freshness, so may it be in reference to the brain,—the excitability may be exhausted by one species of stimulus, but open to, and ready for, another. For this principle we have indeed a sufficient number of facts to vouch; one which just now occurs to our recollection may suffice. A person engaged in a literary undertaking, the circumstances of which were such as to render it necessary for his attention to be preserved in uninterrupted exercise for thirty successive hours, adopted the expedient of taking tea, coffee, brandy, and opium, at regulated intervals, and by so doing, he effected much more than would have been accomplished by an equal

quantity of only one of the above exciting powers. It could not be that these different stimuli acted upon different organs, because the object to be effected, was, the preservation in exercise of only one faculty, and, on the theory of Spurzheim, of only one organ.

Further; An individual fatigued, and exhausted by one species of study, shall transfer his attention with comparative alertness and vigour to another, although this second object shall, even by the admission of our theorist himself, be an exercise of the *same* organ. Suppose a person to be occupied in the study of two languages at the same time, after being wearied by a long application to one, he will gladly go off to his exercises in the other, although his 'organ of language' must be necessarily occupied in either case, and that too in the same degree, provided the languages are equally difficult to acquire.

The second argument our Author adduces in this division of his subject, is founded upon an appeal to the phenomena observed in sleep, and somnambulism; but we apprehend that the whole series of affections and peculiarities observed in the states in question, are traceable to the varied states of the sentient and perceptive faculties. Let the dreamer, or the somnambulist, be subjected to some sudden impulse which shall be of sufficient force to recall the departed idea of perception, and the fairy wand, by the aid of which he has been roving through the fields of fancy, is instantly shivered into a thousand pieces. It is the same in some kinds of madness. Only let the perceptive faculty be brought into due exercise, and all the chimeras of imagination instantaneously disappear, and the insanity is for the time cured.* Now nothing of this momentary effect could ever be occasioned, were all the organs acting in that disproportional measure, and partial manner, which the theory of Gall supposes. The act of waking from sleep, must always be a long and tedious process; indeed by the time it was accomplished, the hour for repose would again return, and sleep, as a German theorist once suggested, would be the natural state of

* Explanations of the insane state, in general, we think commence, so to speak, at the wrong end. It is rather a deficiency, than an augmentation of faculties, which gives rise to the appearances of madness. A poet, in his moments of inspiration, has his imagination often raised to a much higher pitch of intensity, than a raving maniac; but the poet is not mad, because he retains his judgement in his possession. His imagination, indeed, takes bold and daring excursions, but he all the time *knows* that he is merely imagining. In other words, his ideas of perception prevent his conceptions from becoming false.

To be fully awake, according to his doctrine, was to be state of disease,—a doctrine which admirably falls in with notions of craniology.

The appearances in somnambulism are so remarkably illustrative of that intensity of idea, that concentration of faculty, that apparent irregularity in the exercise of functions, which all arise out of the different states of the perceptive organs, without the necessity of supposing an irregular, disproportioned and partial exercise of internal organs, that we shall delight the reader with a few further remarks on this interesting subject of investigation. And in the first place, we shall transcribe a narrative of a case, taken from the *Encyclopédie*, under the title *le somnambule*.

The Archbishop of Bourdeaux was at college with a student subject to walking in his sleep. On planting himself, from curiosity, in the student's chamber, so as to ascertain his motions, he observed the young man sit down to compose sermons, which he read page by page as he committed them to paper, if it can be called reading when no use was made of the eyes. On being dissatisfied with any passage during the dictation, he crossed it out, and wrote the correction with such accuracy over it. The writer of the article saw the beginning of a sermon, in which was the following amendment. It stood at first *ce divin enfant*. On revisal it struck the student to substitute *adorable* for *divin*. So he struck out the first word, and set the second exactly above it. But remarking that the article *ce* could not stand before *adorable*, he very nicely set a *t* after *ce*, and it stood then *cet adorable enfant*.

To satisfy himself that the somnambulist, in all these operations, made no use of his eyes, the Archbishop held something under his chin, sufficient to intercept the view of the paper on which he wrote. But he wrote on without being interrupted by this obstacle in the way of his sight. To discover how the night-walker knew the presence of objects, the Archbishop took away the paper on which he wrote, and pushed under his papers under his hand. *Whenever they were of unequal size, the student was aware of the change; but when they were equal, he wrote on, and made corrections on the spots corresponding with his own paper.*

One night having dreamed that he was beside a river, into which a child had fallen, he went through all the actions tending to its rescue, and with teeth chattering, as from cold, asked for brandy. None being at hand, a glass of water was given him instead. But he immediately remarked the difference, and with greater impatience demanded brandy, saying he should die if none were given him. Brandy was

‘ therefore now brought. He took it with pleasure, and said, as he smelled to it, that he found himself already better. All this time he did not awake, but as soon as the paroxysm was over, lay down on his bed and slept very composedly.’

The above narration furnishes a remarkable instance of the consequences resulting from one series of perceptive faculties being open to external impression, while the others are locked up in sleep. All the manifestations of the intellectual powers, however, were, in this case, consistent with what would *a-priori* be supposed to be exhibited under such circumstances of the sentient organization; and there is no more necessity for having recourse to the theory of partial brainular operation, than there is to explain the phenomena of complete wakefulness. Had the somnambulist been subjected to any impression which might have proved sufficient to rouse the susceptibility of those senses which were still dormant, the partial operation of faculties would have immediately been changed into the accustomed series of wakeful actions. Were it not, indeed, that the ideas of perception are constantly correcting those of imagination, our ordinary trains of thought would combine to constitute existence one continued dream, and we should be no more sensible of the lapse of time, or the due connexion of events and circumstances, than we are when actually dreaming. The somnambulist is alive to one kind of external impression, and the insensibility of the other parts of the frame, seems to occasion a concentration, as it were, of all the other senses into this one. Hence the accuracy and superior adroitness with which those actions are performed, which require the exercise of this particular sense, as was the case of our student, who, by a nicety of touch, or some other perceptive power, discovered immediately, without seeing them, the different sizes of the papers that were put before him.

It is partly upon the same principle, that the blind man has notions of magnitude and other properties of matter and space, which appear inconceivable to those who are in the enjoyment of all their senses. The deprivation of one order of perceptions, proving thus an augmentation in the remainder, in, perhaps, an exact ratio. Conceive an individual open to no external impression but that of sound, and it may at the same-time be conceived, that to such an individual the dropping of a feather on the floor might be heard as a clap of thunder.

This condition of the perceptive faculties is not indeed quite so fanciful as it might be supposed. We have a distinct recollection of having seen a young female, who frequently, for days together, lay in that state of apparently suspended animation, which constitutes what is called a trance, destitute of all voluntary power, and seemingly a sort of breathing corpse. Upon being restored to animation, the account she gave of her

was, that she had a remarkably acute perception of some kinds of sounds; she could, for example, although she lay up two pairs of stairs, distinguish the first footstep that the physician, who was in the practice of calling on her, made upon the lowest stair when he entered the house, although persons, who were in the room with her at the time, so far from recognising his particular step, were often not aware of any one being in the house. To such remarkable varieties are the organs of perception and consciousness frequently subject; and from this source alone spring so many varieties in the manifestations of animal functions, without the necessity of inferring any primary or partial irregularity in the actions of the brain itself. We conceive, then, that whatever obscurities may still surround the theoretical exposition of sleep, and all its multiplied phenomena, that such phenomena present nothing favourable to the peculiar theory of Drs. Gall and Spurzheim.*

The remaining arguments in this chapter we have in some measure anticipated, and attempted to reply to, in our previous investigation; they consist, indeed, principally of attempts to refute the objections founded on the unity of consciousness, the mutual dependence of all organs one upon another, and the homogeneous appearance of the brain, and the nervous system in general. The following specimen of the manner in which Dr. S. answers his opponents, we shall leave to the reader's own comments.

‘Plattner made the following objection:—A musician plays with his fingers upon all instruments, why should not the soul manifest all its operations by means of one and the same organ? This observation is rather for, than against, the plurality of organs. First, there are ten fingers which play; moreover, the instruments present different chords, or holes. We admit only one organ for music; and all kinds of music are produced by this organ. Hence, this assertion of Plattner does not invalidate our principle.’ p. 230.

Want of room prevents us from expanding the notes we had made, while perusing the three chapters which immediately succeed that under consideration; and we the more readily waive the consideration of these chapters, as they consist principally of some further remarks on subjects already dis-

* When we talk of perception, like our Author, we do not mean to consider the five external senses in any other light, than as ‘*intertmedia*.’ It is the consciousness resulting from their being acted on by external agents, that is properly the exercise of the perceptive faculty, and this consciousness necessarily supposes an action of the brain; but then, there is no particular part of the brain, to which general consciousness can be referred.

cussed. We shall content ourselves with merely stating, that throughout the whole, the reader who may consult the treatise, will find a great deal of interesting physiology and acute reasoning, whatever failure he may perceive in the Author's attempts to confirm the validity of his favourite hypothesis.

The eighth chapter brings us to the consideration of 'the particular organs.' The faculties indicated by these Dr. Spurzheim divides into two orders, 'feelings and intellect.' The former are subdivided into two genera, 'propensities and sentiments.'

'The propensities (he tells us) begin with that of eating and drinking. Many instincts of animals belong to this genus, while other instincts of animals, as those of singing and migrating, belong to the knowing faculties. The second genus of feelings (he continues) consists in sentiments, some of which are common to man and animals, and others proper to man. The second order of mental faculties and intellect, is subdivided also into two genera, into knowing and reflecting faculties. Moreover, there are different species of propensities, of sentiments, of knowing and reflecting faculties. There are varieties in the different species: and we observe even monstrosities in the manifestation of the peculiar faculties.' p. 293.

The first genus of the first order, viz. the 'propensities,' comprehends, 1st. 'The Organ of Amativeness or physical love. 2nd. Philoprogenitiveness, or love of progeny. 3rd. Inhabitiveness. 4. Adhesiveness. 5. Combaticiveness. 6. Destructiveness, or propensity to destroy. 7. Propensity to build, or Constructiveness. 8. Propensity to covet, or Covetiveness. 9. Propensity to conceal, or Secretiveness.'

The second genus, the 'Sentiments,' are 1. Self-love. 2. Approbation. 3. Cautiousness. 4. Benevolence in man, or meekness in animals. 5. Veneration. 6. Hope and Faith. 7. Ideality. 8. Righteousness. 9. Determinateness.

The first genus of the second order, or the 'Knowing faculties,' are 1. Individuality. 2. Form. 3. Size. 4. Weight. 5. Colour. 6. Space. 7. Order. 8. Time. 9. Number. 10. Tune. 11. Language.

The second genus of this order, viz. the 'Reflecting faculties,' are, 1. Comparison. 2. Causality. 3. Wit. 4. Imitation.

Our limits restrict us to making a few very general observations on some of these faculties.

With respect to the mode in which the development of the 'organ of amativeness' is judged of, viz. that of thickness and greater comparative size of the neck, it may be remarked that such size can never be taken as an exact index of the magnitude of the cerebellum, for the integuments, muscles, and even

bones of the part may be more than ordinarily large, while the internal organization is small. Indeed, were we not precluded by considerations which may easily be conceived, from pursuing further this division of the subject, it would not be difficult to indicate many vulnerable points in this part of the discussion.

The organ of Philoprogenitiveness, or love of progeny, is indicated by a prominence at the posterior and inferior part of the cranium. Would an individual who should die without having had children to love, have less of this prominence, than the mother of a large family?

With respect to the organ of Inhabitiveness, Dr. Gall entertained a whimsical notion, that the propensity of some species of animals, as in the Chamois and wild goat, to elevated situations, was the same as that which in man produces pride and haughtiness; and instances the disposition of haughty children, to mount upon chairs and tables in order to shew their height. The organ of this propensity Gall placed immediately above that of Philoprogenitiveness. Dr. Spurzheim, however, differs entirely from his coadjutor on this point, and states it to be his opinion, that the organ which determines the dwelling of animals, is deep seated in the brain, and has not yet been accurately pointed out. The actual position of the organ of Friendship is likewise uncertain, but it is supposed to lie laterally and backward. The organ of Combaticiveness, Gall first considered as the organ of Courage, but afterwards recollecting that

‘It is possible for a man to have courage to do any thing of which he thinks himself capable, for instance, to dance, play on an instrument, or sing, when he may possess no propensity to fight, he called this the organ of quarrelsomeness. At present he calls it the organ of self defence.’

It is indicated by a prominence in that part of the head which corresponds to the posterior inferior angle of the parietal bone. Dr. Gall imagines that the want of this organ produces fear; but Dr. Spurzheim objects to such a negative indication of qualities, and attributes the sensations of fear and anxiety to the organ of Cautiousness, which last is marked by ‘a largeness on the upper posterior part of both sides of the head.’

The remaining organs of the propensities, are those of Destructiveness, Constructiveness, Covetiveness, and Secretiveness. We have some anecdotes under each of these heads, with large extracts from which we should be glad if our limits would permit us to amuse our readers. They are all for the

purpose of proving the irresistibility in some instances of vicious tendencies. Thus, under Destructiveness, we are told of

‘ A Dutch priest who had so violent a desire to kill and to see animals killed, that he became chaplain to a regiment, in order solely to have an opportunity of seeing men destroyed!’

This was a sporting clergyman truly! It would seem a pity, however, that his parents were so ignorant of the science of craniology, as not to have put him apprentice to a butcher, or if he sought nobler game, the very thing for him might have presented itself in the office of executioner, or hangman.

Under the article Covetiveness, we have another instance of a man being made an ecclesiastic, who seemed destined by nature for other pursuits.

‘ The chaplain of a regiment in Prussia, a man of great intelligence and ability, could not avoid stealing handkerchiefs from the officers at the parade. The commanding officer esteemed him much, but as soon as the chaplain made his appearance, all cabinets, presses, and cupboards, were shut up; for he had carried off handkerchiefs, towels, shirts, and even women’s stockings. He with pleasure gave back the stolen things.’

So that it seems it was the mere pleasure of stealing, that incited him to the act. So again,

‘ A young Calmuck, brought to Vienna by Count Stahrenberg, Ambassador of Austria at the Court of Petersburg, became melancholic, and fell into a nostalgia, because his confessor, who instructed him in religion and morality, had forbidden him to steal. The confessor, a man of understanding, discovered the cause of his disease, and gave him permission to steal, on condition that he would give back what he had stolen. The young Calmuck profited by this permission, and stole the watch of even his confessor during the consecration of mass, and, leaping with joy, gave it back after the mass was over.’

But we have already transgressed all due bounds, and must bring the article to a conclusion. It is probable that an opportunity will soon be furnished to us of discussing, more at large, the subject of natural propensities, nervous maladies, and mental alienations; and we shall then recur to this part of Dr. Spurzheim’s treatise, contenting ourselves at present with saying, that the instances he has adduced, have no further weight than that of proving the fact of particular constitutional tendencies,—facts which other theorists admit equally with Dr. Spurzheim.

The reader, who may have gone with us through the whole of the preceding discussion, will have no difficulty in anticipating our general conclusions upon the subject of craniological science. We admit that there may be several external indications and

al marks of intellectual character, and even of animal properties, existing on the superficies of the skull, but we should be disposed to deny that these indexes, even allowing them to be more minute and exact than we ourselves believe them to be, are indexes of special locality in faculty—a doctrine which we do not, it appears to us to be founded on neither physical nor medical principles. Our objections throughout the whole, it may be seen, have been made rather against the doctrine than the facts of the case, and on this account we have thought it the less necessary to insist particularly on what other objectors have said, namely, the want of correspondence which is often found, between the external and internal plates of the bones which form the skull. This fact, however, would in itself be sufficient to show how extremely inaccurate all exterior indications must be as marks of internal organization, and ought to make us hesitate in receiving the alleged proofs of Cranioscopical science. It is to be recollected too, that those who propose new theories or start new hypotheses, are never without a host of facts to down the opposition of adversaries. Who does not remember the number of incontestible evidences in favour of animal magnetism? Many also will speak, to this day, of the efficacy and uses of metallic tractors. But in spite of all the undeniable testimonies in support of either, these two supposed discoveries are now going rapidly down to the grave of oblivion.

With respect to the execution of the treatise, the review of which we have just completed, we do not hesitate to confess admiration, and even astonishment. A Foreigner, and one who, as we are told, has not long been acquainted with the language in which he writes, has presented us with an able dissertation on the most delicate subjects in a style that an English philosopher might be proud to own! If we were converts to Dr. Spurzheim's system, we should say that his 'organ of language' must be of unusual capacity, and equalled only by that organ which has to do with profound and abstract investigation.

The plates, although perhaps sufficiently explanatory of the facts, have very little to recommend them as works of art: to think, indeed, they ought to have been better, considering the magnitude and merit of the treatise they are designed to illustrate. This opinion we should be inclined to express with earnestness and interest, did we think as highly of the doctrine of the treatise, as of its Author; for science and art ought always to be considered as handmaids to one another; and such talents as Dr. Spurzheim has displayed, might, we think, have commanded the aid of the contemporary talents of even a Flaxman or a Stothard.

Some readers may, perhaps, desire to have the several plates, and their external marks, pointed out; on this account

we subjoin the following tabular view, which, however imperfect from its nature, may serve in some measure to satisfy the curiosity of those who may not have an opportunity of consulting the original work.

<i>Organ.</i>	<i>Situation and external Mark.</i>
Amativeness. (Physical love.)	Neck. Space between the mastoid process, and protuberance of the occipital spine.
Philoprogenitiveness. (Love of offspring.)	Protuberance on the back part of the skull.
Inhabitiveness. (Organ of dwelling.)	Protuberance on the upper and back part of the head.
Adhesiveness. (Attachment.)	Protuberance on the lateral and back part of the head.
Combativity. (Propensity to fight.)	Prominence in that part of the head which corresponds to the posterior inferior angle of the parietal bone.
Destructiveness. (Propensity to destroy.)	Side of the head immediately above the ears.
Constructiveness. (Propensity to build.)	Face as large at the temples as at the cheeks.
Covetiveness. (Propensity to steal.)	Prominence of the temples on the anterior inferior angle of the parietal bone.
Secretiveness. (Propensity to conceal.)	Side of the head above the organ of propensity to destroy.
Self-love	Elevation in the upper and back part of the head.
Approbation	Upper, posterior, and lateral part of the head much developed.
Cautiousness	Largeness on the upper and posterior part of both sides of the head.
Benevolence	Protuberance on the superior middle part of the forehead.
Veneration	Head much elevated. Very high in the middle line.
Hope	Situated on the side of veneration.
Ideality	Heads of great poets are enlarged above the temples in an arched direction.
Conscientiousness	On the side of the following organ.
Firmness	Persons of a firm character have the top of the brain much developed.
Individuality	The middle of the lower part of the forehead very prominent.

Form	.	.	.	The organ of form seems to be placed in the internal angle of the orbit. It pushes the eye a little outward and downward.
Size	.	.	.	Near to the last organ.
Weight	.	.	.	In the neighbourhood of the two last.
Colour	.	.	.	The external sign of a great development of this organ is a vaulted and round arch of the eye brows.
Space	:	.	.	At the eye-brows, toward the middle line of the forehead, a protuberance on each side.
Order	.	.	.	Near to the organ of size and space.
Time	.	.	.	It seems that the organ of time is situated between the organs of individuality, space, order, time, and cause.
Number	.	.	.	Arch of the eye-brows much depressed or elevated at the external angle of the orbit.
Tune	.	.	.	Enlargement of the lateral parts of the forehead.
Language	.	.	.	Prominent and full eyes.
Comparison	.	.	.	An elevation in the superior parts of the forehead, representing the form of a reversed pyramid.
Causality	.	.	.	Superior part of the forehead prominent in a hemispherical form.
Wit	.	.	.	Elevation of the superior external parts of the forehead.
Imitation	.	.	.	Upper part of the forehead an elevation of a semi-globular form.

Art. IV. *The Lord of the Isles* : a Poem. By Walter Scott, Esq. 4to. pp. 275, clxv. Price 2l. 2s. Longman and Co. 1815.

THE sovereignty of the poetical world seems at present to be nearly divided between two great potentates, Southey and Scott, whose partisans arrange themselves in jealous opposition to each other. We cannot, indeed, consent to class these two rival claimants on an equality; but we trust we shall not be accused of an insensibility to the beauties of the Northern Minstrel. We are aware that, though Southey has infinitely the advantage in point of grace and amenity, Scott surpasses all his contemporaries in force and vivacity; that, though in the description of home-scenes, of all that is gentle, and tender, and touching, all that appeals to the kindly affections of the heart,

Southey, perhaps, never had a rival, it is to Scott that we must look for the more stirring images of the battle or the chase. In the descriptions of external nature, Scott throws his landscape on the canvas, and leaves it to produce its own effect : Southey always mingles up with it the feelings of his own mind. It is the characteristic of Scott, to hurry the reader impetuously forward ; but who can regret to linger with Southey among those forms of soft and silent beauty with which the poet's imagination surrounds him ?

It is an old observation, that an author has no rival so dangerous as himself. When Southey now publishes a poem, the immediate comparison—and it is a fearful one,—is with “*Madoc*,” or “*Thalaba* :” when Scott writes, it is with the “*Lay*,” or “*Marmion*.” There was a freshness—an originality of manner, if not of matter, in the “*Lay of the last Minstrel*,” quite delightful to a person jaded by the common-place forms of poetry. There was nothing in the story, really nothing that strongly appealed to the feelings, no display of high imaginative powers ; but the style—the effect of the whole poem was irresistibly seducing. It was like a landscape seen for the first time with the dews of the morning not yet brushed off. “*Marmion*” possessed something of a similar character ; but, whether the theme was not so well suited to the minstrel-manner, or the repeated description of ‘scutcheons and devices, lions rampant, and blue ribands, was more than could be stood by an ordinary reader, or the novelty of the thing was gone, certain it is that “*Marmion*” never attained to the popularity of its predecessor. In the “*Lady of the Lake*” Scott changed his style ; the minstrel took his leave, and the poet made his appearance. There was, perhaps, more elegance about this, than about the former poems, but there was certainly more of common-place,—of the verse-man’s common-place in the style, of the novelist’s common-place in the fabrication of the story. If “*Rokeby*” had never been published, the Author’s name would not, in our opinion, stand lower. The characters were ordinary, the style too frequently prosaic, and insufferably careless. But even with “*Rokeby*,” we fear the present poem cannot be allowed to rank. Fully desirous as we are of doing justice to the talents of Mr. Scott, we cannot but feel, throughout the six cantos of the “*Lord of the Isles*,” a sterility of thought, for which we do not well know how to account. But we trust our remarks will enable our readers to judge for themselves.

The opening of the poem is picturesque. From the castle of Artornish is beheld a fleet of gay and gallant vessels sweeping across the Sound of Mull, and making towards the main land. They bear Ronald, the Lord of the Isles, to his marriage with Edith, the daughter of the house of Lorn. Edith receives

the assiduous attentions of her women, and the flattery of the minstrels, with indifference, or with pain ; for she is aware that she is not loved by the man to whom she is about to be wedded. Ronald, however, arrives, and the bridal feast goes forward. In the wayward mood of Ronald, in his alternate fits of silent absence and noisy, ostentatious merriment, less careless observers find only the 'transport-troubled mind' of a lover : Edith saw more deeply into the mystery. In the mean time, the abbot, by whom the marriage is to be solemnized, delays his coming, and Ronald gains a temporary reprieve ; when a horn sounds below, and the cup which he had raised to his lips, and of which he was about to drink to the union of the two houses, falls untasted from his hand. The horn, however, announces not the abbot, but more noble visitors. Two knights, after striving in their bark all day against the wind, are obliged at night to steer for Artornish, and, without disclosing their names, claim hospitality for themselves and a lady closely veiled. They are ushered into the banquet-room, and, ill-apparelled and nameless as they are, their place is assigned by Owen Erraught, the seneschal,— 'first of that company.' This gives rise to murmurs, at first repressed, but at length openly vented ; and these murmurs lead to a disclosure of the strangers' names. The elder knight is no other than Bruce, the exiled king of Scotland ; the younger one, his brother Edward ; the lady, his sister Isabel, a lady, it appears, not unknown to Ronald, and whose charms very satisfactorily account for the indifference with which poor Edith's coming sweetness is met by him. A fierce altercation ensues, respecting the manner in which Bruce is to be treated, to which the arrival of the abbot puts a stop. The abbot, in a most offensive imitation of Balaam, declares *him* blessed,—

' Bless'd in the hall and in the field,
Under the mantle as the shield.'

Lorn, however, is not to be appeased by the predictions of the abbot, but is about to carry off his sister with all due resentment of the way in which she has been treated by her lover, when, to his surprise and dismay, it is announced to him that the lady is already gone, fled in disguise, and in the holy abbot's bark. He departs himself, however, in high indignation. In the night Ronald seeks the apartment of Bruce, throws himself on his knees before him, begs the forgiveness of his past disloyalty, and declares himself for the future a staunch adherent of the fugitive monarch. To such a declaration, it appears, the charms of Isabel have not a little contributed to bring the hero.

We have now brought our readers '*in medias res* ;' but have

no intention of taking them any further. We proceed to our more appropriate task of criticism and quotation.

Our first objection, and which is one, we think, that will strike every reader of the poem, is, the strange incongruity of love and *novelism* in the mouth of the good king Robert. Bruce is, in fact, the hero of the poem, and a fitter there could hardly be; but then he should have been a hero only as a wise, and a brave, and a good king,—as a patriot; not as a lover, or as one that had any thing to do with love—the love of the novelist. As a lover, indeed, Mr. Scott has not represented him: but who does not feel how utterly unworthy of his sublime character, engaged, as he then was, in a desperate effort for the throne, are such lines as the following?

‘ Is it of war Lord Ronald speaks ?
The blush that dyes his manly cheeks,
The timid look, and down-cast eye,
And faltering voice the theme deny.
And good King Robert’s brow express’d
He ponder’d o’er some high request,
As doubtful to approve ;
Yet in his eye and lip the while
Dwelt the half-pitying glance and smile,
Which manhood’s graver mood beguile,
When lovers talk of love.’—p. 146.

“ But, for my sister Isabel—
The mood of woman who can tell ?
I guess the Champion of the Rock,
Victorious in the tourney shock,
That knight unknown, to whom the prize
She dealt,—had favour in her eyes ;
But since our brother Nigel’s fate,
Our ruin’d house and hapless state,
From worldly joy and hope estranged,
Much is the hapless mourner changed.
Perchance,” here smiled the noble king,
“ This tale may other musings bring.
Soon shall we know—yon mountains hide
The little convent of Saint Bride ;
There, sent by Edward, she must stay,
Till fate shall give more prosperous day ;
And thither will I bear thy suit,
Nor will thine advocate be mute.”—p. 148.

And there is more of this. In fact, the utter absurdity of making one of the most interesting periods in Scottish history, a sort of back-ground or under-plot of a love tale, was not to be redeemed by all the genius which Mr. Scott might have displayed in the execution of the poem.

Our next objection is to the degradation of the heroine. At first, in love with a man who was at best indifferent to her; then fleeing, in disguise, as a dumb boy, captured by pirates, rescued by Bruce and Ronald, and thus thrown into their company; obliged to hear her lover's declarations of love for another; and, at length, about to be hanged!—and, indeed, with but a moment between her and hanging; the woman, we affirm, is utterly degraded in the eyes—at least, in the feelings of the reader; degraded past redemption. It were in vain, even were it just, to say that she is faultless in all this. There are situations into which a woman cannot be thrown, without losing that delicate respect, those almost reverential feelings, which look up to her ‘as a thing ensky’d and sainted.’ Such are those into which Miss Burney has strangely chosen to throw all her heroines: such are those into which Edith is thrown. We particularly instance the following passages. The seeming page is thrown, by circumstances which we need not explain, immediately under the protection of Lord Ronald.

‘ Now up the rocky pass they drew,
And Ronald, to his promise true,
Still made his arm the stripling’s stay,
To aid him on the rugged way.

“ Now cheer thee, simple Amadine!
Why throbs that silly heart of thine?”—

—That name the pirates to their slave,
(In Gaelic ’tis the Changeling) gave—

“ Dost thou not rest thee on my arm?
Do not my plaid-folds hold thee warm?

Hath not the wild bull’s treble hide
This targe for thee and me supplied?

Is not Clan-Colla’s sword of steel?

And, trembler, canst thou terror feel?

Cheer thee, and still that throbbing heart;

From Ronald’s guard thou shalt not part.”—

—O! many a shaft, at random sent,

Finds mark the archer little meant!

And many a word, at random spoken,

May sooth or wound a heart that’s broken!

Half sooth’d, half grieved, half terrified,

Close drew the page to Ronald’s side;

A wild delirious thrill of joy

Was in that hour of agony,

As up the steepy pass he strove,

Fear, toil, and sorrow, lost in love!”—pp. 197, 198.

“ Nay, droop not yet!” the warrior said;

“ Come, let me give thee ease and aid!

Strong are mine arms, and little care

A weight so slight as thine to bear.—

What! wilt thou not?—capricious boy!
 Then thine own limbs and strength employ.
 Pass but this night, and pass thy care,
 I'll place thee with a lady fair,
 Where thou shalt tune thy lute to tell
 How Ronald loves fair Isabel!"
 Worn out, dishearten'd, and dismay'd,
 Here Amadine let go the plaid;
 His trembling limbs their aid refuse,
 He sunk among the midnight dews!—p. 201.

Nor are these the worst passages. Mr. Scott does not scruple to put into the mouth of Edith, when urged to resume her masculine disguise, the following expressions.

“No! never to Lord Ronald's bower
 Will I again as paramour.”—

Her scruples are silenced, however, by good King Robert.

‘Embarrass'd eye, and blushing cheek,
 Pleasure, and shame, and fear, bespeak!’

‘Oh blame her not,’ the Poet exclaims—

————— ‘When zephyrs wake,
 The aspen's trembling leaves must shake,’ &c.—

but we must ‘blame’ Mr. Scott, for the childish imbecility and indelicacy of the characters which he chooses to exhibit as the heroines of his tales, for the edification of his female readers; and for the disgusting form in which he depicts that passion which, separate from those nobler principles that give a meaning and direction to its impulses, becomes at once loathsome and degrading.

The hanging scene, however, is wrought up in Scott's best and liveliest manner.

‘Lord Clifford now the captive spied;—
 “Whom, Herbert, hast thou there?” he cried.
 “A spy we seized within the Chase,
 An hollow oak his lurking place.”—
 “What tidings can the youth afford?”—
 “He plays the mute.”—“Then noose a cord—
 Unless brave Lorn reverse the doom
 For his plaid's sake.”—“Clan-Colla's loom,”
 Said Lorn, whose careless glances trace
 Rather the vesture than the face,
 “Clan-Colla's dames such tartans twine;
 Wearer nor plaid claims care of mine.
 Give him, if my advice you crave,
 His own scathed oak; and let him wave
 In air, unless, by terror wrung,
 A frank confession find his tongue.—

Nor shall he die without his rite ;
 —Thou, Angus Roy, attend the sight,
 And give Clan-Colla's dirge thy breath,
 As they convey him to his death."—
 " O brother ! cruel to the last !"—
 Through the poor captive's bosom pass'd
 The thought, but, to his purpose true,
 He said not, though he sighed, " Adieu !"

‘ And will he keep his purpose still,
 In sight of that last closing ill,
 When one poor breath, one single word,
 May freedom, safety, life, afford ?
 Can he resist the instinctive call,
 For life that bids us barter all ?—
 Love, strong as death, his heart hath steel'd,
 His nerves hath strung—he will not yield !
 Since that poor breath, that little word,
 May yield Lord Ronald to the sword.—
 Clan-Colla's dirge is pealing wide,
 The griesly headsman's by his side ;
 Along the green-wood Chase they bend,
 And now their march has ghastly end !
 That old and shatter'd oak beneath,
 They destine for the place of death.
 —What thoughts are his, while all in vain
 His eye for aid explores the plain ?
 What thoughts, while, with a dizzy ear,
 He hears the death-prayer mutter'd near ?
 And must he die such death accurst,
 Or will that bosom-secret burst ?
 Cold on his brow breaks terror's dew,
 His trembling lips are livid blue ;
 The agony of parting life
 Has nought to match that moment's strife !"—p. 206.

Another objection we have to make, and it is one that we were obliged to make in our strictures on "*Rokeby*," is the insupportable length to which prosaic speeches and dialogues are run out. This objection, however, is too general for us to think of proving it by quotations. Let us look for something better.

The first striking passage that occurs, is the description of Lord Ronald's fleet.

‘ Thus while they strove with wind and seas,
 Borne onward by the willing breeze,
 Lord Ronald's fleet swept by,
 Streamer'd with silk, and trick'd with gold,
 Mann'd with the noble and the bold
 Of Island chivalry.

Around their prows the ocean roars,
 And chafes beneath their thousand oars,
 Yet bears them on their way :
 So fumes the war-horse in his might,
 That field-ward bears some valiant knight,
 Champ still both bite and boss are white,
 But, foaming, must obey.

On each gay deck they might behold
 Lances of steel and crests of gold,
 And hauberks with their burnished fold,
 That shimmer'd fair and free ;
 And each proud galley, as she pass'd,
 To the wild cadence of the blast
 Gave wilder minstrelsy.

Full many a shrill triumphant note
 Saline and Scallastle bade float
 Their misty shores around ;
 And Morven's echoes answer'd well,
 And Duart heard the distant swell

Come down the darksome Sound.'—pp. 21, 22.

The accuracy of the following description will be immediately owned by those who are acquainted with the scenery of Caernarvonshire and Scotland.

' And wilder, forward as they wound,
 Were the proud cliffs and lake profound.
 Huge terraces of granite black
 Afforded rude and cumber'd track ;
 For from the mountain hoar,
 Hurl'd headlong in some night of fear,
 When yell'd the wolf and fled the deer,
 Loose crags had toppled o'er ;
 And some, chance-poised and balanced, lay,
 So that a stripling arm might sway
 A mass no host could raise,
 In Nature's rage at random thrown,
 Yet trembling like the Druid's stone
 On its precarious base.

The evening mists, with ceaseless change,
 Now clothed the mountains' lofty range,
 Now left their foreheads bare,
 And round the skirts their mantle furl'd,
 Or on the sable waters curl'd,
 Or, on the eddy breezes whirl'd,
 Dispersed in middle air.

And oft, condensed, at once they lower,
 When, brief and fierce, the mountain shower
 Pours like a torrent down,
 And when return the sun's glad beams,
 Whiten'd with foam a thousand streams
 Leap from the mountain's crown.'—pp. 100, 101.

The next needs some preface. The king, accompanied by Ronald and a page, is hunting in what is thought to be frequented ground. Here they are met by five ill-favoured men, who invite them to their hut, and whose hospitality, through the loss of their own boat, they are obliged to use. Not liking their companions, however, they resolve to watch by turns through the night. The King watches first, then Ronald, then the page.

' To Allan's eyes was harder task,
 The weary watch their safeties ask.
 He trimm'd the fire, and gave to shine
 With bickering light the splinter'd pine ;
 Then gaz'd awhile, where silent laid
 Their hosts were shrouded by the plaid.
 But little fear waked in his mind,
 For he was bred of martial kind,
 And, if to manhood he arrive,
 May match the boldest knight alive.
 Then thought he of his mother's tower,
 His little sisters' green-wood bower,
 How there the Easter-gambols pass,
 And of Dan Joseph's lengthen'd mass,
 But still before his weary eye
 In rays prolong'd the blazes die—
 Again he rous'd him—on the lake
 Look'd forth, where now the twilight-flake
 Of pale cold dawn began to wake.
 On Coolin's cliffs the mist lay furl'd,
 The morning breeze the lake had curl'd,
 The short dark waves, heav'd to the land,
 With ceaseless plash kiss'd cliff or sand ;—
 It was a slumb'rous sound—he turn'd
 To tales at which his youth had burn'd,
 Of pilgrim's path by demon cross'd,
 Of sprightly elf or yelling ghost,
 Of the wild witch's baneful cot,
 And mermaid's alabaster grot,
 Who bathes her limbs in sunless well
 Deep in Strathaird's enchanted cell.
 Thither in fancy rapt he flies,
 And on his sight the vaults arise ;
 That hut's dark walls he sees no more,
 His foot is on the marble floor,
 And o'er his head the dazzling spars
 Gleam like a firmament of stars !
 —Hark ! hears he not the sea-nymph speak
 Her anger in that thrilling shriek ?
 No ! all too late, with Allan's dream
 Mingled the captive's warning scream !
 As from the ground he strives to start,
 A ruffian's dagger finds his heart !

Upward he casts his dizzy eyes—
Murmurs his master's name,—and dies !—pp. 116—118.

The following passage will shew how interesting Mr. Scott's manner can make the mere common-places of poetry.

• Seek not the giddy crag to climb,
To view the turret scath'd by time ;
It is a task of doubt and fear
To aught but goat or mountain-deer.
But rest thee on the silver beach,
And let the aged herdsman teach
His tale of former day ;
His cur's wild clamour he shall chide,
And for thy seat by ocean's side,
His varied plaid display ;
Then tell, with Canna's Chieftain came,
In ancient times, a foreign dame
To yonder turret grey.
Stern was her Lord's suspicious mind,
Who in so rude a jail confined
So soft and fair a thrall !
And oft when moon on ocean slept,
That lovely lady sate and wept
Upon the castle-wall,
And turn'd her eye to southern climes,
And thought perchance of happier times,
And touch'd her lute by fits, and sung
Wild ditties in her native tongue.
And still, when on the cliff and bay
Placid and pale the moonbeams play,
And every breeze is mute,
Upon the lone Hebridean's ear
Steals a strange pleasure mix'd with fear,
While from that cliff he seems to hear
The murmur of a lute,
And sounds, as of a captive lone,
That mourns her woes in tongue unknown.—
Strange is the tale—but all too long
Already hath it staid the song—
Yet who may pass them by,
• That crag and tower in ruins grey,
Nor to their hapless tenant pay
The tribute of a sigh !—pp. 137—139.

Every canto is introduced, as in the "*Lady of the Lake*," with a stanza or two in the measure of Spencer. They are not, in general, very happy ; but the Conclusion is extremely beautiful.

‘ Go forth, my Song, upon thy venturous way ;
 Go boldly forth ; nor yet thy master blame,
 Who chose no patron for his humble lay,
 And grac’d thy numbers with no friendly name,
 Whose partial zeal might smooth thy path to fame.
There was —and O ! how many sorrows crowd
 Into these two brief words !—*there was* a claim
 By generous friendship given—had fate allow’d,
 It well had bid thee rank the proudest of the proud !

All angel now —yet little less than all,
 While still a pilgrim in our world below !
 What ’vails it us that patience to recall,
 Which hid its own, to sooth all other woe ;
 What ’vails to tell, how Virtue’s purest glow
 Shone yet more lovely in a form so fair ;—
 And, least of all, what ’vails the world should know,
 That one poor garland, twined to deck thy hair,
 Is hung upon thy hearse, to droop and wither there !—

We must not conclude without again adverting to the common-places, about which Mr. S occasionally permits himself to employ his rhymes. Who, but himself, would have undertaken these ancient images ?

‘ “ O wake, while dawn, with dewy shine,
 Wakes Nature’s charms to vie with thine !
 She bids the mottled thrush rejoice
 To mate thy melody of voice ;
 The dew that on the violet lies
 Mocks the dark lustre of thine eyes ;
 But, Edith, wake, and all we see
 Of sweet and fair shall yield to thee !”—p. 8.

More disagreeable than these, however, are the strained and affected images which he often gives us from his own store.

‘ Answer’d the Bruce, “ And musing mind
 Might here a graver moral find.
 These mighty cliffs, that heave on high
 Their naked brows to middle sky,
 Indifferent to the sun or snow,
 Where nought can fade, and nought can blow,
 May they not mark a monarch’s fate,—
 Raised high ’mid storms of strife and state,
 Beyond life’s lowlier pleasures placed,
 His soul a rock, his heart a waste ?”—p. 103.

‘ And now the eastern mountain’s head
 On the dark lake threw lustre red ;
 Bright gleams of gold and purple streak
 Ravine and precipice and peak—

(So earthly power at distance shows ;
Reveals his splendour, hides his woes.)—p. 123.

It seems now almost hopeless to mention the carelessness of this Poet's diction,—the splashing manner in which he throws on his colours. If the proper word will not suit the rhyme, or the verse, some metaphorical one may be found that will ; and so metaphors come upon us, sometimes without any kind of introduction, and sometimes staring at one another in all the incompatibility of ill-sorted companions.

‘ “ Miscreant ! while lasts thy fitting spark,
Give me to know the purpose dark.” ’—p. 120.

‘ Till stretch'd upon the bloody lair
Each rebel corpse was laid ! ’—p. 132.

‘ Where a wild stream, with headlong shock,
Came brawling down its bed of rock. ’—p. 97.

‘ Seems that primeval earthquake's sway
Hath rent a strange and shatter'd way. ’—p. 98.

‘ “ Was that your galley, then, which rode
Not far from shore when evening glow'd ? ” ’—p. 107.

We cannot but fear that Mr. S.'s *biennial* productions will at length appropriate to him the motto,—

‘ *Cœpisti melius, quàm desinis.* ’

Art. V. *Outlines of Natural Philosophy*, being Heads of Lectures delivered in the University of Edinburgh, by John Playfair, Professor of Natural Philosophy in the University of Edinburgh, Fellow of the Royal Society of London, and Secretary of the Royal Society of Edinburgh. 2 vols. 8vo. pp. xvi. 651, with 7 Plates. Price 19s. 6d. Edinburgh, Constable and Co. ; London, Longman and Co., 1812—1814.

THERE are but few cases, we apprehend, in which an author is entirely justifiable in sending a production from the press, unaccompanied by a preface ; and certainly the present does not constitute one of the instances we should select as entitled to the exception. For when a work like these “ *Outlines* ” is laid before the public, in which the Author presents a series of propositions, sometimes followed by remarks and illustrations, sometimes confirmed by demonstrations, sometimes succeeded by notes and references, and at others, left to make their own impression, independently on any of these aids, every reader is inclined to put a variety of questions respecting so strange a mode of procedure, which it should be the business of a preface to meet and resolve. Why, it may be asked, in mat-

ers susceptible of demonstration, does not the Author always demonstrate? Why, again, does he confirm and illustrate, only by fits and starts? Why does he, in some cases, make ample references to Authors for the supply of deficiencies, and in others, make none? It may be said in reply, He demonstrates and illustrates only occasionally, because he would have the best possible chance of doing so elegantly and effectually. Or, perhaps with more correctness, He has proceeded thus, because he simply proposed to give "Outlines," or "Heads of Lectures," and this is all his title promises. Still it may be asked, Why does he publish "Outlines" merely? Should it be replied, He does it for the accommodation of the students at Edinburgh, it may further be inquired, Why, then, are the volumes sold in London also? And if it be answered, He will most probably publish the entire Course of Lectures, as soon as he can find time to prepare them for the press, it is natural gain to ask, Then why has not he told this to the world? When an Author publishes a work which is obviously and avowedly incomplete, it is due alike to the public and to his own character, to state whether he means it should always so remain, or intends, at some future period, to occupy the whole space he has thus circumscribed. We make these remarks out of no disrespect to the learned Professor, but because we regret that he should countenance a ridiculous innovation upon the established and *decorous* practice of authors. This innovation commenced, if we are not mistaken, about twenty years ago, among some mathematical writers at one of the English Universities: we hope, since the practice is now extended to a Northern University, that we are not in future to regard this strange mission as the privilege of all who write from the professor's chair. But we have said enough to mark our opinion of this whimsical peculiarity, and shall now proceed to the work itself.

The first volume contains, besides an introductory set of definitions and remarks, a connected series of propositions, under the distinct heads of *Dynamics*, *Mechanics*, *Hydrostatics*, *Hydraulics*, *Aerostatics*, and *Pneumatics*. These divisions, it will be at once seen, are not arranged according to the usual notions of scientific men; nor do we perceive any advantages that have resulted, or that can result, from the deviation.

' When bodies (our Author remarks) are free to obey the impulses communicated to them, the science which treats of their motion is called *dynamics*.

' When bodies, whether by external circumstances, or by their connection with one another, are not left at liberty to obey the impulses given, the principles of dynamics must receive a certain mo-

dification before they can be applied to them. The science of dynamics, thus modified, is called *mechanics*.'

Conformably to these definitions, the subordinate divisions are thrown into the following order :

' *Dynamics*. Sect. 1. Measures of motion. 2. First law of motion. 3. Communication of motion by impulse. 4. Motion equably accelerated or retarded. 5. Motion of projectiles. 6 Motion, accelerated or retarded by variable force..... *Mechanics* 1. Centre of Gravity. 2. The mechanical powers, i. e. The Lever, the Balance, the Wheel and Axle, the Pulley, the Wedge, the Screw, the Funicular machine. 3. Friction. 4. Mechanical Agents. 5. Motion of machines. 6. Descent of heavy bodies on plane and curved surfaces. Centre of Oscillation. Heavy bodies descending on a cycloidal surface. 7. Rotation of bodies. Rotation about a fixed axis. Rotation on a moveable axis. *Appendix to mechanics*. Construction of Arches. Strength of Timber.'

We should have thought it far better to assume *Mechanics* as the universal term, including *Statics*, *Dynamics*, *Hydrostatics*, and *Hydrodynamics*. Then the Professor might, after the example of the learned Author of the "*Mécanique Philosophique*," have defined *Statics* as 'that part of *Mechanics*, which, dropping the consideration of time, examines only the reciprocal actions of powers, applied to an inflexible system of points or of bodies, when the efforts resulting from those actions destroy one another, and the system remains immovable.' *Dynamics* would then be defined, as that part of *Mechanics* in 'which time enters the consideration, and which has for its object that action of forces on solid bodies from which motion results.'

Had our Author proceeded thus, he would have had a portion in the mechanics of solid bodies, which would have corresponded to that which he has rightly denominated *Hydrostatics*, in the mechanics of incompressible fluids. His doing otherwise, is to be regarded, however, as the result of some peculiarities in defining, not as a serious defect of knowledge. Those peculiarities abound in the earlier portions of the first volume of the "*Outlines*;" so that we could easily, were it not an unpleasant task, fill pages with observations upon his strange manner of distinguishing Chemistry from Natural Philosophy, hypotheses from facts, solids from fluids, motions from powers, and his equally strange definitions and remarks in relation to the sufficient reason, 'the form of pores', magnetism, velocity, laws of motion, &c. We have, indeed, been satisfied with scarcely any thing in the introductory part of the first volume, except the Professor's account of the benefits which may accrue

from the science of Natural Philosophy ; and this we quote with cordial approbation.

‘ The study of Natural Philosophy is accompanied with great advantages.

‘ 1. It extends man’s power over nature by explaining the principles of the various arts which he practises.

‘ 2. It improves and elevates the mind, by unfolding to it the magnificence, the order, and the beauty manifested in the construction of the material world.

‘ 3. It offers the most striking proofs of the beneficence, the wisdom, and the power of the CREATOR.’

Let not the reader suppose that all we have found worthy of approbation in the first volume, has been extracted above. They are peculiarities of manner of which we complain : the *matter* is often highly valuable ; the selections of propositions and corollaries, are made with great judgement, and the excellent practical applications, are such as could have proceeded from no mere theorist. We know not where to point for more useful information in equally small compass, than is to be found, under the subdivisions of Mechanical Agents, Motion of Machines, Motion of Water in conduit pipes and open canals, and Hydraulic engines, comprising those moved by the impulse, those by the weight, and those by the re-action of the water.

There is one particular in which these “ Outlines” are distinguished from all other synopses of philosophical lectures with which we are acquainted. Generally, when the Author leaves a proposition undemonstrated, he refers to other works in which demonstrations are given ; or, when he does not present the requisite details or explanations, he points to other performances in which they may be found. This is calculated to be extremely beneficial, especially as the Professor’s references are judiciously selected, and not very numerous. This part of the plan admits of an obvious and easy improvement, which we hope Mr. Playfair will introduce into a new edition. It is simply to mark with an asterisk, *that*, among the several works specified in any class of references, which the student may most advantageously consult. In cases where a young man has opportunity of turning to many books on every subject, as when he has access to a college library, he will often be bewildered by a multiplicity of references. And, in other cases, where the magnitude of a library depends upon the extent of an individual’s pecuniary means, a few of these friendly asterisks may save a deserving lover of knowledge many a guinea and many a sigh.

It is time we should turn to the second volume, with which, as a whole, we have been much more pleased than with the first. It is entirely devoted to the subject of Astronomy, and is di-

vided into two parts ; the first relating to what has been usually denominated plane astronomy ; the second, to physical astronomy. The arrangement of both parts is logical, and well calculated for the communication of knowledge. Considering the limits to which Professor Playfair has confined himself, he has given a tolerably perspicuous view of the best means of developing the true system of astronomy. He has also interspersed several of the most elegant formulæ for computation, and has tabulated some of the most important results. The first part is terminated by a valuable Appendix ‘ on the method of determining by observation, the constant coefficients in an assumed or given function of a variable quantity ;’ in which Tobias Mayer’s process for determining the co-efficients by *equations of condition*, a process which has been most successfully employed by all subsequent astronomers, is succinctly, but elegantly and clearly explained.

The portion of these “ Outlines,” however, which we have examined with the greatest pleasure, is that which relates to *Physical Astronomy*. Persons in general have been too apt to regard this department of science as absolutely unapproachable, except by a very profound mathematician. The work which contains the most complete and elaborate development of the principles and discoveries in this department of astronomy, namely, the “ *Mécanique Celeste*” of Laplace, is far too abstruse to be read by any but masters of the exact sciences. The elegant introduction to it by Biot, in his “ *Astronomie de Physique*,” has never been widely circulated in this country. The perspicuous and satisfactory treatises by Frisi, i. e. the “ *Cosmographia*,” and “ *Theoria Diurna Motûs*,” are seldom found, except in the libraries of our colleges and public institutions. And the accurate, and, in some respects, profound essay on physical astronomy, given by Professor Vince in the second volume of his quarto Treatise, is, by reason of the expense of that work, necessarily excluded from the libraries of the majority of students. We are, therefore, glad to find, in the latter of the volumes before us, a sketch of the principles and of the most important discoveries of physical astronomy, which is at once concise and perspicuous, and which, though it does not furnish a demonstration of every proposition advanced, gives so satisfactory an exhibition of some investigations, and so clear a view of the principles on which others are conducted, that instead of deterring a student, it will stimulate him to farther examination of the subject in the treatises wherein it is fully discussed.

Professor Playfair’s view of physical astronomy occupies about one hundred and twelve pages, and is exhibited in eight sections. 1. On the forces which retain the planets in their orbits. 2. The forces which disturb the elliptical motions of the

planets, and of the moon. 3. Disturbances in the motions of the primary planets, from their actions on one another. 4. Disturbances in the motions of Jupiter's satellites from their mutual actions, with the general result from the theory of the planetary disturbances. 5. Attraction of spheres and spheroids. 6. Figure of the earth. 7. Precession of the equinoxes, variation of the diurnal rotation and of the obliquity of the ecliptic. 8. Physical explanation of the phenomena of the tides, and concluding remarks on the principle of universal gravitation.

We shall extract some instructive passages from the commencement of the second section :

‘ When there are only two bodies that gravitate to one another, with forces inversely as the squares of their distances, it appears from the last section that they move in conic sections, and describe about their common centre of gravity, equal areas in equal times, that centre either remaining at rest, or moving uniformly in a right line. But if there are *three* bodies, the action of any one on the other two, changes the nature of their orbits, so that the determination of their motions becomes a problem of the greatest difficulty, distinguished by the name of **THE PROBLEM OF THREE BODIES**.

‘ The solution of this problem in its utmost generality, is not within the power of the mathematical sciences, as they now exist. Under certain limitations, however, and such as are quite consistent with the condition of the heavenly bodies, it admits of being resolved. These limitations are, that the force which one of the bodies exerts on the other two, is, either from the smallness of that body, or its great distance, very inconsiderable in respect of the forces which these two exert on one another.

‘ The force of this third body is called a *disturbing force*, and its effects in changing the places of the other two bodies are called *the disturbances of the system*.

‘ Though the small disturbing forces may be more than one, or though there be a great number of remote disturbing bodies, the computation of their combined effect arises readily from knowing the effect of one ; and therefore the problem of three bodies, under the conditions just stated, may be extended to any number

‘ Two very different methods have been applied to the solution of this problem. The most perfect is that which embraces all the effects of the disturbances at once, and by reducing the momentary changes into fluxionary or differential equations, proceeds, by the *integration* of these, to determine the whole change produced in any finite time, whether on the angular or the rectilineal distance of the bodies. This method gives all the inequalities at once, and as they mutually affect one another.

‘ The other method of solution is easier, and more elementary, but much less accurate. It supposes the orbit disturbed, to be nearly known, and proceeds to calculate each inequality by itself, independently of the rest. It cannot, therefore, be exact, and gives only a first approximation to the quantities sought : but being far simpler

than the other, it is much better suited to the elements of science. It is also the original method, and that which was first applied by Sir ISAAC NEWTON, to explain the irregularities of the moon's motion. The same has been followed and improved, by CALENDRINI, in his *Commentary on the third Book of the Principia*; by FRISI in his *Cosmographia*; and by VINCE in the second volume of his *Astronomy*.

'The other method was not invented till several years later, when it occurred nearly about the same time to the three first geometers of the age, CLAIRAUT, EULER, and D'ALEMBERT. It was followed also by MAYER, and several others, but particularly by LAPLACE, who, in the *Mecanique Celeste*, has given a complete investigation of the inequalities both of the primary and secondary planets.

'I shall explain the resolution of the forces that is in some measure common to both methods; and shall shew how their effects are to be estimated in some simple instances, going from thence to the enumeration of the results. I begin with the moon's irregularities, as the easiest case of the problem.'

These he traces with considerable perspicuity, stating the most important propositions, and enumerating many curious particulars, especially those which tend to confirm the assumed theory of gravitation. We have room to specify only one of them. Clairaut after solving the problem which relates to the motion of the apsides of the lunar orbit, on comparing the result with observation, met with the same difficulty that Newton had experienced, and

'Found that his formula gave only *half* the true motion. He therefore imagined that gravity is *not* inversely as the squares of the distances, but follows a more complicated law, such as can only be expressed by a formula of two terms. In seeking for the coefficient of the second term, he was obliged to carry his approximation farther than he had done before; in consequence of which the coefficient he sought for came out equal to *nothing*, and the motion of the apsides was found to be completely explained by the supposition that *the force of gravity is inversely as the square of the distance*.

Another striking confirmation, as well as application, of this universal theory, is given at p. 282, when our Author is treating of comets, and the way in which their orbits are affected by the disturbing forces of the planets. He also presents a few observations on the improbability that any perceptible alteration in the motion of the planets, or indeed *any* sensible effect upon them, should be produced by comets. This subject, by the way, is treated in a very satisfactory manner by Delambre, in his quarto *Astronomie*, tome iii. p. 404—6, and in the *Abrégé*, p. 564. The latter work is frequently cited by the Professor.

After developing the principal effects of the disturbing forces of the planets upon the several parts of the solar system, he

terminates this portion of his investigations by the following instructive and interesting conclusion.

‘ One general result of these investigations is, that both in the system of primary and secondary planets, two elements of every orbit remain secure against all disturbance; the *mean distance* and the *mean motion*, or, which is the same, the transverse axis of the orbit and the time of the planet’s revolution. Another result is, that all the inequalities in the planetary motions are periodical, and observe such laws that each of them after a certain time runs through the same series of changes

‘ Every inequality is expressed by terms of the form $A \sin nt$ or $A \cos nt$; where A is a constant co-efficient, and n a certain multiplier of the time, so that nt is an arc of a circle which increases proportionally to the time. Now, though nt is thus capable of indefinite increase, since $\sin nt$ never can exceed the radius or 1, the maximum of the inequality is A . Accordingly, the value of the term $A \sin nt$ first increases from 0 to A , and then decreases from A to 0; after which it becomes negative, extends to $= -A$, and passes from thence to 0 again, the period of all those changes depending on n the multiplier of t .

‘ If into the value of any of the inequalities, a term of the form, $A \sin nt$, —, or of the form $A \times nt$ were to enter, the inequality so expressed, would continually increase, and the order of the system might finally be displaced.

‘ LA GRANGE and LA PLACE, in demonstrating that no such terms as these last can enter into the expression of the disturbances of the planets, made known one of the most important truths in physical astronomy. They proved that the system is stable; that it does not involve any principle of destruction in itself, but is calculated to endure for ever, unless the action of an external power is introduced

‘ This accurate compensation of the inequalities of the planetary motions, depends on three conditions, belonging to the primitive and original constitution of the system.

‘ I. That the eccentricities of the orbits are all inconsiderable, or contained within very narrow limits.

‘ II. That the Planets all move in the same direction, as both primary and secondary do from west to east.

‘ III. That the planes of their orbits are but little inclined to one another,

‘ But for these three conditions, terms of the kind mentioned above, would come into the expression of the inequalities, which might herefore increase without limit.

‘ These three conditions do not *necessarily* arise out of the nature of motion or of gravitation, or from the action of any physical cause with which we are acquainted. Neither can they be considered as arising from *chance*; for the probability is almost infinite to one, that without a cause particularly directed to that object, such a conformity

could not have arisen in the motions of 31 different bodies scattered over such a vast extent.

‘ The only explanation therefore that remains is, *that all this is the work of intelligence and design, directing the original constitution of the system and expressing such motions on the parts as were calculated to give stability to the whole.*’

This, as far as it goes, is excellent. But the principle of gravitation will enable us to take another step, and that a very momentous one. It is demonstrable from this principle, not only that there existed originally a Designing Agent, but that the universal system requires his perpetual intervention. This has been shown conclusively by many writers, but by none, perhaps, more indubitably than by Professor Vince in his “*Observations on the Cause of Gravitation*” which we reviewed some years ago.

‘ It seems reasonable (says Mr. Vince) to admit a Divine Agency at that point where all other means appear inadequate to produce the effect. And as mechanical operations, in whatever point of view they have been considered, do not appear sufficient to account for the *preservation* of the system (to say nothing of its *formation*), we ought to conclude, that the Deity, in his government, does not act by such instruments; but that the whole is conducted by his more immediate agency, without the intervention of material causes.’

A mathematical writer in a celebrated northern journal, laboured hard to weaken this consolatory inference: but, happily, he failed in the attempt by neglecting (whether from ignorance or intention we cannot say) to distinguish between motive and accelerating force.

There is much valuable matter in the remainder of these “*Outlines*,” but we have not room to speak of more than a single topic, viz. the variation of the obliquity of the ecliptic. The position of the ecliptic is incessantly changing by reason of the action of the planets.

‘ The variations in the obliquity of the ecliptic, thus produced, are among the number of the secular inequalities which have long periods, and, after reaching a maximum, return in a contrary direction.

‘ As far back as observation goes, the obliquity of the ecliptic has been diminishing, and is doing so at present, by 52" in a century; it will not, however, always continue to diminish, but in the course of ages will again increase, oscillating backwards and forwards on each side of a mean, from which it never can depart far.

‘ The secular variation of the obliquity was less in ancient times than it is at present; it is now near its maximum, and will begin to decrease in the 22d century of our era.

‘ LA GRANGE has shewn, that the total change of the obliquity,

reckoning from that in 1700, must be less than $5^{\circ} 23'$; *Mem. Acad. de Berlin*, 1782. p. 284. Also that the changes in the inclinations of the planetary orbits, are all periodical, and cannot carry the planes of those orbits beyond the limits of the zodiac, or 8° on either side of the ecliptic. By the retrogradations of the nodes of the ecliptic and the planetary orbits, the precession of the equinoxes is diminished by a small quantity, which is at present about $0'' 281$ annually. *Ibid.* p. 281. All this is quite independent of the figure of the earth, and would be the same though the earth were truly spherical.

These variations in the obliquity, with their limits and peculiarities, will become still more manifest to the student, on his applying the curious theorem given by Laplace for that purpose. Let t denote the number of years from 1750, to be regarded as *negative* before, and as *positive* after that epoch; then will the obliquity be always nearly expressed in sexagesimal measures by the formula,

$$23^{\circ}28'23''.05 - 1191''.2184 [1 - \cos (t. 13''.94645)] \\ - 3347''.0496 \sin. (t. 32''.11575).$$

It is interesting to observe how the sentiments of astronomers have vacillated on this subject. Copernicus and Kepler were both of opinion, not only that the obliquity varied, but that the variation had limits. The former assigned them between $23^{\circ} 56'$ and $23^{\circ} 28'$; the latter, between $26^{\circ} 5'$ and $22^{\circ} 20'$,—a most remarkable conjecture, considering the time in which it was advanced. Afterwards, in the seventeenth century, and at the beginning of the eighteenth, philosophers in general aimed to prove that the obliquity was constant. Thus, Professor Bernard, of Oxford, in a paper published A. D. 1684, in No. 163, of the Philosophical Transactions, endeavoured to prove there was no diminution: and Flamstead, by transmitting that paper to the Royal Society unaccompanied by any remark, seemed to concur in the opinion. Dom. Cassini, Lahire, and even Lemonnier, so late as 1745, took the same side of the question.

In 1716, when M. de Louville presented to the French Academy of Sciences a paper in which he attempted to prove that the obliquity was actually diminishing, that paper was not admitted into their memoirs, because *ALL the astronomical Academicians thought differently from Louville.* ‘Malgré toutes les raisons de M. de Louville (said Fontenelle, in the History of the Academy for 1816) les autres astronomes de l’académie sont demeurés attachés à l’obliquité constante de l’ecliptique de $23^{\circ} 29'$.’ The disquisition being thus excluded from the Paris Memoirs, was inserted in the “Acta Eruditorum,” of Leipsic, for June 1719. Such, however, is now the state of physical astronomy, that if a person were to call in question the fact of the variations of the obliquity, he would be ex-

pected next to deny the rotation of the earth, or that the moon exhibited mutable phases.

But, looking back at the extent of what we have written, we must now return for one moment to the Professor Playfair's work, and then conclude. After remarking that the existing law of gravitation 'has been *wisely selected* out of an infinite 'number;' he hints at the existence of a still more general principle, and thus terminates his work :—

'If we consider how many different laws seem to regulate the other phenomena of the material world, as in the action of Impulse, Cohesion, Elasticity, Chemical Affinity, Crystallization, Heat, Light, Magnetism, Electricity, Galvanism, the existence of a principle more general than any of these, and connecting all of them with that of Gravitation, appears highly probable.

'The discovery of this great principle may be an honour reserved for a future age, and science may again have to record names which are to stand on the same levels with those of NEWTON and LAPLACE. *About such ultimate attainments it were unwise to be sanguine, and unphilosophical to despair.*'

This is language and sentiment worthy a Professor of Natural Philosophy. It would be well, we think, if the ingenious writer in the Edinburgh Review, whose whimsical dreamings relative to a formula which should comprise the trajectories described by every particle of matter in the universe we detailed in our December Number, could attend a course of Mr. Playfair's lectures.

It only remains for us to remark, that neither of these volumes contains the science of *optics*. Whether it is that this branch of knowledge does not constitute a portion of the Edinburgh course, or that the learned Professor means to treat it separately, are questions on which we must leave those of our readers who may be so inclined to speculate, till either a new volume from the same Author, or a *preface* to a new edition, furnish the requisite information

Art. VI *De la Traite et de l'Esclavage des Noirs et des Blancs.* Par un Ami des Hommes de Toutes les Couleurs. pp. 84. Paris. Adrien Egron, Imprimeur. 1815.

On the Slave Trade and the Slavery of Blacks and Whites. By a Friend of Men of all Colours.

BUONAPARTE has abolished the Slave Trade in France.

With respect to the motives which have dictated this absolute decree of the Usurper's, in contempt of all the opposing interests and other obstacles which we were taught to believe stood in the way of justice and humanity, there is, probably, but one opinion. Unsusceptible of any passion but ambition, the mind of *such a man* is not to be diverted from its oneness of

object by any consideration of so remote a policy as that of morality, or by any such weakness of feeling as giving way to the opinions of others, or to the convictions of his own mind, one degree beyond what it has become expedient to do, or to feign. All that we can know of *such* a man are—his acts. The relation which those acts have to his settled purpose, only a mind of equal capacities of good and evil is competent always to detect: while the hidden motive of his actions is frequently veiled from every eye but that of Omniscience. Nothing, however, could be a more ludicrous misapprehension, or could betray more completely an inability to understand the *stuff* and *texture* of such a mind, than the idea that any compunctious visitations of conscience, or any relentings towards good, were likely to prompt him to the inconsistency of virtue. If there were room in the thoughts of Buonaparte, at this crisis of his fortunes, for any other purpose than that of evident policy, one would be apt to believe that his adoption of this measure was in calm, magnanimous derision of the Potentates and Statesmen assembled in Congress, to deliberate, among other things, upon this point of simple humanity: who, after detaining Europe in anxious suspense for so long a period, have brought forth a Declaration on the subject, which declares nothing so clearly as the guilt of all the parties implicated in this hypocritical toleration of the traffic. In the language of this eloquent pamphlet, we may render it thus:—‘ We know that the Slave Trade is a crime, but let us agree to commit the crime for five years longer.’ Upon this famous Declaration the simple decree of Buonaparte’s is a covert satire, whether designed or not, of the keenest description.

Buonaparte abolishes the Slave Trade in France. Henry the Eighth abolished popery in this kingdom. The circumstance by which the lives and liberties of millions may be preserved, is not to be the less rejoiced in, because hypocrisy, or turbulent ambition, blindly working the counsels of Providence, was the agent. How often do we find the means which the Almighty selects for accomplishing the mightiest good, those which we should have deemed both unlikely and unfit; those which human wisdom would have disdained to employ; or to which human pride would have revolted from the idea of being indebted! The instrument is, perhaps, detestable. The man can claim no gratitude for the benefit he confers. The Almighty accepts the unavailing efforts, the very will and wishes of humble goodness; but He employs the rod of the oppressor, and the sword of the conqueror, to do his work. ‘ They are fitter weapons for such harsh and unhewn materials as they are employed upon.’ He makes the wrath of man to praise him. It is little, after all, that the combined efforts of patriots and philanthropists seem capable of effecting: the circumstances of the world are against men, who have to

proceed with a scrupulous attention to means as well as end, to integrity, sincerity, and honour: while there is something in the unincumbered operations of simple absolute power, hastening to the accomplishment of its object with the indiscriminating force of necessity, that makes us feel how much fitter an instrument it is of vast and extensive benefits, could its agency be but securely directed to such a purpose.

The pamphlet which has suggested these remarks, is one of singular interest. It is written by a man of considerable celebrity, M. Grégoire, formerly bishop of Blois, whose name has been brought prominently forward in connexion with the late changes in France. As we believe only two or three copies of the pamphlet have yet reached this country, we conceive that our readers will not be displeased at our making from it rather copious extracts.

The motto which the Author has selected for his title page, is from an English writer:—

‘If you have a right to enslave others, there may be others who have a right to enslave you.’—(Price on the American Revolution.)

There is a characteristic simplicity in this position, which has the force of a thousand arguments.

The work is divided into two chapters. The first treats upon the African Slave Trade. The Author begins by adducing from Ancient History the memorable conduct of Aristides, and of the Athenians who acted by his advice, in rejecting the proposal confided to him by Themistocles, to deliver his country by burning the fleet of Xerxes.* Aristides, persuaded that even that object would be purchased too dearly by an act repugnant to morality, declares to the assembly that the means proposed would be highly advantageous, but that it is unjust; and it is rejected. In a treaty with the Carthaginians, Gelon, king of Syracuse, expressly stipulated that they should not sacrifice anymore children to Saturn. With these illustrious instances of national virtue, our Author contrasts the Article in the Treaty of Paris, three and twenty centuries after, by which the French are allowed to steal or buy the natives of Africa for five years longer, for the purpose of transporting them far from their country, and from every object of their affections, and of selling them as beasts of burden, to moisten with their labour the soil, the fruits of which shall belong to others; and to drag out a painful existence, with no other consolation at the end of the day, than that of having taken another step towards the grave.

‘Aristides and Gelon were idolaters, we are Christians!’

* M. Grégoire's memory has been treacherous. It was the combined fleet of the Lacedæmonian and other Grecian States.

Leaving these facts to make their own impression, our Author then proceeds to combat the different pretexts and evasions, to which the advocates of the Slave Trade have had recourse for the past five-and-twenty years; not scrupling to consider the ministers of the French King, on whom the responsibility of the Article devolved, the organs of the Slave merchants. Referring to the allegations of those who would depreciate the Africans in the scale of intellect,

‘ One might answer them,’ he says, ‘ that talents are not the measure of rights. In the eye of the law, Newton’s servant was his master’s equal.’

The Author quotes, in terms of deserved reprobation, as a blasphemy against Nature, and the Author of Nature, a sentence from a recent French publication, asserting that the Negro is not susceptible of any virtue. The work alluded to, is entitled, ‘ Mémoires sur l’Esclavage colonial. Par M. l’Abbé Dillon. 8vo. Paris. 1814.’ So that, it seems, this infernal traffic was not without its advocates among the *clergy* of Paris. In opposing the above assertions, he refers to a work, ‘ Sur la Littérature des Nègres ;’ and in the Notes, to a publication entitled, ‘ Le Cri de la Nature ; par M. Juste Chanlatte,’ printed at Cape Henry, in 1810, (we presume the production of a native,) which he says is written with the energy of Tacitus. In this is given an account of the infernal invention, of which the Christian White-men have the exclusive honour, of bringing a pack of blood-hounds, at a great expense, from Cuba, whose arrival was celebrated as a triumph, and whose natural voracity they provoked by a stimulating diet. The day on which the first experiment of their ferocity was made upon a Negro bound to a post, was a festival for the *Whites* of Cape-town, who were assembled round the amphitheatre, to enjoy this spectacle, worthy of cannibals.

‘ But what mode of reasoning can be effectual,’ our Author subsequently exclaims, ‘ with men who, if we invoke religion or mercy, answer us by speaking of cocoa, of bales of cotton, and the balance of trade ? For, they will reply, what will become of commerce, if you suppress the Slave Trade ? Do you find an individual who says— In continuing it, what will become of justice and humanity ?’

M. Grégoire informs us of the infamous attempts that were made to represent the friends of the Slave Trade, in Paris, as having sold themselves to the English, and as having voted, at the Constituent Assembly, in favour of England against France. ‘ The feeling which unites all good men in defence of the Africans,’ he says, ‘ was strengthened by the indignation excited by

the libels of certain individuals, who, judging other men by the feelings of their own heart, can attach no credit to disinterested virtue, but always attribute to others the vilest motives.'

'Non, la postérité ne pourra jamais concevoir la multitude et la noirceur des menaces, des imposteurs, des outrages dont, jusqu'à l'époque actuellement inclusivement, nous fûmes les objets, et dont plusieurs d'entre nous ont été les victimes : on essaya même, et sans succès, de flétrir le nom de *Philantrope*, dont s'honore quiconque n'a pas abjuré l'amour du prochain. Puis, d'après le langage usité alors, il fut du bon ton de répéter que les principes d'équité, de liberté, étoient des *abstractions de la métaphysique*, voire même de l'*idéologie*, car le despotisme a une logique et un argot qui lui sont propres.'

We are informed, in the next paragraph, that privateers 'were ready to set sail for the coast 'of Guinea, in the 'hope that, *after the expiration of the five years allowed for continuing the traffic, it would be indefinitely prolonged.*' This fact, the accuracy of which we see no room to doubt, appears to us decisive as to the wisdom of that Article in the Treaty of Paris. M. Grégoire excepts, however, from the general condemnation to which the planters are subjected, some individuals, who, whether they were influenced by benevolent motives, or had been led to feel the necessity of accommodating themselves to circumstances, had meliorated the condition of their slaves, and had even, in some cases, raised them into free cultivators of the soil, awarding them a quarter of the produce. This system, he adds, had been established by Toussaint Louverture, and is followed up by his successors to the present time, as fully developed in a work on the colonies, and particularly on St. Domingo, by Colonel Malenfant, published at Paris in 1814.

The Author proceeds to cite the examples of Denmark, 'which has the glory of being the first state that abolished 'the trade;' of the United States; and of England; and the subsequent conduct of the Governments of Chili, Venezuela, and Buenos Ayres, which have made this measure one Article of their constitution. He cites the names of Wilberforce, Thomas Clarkson, Granville Sharp, and anterior to them in the work, the celebrated Frenchman, Benezet, as in the first rank of those to whose persevering exertions, so great a proportion of these results is to be ascribed. He contrasts with the number of the English petitions against the Slave Trade, especially with those from Bristol and Liverpool, towns in which, formerly, a friend to the Africans would have stood in danger of being insulted, the one having 27,000 signatures, the other,

36,000 ;—he contrasts with these the silence and indifference of all classes in France ; which were so general, that not a single petition from any one town or corporation, was raised against the Article in the Treaty, while, on the contrary, one was presented from Nantes, imploring the prolongation of the Trade: so completely, it seems, has France become demoralized !

M. Grégoire comments upon the Sixth Resolution of the Friends of the Abolition, passed at the meeting in last June, (the Duke of Gloucester in the Chair,) in which it is stated, that ‘ This Society conceive that the disposition manifested in France in favour of the Slave Trade, at a time when a renewed zeal has been excited for the institutions of religion, proves, unquestionably, that the true nature and effects of the Trade are not known in that country.’

‘ First,’ replies our Author, ‘ The inclination manifested towards the Slave Trade, is not the result of ignorance as to its real nature and the effects of this traffic. This inclination is dictated by avarice, horrid avarice, which esteems nothing sacred.’

‘ Secondly, It is painful but necessary to say to this respectable Society, that this novel zeal for religious institutions, scarcely exists but in the desires of real Christians, that is to say, of a few individuals. Some pompous ceremonies are but an equivocal evidence of piety: it is by the reformation of manners that we must estimate its effects. We must judge of the tree by its fruits; and France, contemplated under this aspect, presents a deplorable picture of moral deterioration: “ Do to no one that which you would not have done to you;” “ Do to others as you would they should do to you;” “ love your neighbour as yourself:” these are the maxims which emanate from heaven: this is the rock upon which all the paralogisms of covetousness must inevitably be wrecked.’

The Author records the memorable declarations of two pontiffs of the Roman Church, against the Slave Trade; an authority which we have not been accustomed to see exerted on behalf of the general rights of oppressed humanity. Pope Alexander the Third, in a letter to the king of Valentia, remarked, that ‘ Nature not having made any slaves, all men had an equal right to liberty.’ Paul the Third, in two briefs, dated June 10, 1587, hurled the thunders of the Church against the Europeans who should spoil and enslave the Indians, or any other class of individuals. The Author adduces a similar authority, in obviating the common pretext which he anticipates on the part of the enemies of the Abolition, under the name of *reasons of state*:—

‘ Cette raison, si fameuse chez les publicistes, que le Pape Pie V. appelloit la raison du diable, est le bouclier derrière lequel se re-

tranchent des hommes qui veulent échapper à l'impunité, derrière lequel s'ourdissent les attentats les plus crians contre les peuples.'

'Wo to the policy,' continues our Author, 'that would found the prosperity of a nation on the misery of others; and wo to the man whose fortune is cemented by the tears of his fellow-men. It is according to the established order of things under the control of Providence, that whatever is iniquitous should be at the same time impolitic, and that fearful calamities should be the chastisement of crime. The individual culprit suffers not always here below the punishment due to his offence, because, to use the words of St. Augustine, God has eternity to punish in. It is not so with nations: for in their collective capacity, they do not belong to the future state of existence. In this world, according to the same Father, they are either recompensed, as the Romans were, for some humane virtues, or punished, as so many nations have been, for national crimes, by national calamities. These calamities are events, to which in England the ministers of religion have often called the attention of their auditory. France, who for a century past, has waged impious war with the Almighty, and with Divine truth, has drunk of the cup of bitterness. Who knows if the dregs are not still reserved for her. This language we must expect to be ridiculed as fanaticism by certain personages: this is one of the lesser trials to which I have acquired the habit of the most perfect resignation.'

Our readers will not fail to appreciate such sentiments as these, which need not the consideration of the character and situation of the individual from whom they proceed, to give them interest and weight. How far the fears which the Bishop expresses for his country, may be esteemed prophetic of the issue of the impending conflict, a few months will probably enable us to form more than a conjecture.

The Author proceeds to compare the outrages of the Europeans upon Africa, with those committed by the Algerine pirates, which it is disgraceful to the Continental Powers not to have adopted long ago the most vigorous measures for suppressing.

'And yet will any one dare say,' he exclaims, 'that the enormities committed by the Algerines at all equal those we have inflicted upon Africa? What would Europe say, if, suddenly, a second Genseric, a descendant perhaps, or at least a follower of the king of the Vandals, landing upon our coast, were to invade us, saying, 'I come as a liberator?'

M. Grégoire ventures to conjecture the language which the African conqueror might plausibly maintain; and among the examples to which he supposes him to appeal, he cites the press-gangs of England, and the degradation of Ireland. He supposes him to demand of those who pretend that African slaves are

necessary for the cultivation of the West India colonies, whether he has not an equal right to bear away European artists and artisans, as more expert than his fellow countrymen, and as necessary, therefore, to the promotion of industry and of the useful and polite Arts in his states.

‘ A *White Code* which my paternal goodness is about to prepare, shall legalize these measures, and shall be the standard of the *Black Codes*, published among you for the government of the Antilles.’

‘ I do not see,’ pursues our Author, in a fine strain of contemptuous irony which subsequent events have almost converted from satire into history,—‘ I do not see what arguments could be opposed to those of this second Genseric.’

‘ Si le succès couronnoit son entreprise, bientôt à ses pieds il verroit en extase et bouche béante, cette multitude d’individus qui dans tous pays n’ont que des idées, des sentimens d’emprunt. En flattant la cupidité par des pensions, la vanité par des décorations, il rendroit tous les arts tributaires. Au Parnasse, où il fait toujours quelqu’idole, on s’empresseroit de briser les statues des hommes qui auroient cessé d’être puissans, pour y substituer celles des hommes qui le seroient devenus. Une foule de livres seroient dédiés à Genseric, *le grand, le bien aimé*, etc : les savans attacheroient son nom à des découvertes étrangères à ses connoissances; la plupart des hommes de lettres chanteroient ses louanges; le génie même, ébloui par ses conquêtes, s’aviliroit peut-être en lui présentant les complimens adulateurs sous la forme de menace niaise, dans le genre de celle qu’adressoit Boileau à Louis XIV.

“ Grand roi, cesse de vaincre, ou je cesse d’écrire.”

‘ Des libellistes, humblement soumis à la censure de la police africaine, iroient journellement chercher le mot d’ordre dans une antichambre; ils seroient chargés de diffamer les écrivains qui refuseroient de prostituer leurs plumes et tout homme à caractère qui, même sans être frondeur, ne se déclareroit pas admirateur de Genseric; ils répéteroient, jusqu’à la satiété, qu’il est le *Père* de ses sujets, l’objet de l’amour et de l’admiration générale; dans l’espérance qu’il daigneroit abaisser sur eux un regard protecteur, ils canoniseroient le *Salomon*, le *Titus*, le *Trujan*, le *Marc-Aurele*, qui auroit daigné conquérir l’Europe et qui daignera la régénérer: et comme on apprécie presque toujours la légitimité des entreprises par leur issue & les résultats, on béniroit Genseric, on maudissoit son devancier jusqu’à ce que lui même fût supplanté par quelque autre dominateur qui seroit béni & maudit à son tour. L’Histoire de France depuis vingt-cinq ans dispense de chercher ailleurs des exemples à l’appui de cette assertion.’

The Author closes the first chapter of his work with a reference to the sensation produced among the Haytiens by the obnoxious article in the Treaty of peace, and the formidable

aspect which they would oppose to an invading army that should attempt to reduce them again to slavery. Their minds are imbued with this principle, that no individual may be deprived of his liberty, if he has not forfeited it by crime and been legally condemned. 'They know that the oppression of an individual is a menace against all the rest, an act of hostility against all mankind.' If they had had representatives at the Congress of Vienna, they would, no doubt, have procured the acknowledgement that the right of France to subjugate them, is as illusive as that which they might arrogate to themselves of subjugating France.

'To debase men, is the infallible way to render them vicious: slavery degrades at once the master and the slave: it hardens the heart, extinguishes the moral sense, and leads to all descriptions of calamity.'

Here we must suspend our notice of this interesting pamphlet. In our next Number we shall present to our readers an abstract of the second chapter, '*On the traffic and slavery of the Whites;*' the subject of which is so distinct, that it may seem to many persons unconnected with that of the preceding pages. It exhibits to us a clergyman of the most intolerant Church, pleading for universal toleration, and maintaining the consistency of the true rights of man, with the rights of Cæsar and of God.

Art. VII. *A Sermon* occasioned by the Detection and Punishment of Criminals, guilty of Robberies and Murder in the Counties of Essex and Hertford; preached at Bishops Stortford, March 19. 1815. By William Chaplin, 8vo. pp. 34. Price 1s. Conder,

WE are not surprised that the Author of this judicious and impressive discourse was strongly urged to give it to the public. Not merely local interest and feelings must have been excited by the circumstances which gave it birth; but the nature of those circumstances, and especially their originating in a practice prevalent to a melancholy extent, and by many regarded with a lenient eye, gives to the subject an universal importance.

'In the month of March, 1814, the crimes of burglary and murder were committed by two men, at Berden, in the county of Essex. All attempts to discover the perpetrators were fruitless, until the following January; when two of the Bow-street officers, apprehended two labouring men residing in Bishop's Stortford. In their houses was found a large assortment of picklock keys, together with a complete

apparatus for housebreaking; besides many articles of different species of property evidently stolen. Some of these articles were sworn to by the proprietors who had lost them, and the culprits were committed to prison on their depositions; under strong suspicion, at the same time, of being concerned also in the murder at Berden. After a short confinement in separate cells, they both confessed themselves guilty of that deed, each however accusing the other of being the actual perpetrator. At the ensuing assizes they were tried at Hertford, and convicted of robberies in that county,—and the sentence being suspended, they were subsequently conveyed to Chelmsford to take their trials for their deeds at Berden. On Monday the 13th of March, they were both executed in that town; together with two other men for murders in separate and distant parts of the county.—Such are the awful circumstances which gave rise to the following discourse.

‘Although the two malefactors first mentioned were not suspected of fouler deeds, yet it seems they were well known to be great *poachers*, and received very extensive and lucrative sanction in that nefarious practice.’ pp. v, vi.

From the text, Ps. cxix. 158. the preacher draws a striking picture of the various *characters* of transgressors; expatiates on the *grief* which the true Christian must feel in beholding them; and presents appropriate considerations on the duty of *avoiding of whatever may*, directly or indirectly, *sanction* the deeds of transgressors,—on the imperative duty of *promoting true religion* among all classes,—on *personal humiliation*,—and on the inestimable excellency of the *Gospel*, and the *way of salvation* which it proposes to the guilty sons of men.

If our limits permitted, we could extract many interesting passages: but we must confine ourselves to a single point, the offence, before adverted to, of *poaching*, or obtaining game and fish by snares, nightly prowlings, and other illegal methods. Happy should we be if we could fix the attention of the religious public on THIS IMPORTANT OBJECT. Few, perhaps, are aware that this crime,—the precursor of the most atrocious robberies and of many murders,—is extensively committed through the country. From thoughtlessness, culpable ignorance, or false inferences from their disapprobation of the Game-Laws, many even respectable persons do not hesitate to buy, for their own use or for sending as presents, the produce of this wicked practice: a practice which, like smuggling, is the bane of decency and industry, of morals, education, and religion, among the poor in many parts of England. By this HORRID PRACTICE, the vast demand of the London market for venison, hares, pheasants, &c., is, in a great measure, regularly supplied!—Many, no doubt, have been participants in this guilt, who, on becoming apprized of its nature and consequences, will shudder,

and will wash their hands from this blood of the souls and often of the bodies of men.

The Sermon before us is well calculated to assist the efforts of virtuous men and *real* patriots, in diffusing just views of this deplorable evil, and the means of reducing, and finally exterminating it.

‘ I should be altogether,’ says the preacher, ‘ unfit to stand in this place, if I did not on the present occasion, follow the strong impulse of my mind, and enter a public protest against such an infraction of order and of law.’

‘ *It is a violation of the laws of the country.*—In answer to this, I know it has been said, that the laws in question are bad, fit only to be broken ; and that some legislators themselves have been known to concur in breaking them.—With regard to the last part of the objection ; there have been many makers of laws, whom I should be very sorry to see taken as patterns in morals : and as to the former part, it is possible that the statutes in question proceed upon a mistaken policy, as well for the proprietor as for the public. But this is not the place to discuss the quality of any particular law : it is, however, the place to state that no man has a right to take the laws into his own hand, and dispense with them whenever they may not agree with his individual opinion. If this monstrous notion were once admitted, it would open a way for the destruction of all law, and the removal of every barrier by which property is secured, and order preserved.—You may dislike one law, your neighbour another, a third person another ; thus the bonds of society would be broken, and the whole frame of government frittered away and undermined at every one’s caprice.—If any law be grievous and unjust, there are legitimate and constitutional methods of redress, to which a British public may resort, and which seldom fail of success. I will venture further to add, they never can ultimately fail, if judiciously and temperately persevered in.—Passive obedience and non-resistance are odious tenets, which have been long and universally exploded in Britain, in theory at least ; and I hope my countrymen will ever explode them in practice. But, my hearers, in the name of every thing that is generous and good, let us be open and manly : it is unworthy of an honourable mind to be implicated in deeds which can only be accomplished by artifice and stealth. We are commanded by the highest authority, to *have no fellowship with the unfruitful works of darkness, but rather reprove them**.—Let it also be considered that the infraction of law in this case, is principally done by a class of persons not much accustomed to discriminate in questions of such a nature. It is a hazardous experiment to sanction disobedience to law in such a quarter. It is making them familiar with that, which ought, if possible, ever to be kept far from their thoughts. From the breaking of one law, it is but a slight transition, with such persons, to the violation of another : and perhaps the transition is slighter still from two to ten. Especially when countenanced by these who are considered as better

* Eph. v. 11.

informed, and better disposed, for obvious reasons, to respect as they ought to do the laws and magistracy of their country.

'It is not doing to others as you would have them do unto you.—If you purchase an estate, to which the legislature has attached certain privileges; you justly conclude you are entitled to the same. as comprised in that for which the consideration is given. Or if you derive it from your ancestors, they are legally attached to your inheritance. Now if as is the case with most persons so situated,) your are at further expence for the security of what hath been so acquired, in what light, I ask, would you view the nightly spoiler, who should ravage and rob your peaceful domain? And more especially if his pursuits were accompanied (as is often the case) with resistance, and shedding the innocent blood of those to whom your orders had committed the protection of your lawful possessions? Let any one put himself in such situation, and then form his opinion on the propriety of sanctioning the practice in question.

'It is the fruitful parent of the worst of crimes and miseries.—It leads to pilfering, and pilfering leads to housebreaking, housebreaking to murder, and murder to the gallows. I apprehend there is no doubt of the truth and reality of this statement, with regard to the unhappy individuals whose end hath given occasion for this discourse; and, not in reference to them only, but many besides. There is reason to fear that this single practice, contributes much, by its tendency and its consequences, to swell the calendar of every assize; to people our gaols, to bind fetters on our countrymen, and lift up against them the executioner's arm. Behold then the effects of this deed of darkness, and judge whether it be not of too detestable a nature, to be countenanced by any one who would be deemed a friend to honesty and to the interests of society.' pp. 16—20.

Art. VIII. *Familiar Poems. Moral and Religious.* By Susannah Wilson. 18mo. pp. xii. 161. Price 2s. Darton and Co. 1814.

AMONG the numerous attempts, misnamed poetical, whose good intention is their only claim to indulgence, and whose piety alone absolves them from contempt, it is pleasing to meet with an instance of native talent surmounting the depressions of uneducated poverty, and presenting its artless offerings at the altar of truth. No rank has yet been fixed to which genius is confined; no circle struck, which it has not overstepped. Truly a hidden biography would bear record how oft,

————— the Muse has found,
'Her blossoms on the wildest ground.'

and while we receive with reverence the products of successful culture, and the stores of laborious and polished research, it is with a simple feeling of pleasure, that we welcome the efforts of an unaspiring mind, wrought up by no classic invo-

cation, nor gifted by any other inspiration than that only genuine one, the love of Nature, warmed and enlightened by a meek and fervent spirit of devotion.

‘ Susannah Wilson is of humble parentage : her father was a journeyman weaver, and her mother a very pious woman, who was anxious that her children should have an early acquaintance with the important truths of the Bible ; from whence it is evident that Susannah has drawn most of her sentiments and reflections. Susannah was born in Kingsland-road, in the year 1787. She learned to improve her reading at a Sunday-school, and to write at an evening school.

‘ For many years past they lived in a little cottage in St. Matthew’s, Bethnal-green, reared by her father on a spot of garden ground, which he hired at a low rent, and where two of the daughters still reside, and pursue the weaving business, to which they were all bred : while thus engaged, she says, verses spontaneously flowed into her mind, which she took every opportunity of committing to paper.

‘ Confined almost exclusively to the narrow range of her own family circle, Susannah worked at her father’s business till about three years since ; when owing to a bad state of health, from excessive application to a sedentary business, she was recommended to seek a service for the sake of more active employment. Hitherto her reading had been almost entirely confined to her Bible, Dr. Watts’s Hymns, and two or three other religious works, but as she advanced in years, she took every opportunity of procuring books ; and Milton, Young, and some other authors, fell into her hands, which she read with great avidity. She likewise had the advantage of acquiring a little knowledge of English grammar. This was a stimulus to fresh poetical exertions, and she devoted almost all her intervals of leisure to writing verses.’

By the history of Susannah Wilson’s obscure origin and humble station, we were prepared for those defects which mark the want of cultivation, and on which we shall leave our readers to exercise their indulgence.

We might select several poems interesting for their simplicity ; and their spiritual turn of thought. There is something that the Atheist might envy in the refined perception which reads on every leaf and flower a parable of heavenly teaching.

The poems are characterized chiefly by the religious nature of the subjects, and the serious manner in which they are treated.

Our limits will admit the insertion only of the two following :—

‘ ON THE DEATH OF A SISTER’S CHILD.

‘ *The last of Six.*

‘ Sweet babe ! how short thy stay !
How soon thy journey’s o’er !
Thy spirit’s fled away,
To visit earth no more ;

Thy spirit found a nearer road
Than thousands to thy blest abode.

‘ There join thy kindred dear—
They were belov’d of God—
Some tarried longer here;
One went the nearer road;
But all, unerring, found the way,
That led them to eternal day.

‘ Ye weeping parents view
Your happy infant bands;
See how they beckon you,
With all their little hands:—
“Come Father! Mother! come up here,
Eternal glory you shall share!”

‘ And shall they call in vain,
And never find you there?
Will you endure no pain?
Will you no crosses bear?
Eternal glory, it would seem,
Were quite unworthy your esteem.

But, Oh! be wise to-day,
And make the Lord your friend:
’Tis awful to delay;
You hasten to your end:
This moment only is your own,
And, while you speak, behold! ’tis gone!”

‘ WRITTEN JAN. 1, 1814.

‘ *Immediately after my Mother's Death.*

‘ And is she gone? and left me here to mourn
A loss which nothing earthly can repair?
And will she never, never more return,
Am I no more to know a mother's care?

‘ Ah no! ah no! she is for ever fled,
And all her cares and sorrows now are o'er;
She now is number'd with the silent dead,
The place that knew her, knows her now no more.

‘ Alas! alas! I mourn beneath the stroke,
That severs from me my most tender part;
That the maternal tie of life has broke,
And rent with bitter pangs my aching heart.

‘ No more shall her dear hands my head sustain,
When faint or sickly, or oppress'd with grief;
No more her gentle voice shall soothe my pain,
No more her healing balm shall give relief.

' Her faithful warnings now I hear no more,
 No more she bids me shun each evil way ;
 No more she labours to increase my store,
 No more she chides me if I go astray.
 ' To me her mem'ry will be ever dear,
 Such blessings I've obtain'd at her own cost ;
 How, then, can I restrain the tender tear ?
 For, oh ! the best of mother's I have lost.

She is not lost, but only gone before,
 And I with rapid steps am hast'ning on,
 And hope to meet her on that peaceful shore,
 Where pain and parting shall no more be known.'

' Come then, my muse, and dress thy plume,
 Lead me from the chilling tomb ;
 Take me to the realms of bliss,
 Where my dearest mother is.
 I would pierce the clouds and spy
 Where she sits above the sky.
 If I had an angel's wing,
 I would mount and hear her sing.
 Hark ! methinks I hear her say—
 " When I left my house of clay,
 " Hov'ring o'er my humble bed,
 " Lo ! a cloud of angels fled :
 " Then, those kind celestial bands
 " Took me in their gentle hands :
 " In the twink'ling of an eye
 " We arose beyond the sky,
 " Leaving, upwards as we go,
 " Suns, and stars, and worlds below :
 " When we came to heaven's gate,
 " Not a moment did we wait :
 " Heaven's gate stood open wide,
 " Guarded safe on either side :
 " As I enter'd, heaven did ring,
 " All its hosts did joyful sing—
 " Glory be to sov'reign grace !
 " Welcome to this happy place !
 " Jesus sits upon the throne,
 " All his dazzling glories on ;
 " Such a sight my ravish'd eyes
 " View'd with rapture and surprise :
 " He receiv'd me with a smile,
 " And all my sorrows did beguile :
 " Wip'd away the drooping tear,
 " Charm'd at once my trembling fear ;
 " Cloth'd me in a spotless dress—
 " His imputed righteousness :

“ Then a bright and glittering crown,
“ All the workmanship his own,
“ Plac’d on my unworthy head,
“ Told me, it would never fade;
“ And shew’d me where to take my scat,
“ Close beneath his blessed feet.
“ Here I sit and ever view
“ All his beauties, ever new;
“ Now I take my fill of joy:
“ Nothing can my peace destroy:
“ Sin and sorrow, pain and death,
“ Left me when I lost my breath.
“ Now, my children, cease to mourn,
“ Though I never more return;
“ But the way for you is free,
“ Come, my children, follow me!” ’

‘ Is there one among us all,
Would refuse a mother’s call;—
Did she call to earthly bliss,
Honour, wealth or happiness?
Oh! may we to heaven aspire,
And thus fulfil her last desire!’—pp. 46—51.

Art. IX. *The Principles of Christian Philosophy*. 12mo. pp. 364.
price 7s. Longman and Co. 1814.

TO compose a treatise on any species of philosophy, pre-supposes considerable attainments. Before a writer can, with any correct feeling of propriety, give to his speculations the name by which genuine science has always been characterized, he must surely deem it requisite to be intimately acquainted with the progress of human knowledge; with all that is peculiar to the habits and opinions of that class of men whose language he assumes. To act otherwise, not only exhibits an appearance of unseemly arrogance, but has a tendency to counteract the well intended designs of benevolence and piety. The necessarily vapid production of an incompetent writer, excites the pity and the sneer of the ‘proud philosopher,’ who, induced by a promising title page, opens it with the anticipation of an intellectual treat; but after a slight glance at a few pages, he almost instinctively throws it aside, with a mingled feeling of disappointment and disgust. Minds even of a less elevated order are little disposed to indulge any thing like complacency towards that which promises much, but which essentially fails in the performance; towards that which excites an ardent hope that it will afford new and interesting illustrations of subjects intimately connected with human

happiness ; that it will abstract the mind from the contemplation of the gross realities of the present troubled scene, and for a season transport it to regions that are calm, pure, and lovely ; that it will give unbounded scope to the exercise of the noblest powers and affections of the soul : but which, on the perusal, presents merely ordinary ideas, communicated in a very common place manner, and in very inappropriate language

The title-page of the book before us, suggests two subjects of inquiry : *First*, What is it that constitutes a Christian philosopher ? *Secondly*, What are the peculiarities of those principles which form the basis of Christian philosophy ? These are important points of consideration, and well merit the attention of the man who assumes the arduous task of writing a volume on philosophical principles.

A Christian philosopher, we conceive, must be a philosopher in the ordinary sense of the word ; He must be intimately acquainted with those sciences, the long and successful cultivation of which, can alone entitle an individual to assume that appellation. By his familiarity with physical and moral science, he should be able to generalise his views, to contrast the doctrines of Revelation with the tenets of the schools, and to present to the public the result of his meditations in a digested and luminous form. He is little entitled to the character of a man of science who is unacquainted with the operations and movements of the material world ; whose mind has not been expanded by a careful examination of those wonderful phenomena, that present themselves in close succession to our observation, and who has never considered, with the chemist, the proofs that are continually afforded of the Divine wisdom and goodness ; nor with the astronomer, the order and harmony pervading innumerable systems, which elevate the mind to the contemplation of the Omnipotence that is ever employed in conferring the gifts of life and gladness upon all who come within the range of boundless existence. Nor is this honourable rank due to him who is ignorant of the philosophy of Mind ; who has never made the history of human opinions, as they regard the operations of the intellectual and moral powers, a subject of study ; who has not directed his attention to the ancient and modern theories of morals ; and who advances merely with some crude and general notions to the elucidation of the “ Principles of Christian Philosophy.” If a knowledge of physical and moral science be absolutely requisite to qualify a person to write, with any prospect of success, on such a subject, it is obvious that an extensive acquaintance with the doctrines and duties of Christianity, in all their bearings, is equally essential. This

ast, is, indeed, the chief qualification. This affords the power of extracting all that is useful in human science, and of rendering it subservient to the illustration and practical efficacy of that which is Divine; and by purifying the affections and the heart, it imparts the warm glow of devotional feeling to the beautiful creations in the mind by which it is eminently enjoyed.

But is it not possible to write a very excellent treatise on Christianity without a deep acquaintance with physical or moral science? Most undoubtedly it is; and perhaps the most useful writers in theology have been those who had no pretensions in this respect. It is not necessary that a man be a philosopher in order to write an interesting treatise on divinity. "Boston's Fourfold State" is an excellent book, and contains a compendium of revealed truth; but its respectable author would surely have judged very ill, had he thought proper for this reason, to denominate it the "Principles of Christian Philosophy."

We are not disposed to object with much severity to the efforts of any man, who thinks he can benefit his fellow creatures by the communication of religious truth; but if, at the same time, he powerfully excites expectation by making great pretensions, he has little occasion to complain if his work be estimated according to the standard which he himself has suggested. Indeed, we conceive that much injury has been done to the cause of revealed truth by lofty pretensions to science and literature, unsupported by the productions on which they have been founded; and it becomes an important duty to check this self-complacent tendency of authors, and to award to each the meed of praise, not according to what he promises, but to what he really performs. The discharge of this duty, may, in some cases be painful, especially when piety and soundness in the faith are manifest; but a sincere regard, not merely to truth and justice, but to the great interests of Christianity, should lead us to its conscientious performance.

We have alluded to some of the acquirements of a Christian philosopher; but in this inquiry, it is of importance to ascertain what are the principles which form the science of Christian Philosophy. Before we can obtain the necessary information on this point, we must consider what was peculiar to the philosophy of the schools; and observe wherein the religion of the New Testament differs from the principles that were inculcated by the heathen philosophers.

It will be said, indeed, that on every subject which immediately regards revelation, we are not qualified to judge what is fit for Infinite Wisdom to reveal; and that we should listen,

therefore, with lowliness of mind to the doctrines of inspiration, without presuming to contrast and compare what is truly Divine, with objects that are palpable and earthly. It is true, that in no case are we to oppose the mere deductions of reason to the profound doctrines of revelation: on subjects so remote from human apprehension, a conviction of our ignorance should lead us to substitute humble acquiescence for proud speculation; and we are acting worthily of the rational nature with which we have been endowed, only when we receive with meekness, how contrary soever to our prejudices and anticipations, "the words of eternal life."

If, according to Bacon's aphorism, man is only the interpreter and priest of nature, and not entitled in any case, to substitute his own theories for her instructions, he cannot surely be allowed to act any other part in reference to the sublime doctrines of Revelation. An eminent Northern Philosopher remarks, that 'conjectures and theories are the creatures of men; and will always be found very unlike the creatures of God. If we would know the works of God, we must consult themselves with attention and humility, without daring to add any thing of ours to what they declare. A just interpretation of nature is the only sound and orthodox philosophy: whatever we add of our own is apocryphal and of no authority.'

We shall not, therefore, feel ourselves at liberty to choose or to reject according to our preconceived opinions: but being fully satisfied of the Divine authority of the sacred Scriptures, we shall humbly receive the doctrines which they contain, how superior soever they may be to our understanding, persuaded that we are unable to comprehend perfectly all that the Almighty may have condescended to reveal.

But if we denominate the religion of Jesus Christ, "The Principles of Christian Philosophy," we stand pledged to shew, somewhat in detail, the peculiarity of its views, and the superiority of its doctrines over every other species of philosophy, ancient or modern. When it is asserted that it excels the philosophy of Plato, of Aristotle, and of Zeno, it may fairly be inquired, in what this superior excellency consists. In anticipation of such an inquiry, we shall place before our readers a few remarks on the *peculiarity* incident to Christian Philosophy, both as contrasted with the principles of every other system of moral science, and as contemplated in the native purity of its own Divine light.

The Christian religion, in the first place, is distinguished from the philosophy of the heathen schools. These schools,

were not, indeed, more numerous than were the tenets which they respectively inculcated; and the opinions which they held on the most important questions that can come within the consideration of man, were not more at variance among themselves than they were in themselves vague and unsatisfactory. The heathen philosophers attempted to discuss some of those topics which are now classed with the principles of Natural Religion; but the most able among them candidly acknowledged that they could obtain little satisfaction on subjects which were so deeply involved in obscurity. Their efforts to remove the darkness which intercepted the attributes of the Creator from the world which he made; to raise the veil which concealed the mysteries of that futurity, on whose dark boundaries they hovered with the alternate feelings of terror and expectation; and to ascertain with any accuracy approaching to truth the origin, the duty, and the ultimate destiny of the human race: these efforts, though made by minds endowed with the utmost powers of genius, were attended with little success.

The principles which were inculcated in the schools of the heathens were not only extremely limited, but from the feebleness of the motives by which they were attempted in many cases to be supported, produced very little practical efficacy on the heart or on the conduct. Had their discoveries been more extended than they really were, their influence on the hopes, on the happiness; and on the moral improvement of the human race, would have been comparatively small, from the circumstance of their want of the sanction of Divine authority, and the demonstrative force of inspired truth. Without entering into any extended detail on this subject, we may remark, in general, that the religion of Jesus Christ, differs from the philosophy and religion of the Gentile schools, in the nature and extent of the knowledge which it imparts, in the morality it inculcates, and in the motives by which it is enforced.

It requires very little illustration to shew that the Christian religion is characterized by the nature and extent of the knowledge which it has communicated to mankind. Its Divine Author came "a light into the world, that they who believe in him should not abide in darkness." Those fundamental principles of natural religion which the teachers of philosophy among the Greeks and Romans were unable, by the mere deductions of reason, either fully to discover or to establish, were exhibited by his own ministry and through that of his inspired servants, with irresistible evidence and supreme authority. Jesus Christ has unveiled the character and the at-

contrast? ¶We have, indeed, allowed ourselves too long to be dazzled with the mere gaudiness of pomp and splendour; with the apparent symbols of rigid integrity and elevated virtue. Viewed through a proper medium, the Roman people, like all the other heathen nations, were “filled with all unrighteousness.”

So comprehensive and spiritual is the Christian morality, that a change of nature is considered as essential to its practice. We are told that we “must be born again:”—that before we can be disciples of Christ we must put on the new man, which is renewed in knowledge after the image of Him that created him. The necessity of this change arises from the blindness of the mind, and the corruption of the heart: and the effects which it produces are, piety to God, gratitude to the Divine benefactor who came into our world for the redemption of man, and an earnest desire to regulate the affections and the conduct according to the unchanging principles of universal holiness. This change, which is denominated regeneration,—a doctrine as peculiar to Christianity as the principle of gravitation is characteristic of the philosophy of Newton,—is not only essential to the exercise of pure morality, but to the enjoyment of those great benefits which the Redeemer died to procure. He himself has assured us, that unless a man be born again, he cannot see the kingdom of God: and his inspired servants represent the spiritual life as commencing in this moral renovation. To impress us still more deeply with a sense of the universal holiness which is required of the disciples of Jesus, we are taught to depend upon the continued influence of the Holy Spirit—to pray for His power to give warmth to our devotions, and purity to our affections,—and to enable us, amid the snares and temptations of the world to continue steadfast in the practice of every duty. Thus, the morality of the Bible is living and active. It includes our duty to God, to our neighbour, and to ourselves; it embraces the whole range of thought, and feeling, and action; it is cherished by an influence derived from the Fountain of all perfection. It meets man helpless and guilty as he is, at the verge of his existence, offers to purify and guide him while preparing for futurity, and after restoring the glories of his moral nature, ushers him into the presence of his God. This is the only religion which removes the curse of the Creator from the world which he has made; that converts it again into the lovely paradise of God; that teaches man how to live with usefulness to others, and with satisfaction to himself; and that illumines the dark valley of the shadow of death, with a light that issues in the splendours of an endless day. He only has cause to fear,

by which the leaders of those different sects supported their theories respecting the foundation of morals and the chief good; and it has given us, with extended views of the nature of moral obligation, the strength adequate to its performance. In place of conceiving that we are sent into the world for the mere gratification of our sensual desires, or, for the sole purpose of enjoying the more refined pleasures of the mind; it uniformly teaches us, that we are not our own,—but that we are bound by the strongest ties to do the will of Him that made us and redeemed us; that we must purify the thoughts of the heart as well as the external conduct; and that without a continued effort after universal holiness, we cannot please the Lord. It is not surprising that this should have appeared a strange doctrine in Athens or in Rome, where the religion of the vulgar was a system of unmeaning and impure observances; and where the philosophy of the schools, so far as it regarded moral conduct, consisted either mentally or sensually in the gratification of self. It never entered into the mind of a heathen philosopher to conceive that man is bound to love the Creator with all his heart, and all his soul, and all his strength, and his neighbour as himself; and that every deviation from this rule, constitutes him guilty in the sight of God.

The best commentary on the morality of the civilized nations in the heathen world, is the uniform state of their feelings expressed by their uniform practice. Among the Romans, where do we meet with any thing like the subdued and elevated virtue of the Gospel? There are, indeed, those among us, who dignify with the sacred name of virtue, the proud respect which the citizen of Rome ever felt for the majesty of the Roman people, and his insatiable love of conquest and of arms; but Christianity, while it inculcates patriotism, frowns with indignation on the man who pretends to love his own country to the injury of his neighbours; and uniformly urges on our attention the necessity of cherishing the holy fruits of humility, and meekness, and universal charity. What can be said for the morality of that people whose philosophers and educated females were regularly accustomed to witness the combat of those unhappy men who were doomed to shed their blood for their amusement? Where is even the superior civilization of a nation who, in the days of its greatest humanity, conceived it necessary to the glory of the conqueror, to put to death the captured generals belonging to the enemy? Let this sanguinary conduct be compared with a late instance of noble magnanimity, which generously restored to their wives, their children, and their country, myriads of captive invaders, and how will the Roman people bear the

partly to account for the existence of evil under a government of infinite perfection, the source whence it proceeds, and the manner in which it is to be removed. They teach us in language so plain, and so often repeated, as not to be misunderstood, that man has fallen from the holy and exalted situation in which he was originally placed; that Jesus Christ, the Son of God, assumed the nature of man, and voluntarily made himself an expiatory sacrifice for sin; and that the design of this sacrifice, in relation to man, is to redeem him from all iniquity, to deliver him from the effects of the fall, and restore him to all the glories of his moral nature. And, finally, they teach us that the Saviour has promised a Divine influence to carry these beneficent designs into effect, to qualify us for the discharge of all the duties, for bearing all the trials of life, and for the eventual enjoyment of the glories and felicity of that immortality which is reserved for the soul in the immediate presence of its all-perfect Creator.

These are some of the doctrines that constitute the principles of the Christian philosophy. With respect to the work which has suggested the preceding observations, our opinions may be inferred from the hints which we have already offered. Though not written however exactly in the manner in which we should like to see a treatise on the principles of Christian Philosophy, it has two qualities which are highly estimable, we mean soundness in the faith, and devotion in the sentiment. Many authors have written with a more enlarged comprehension of their subject, and with greater ability, but few with greater piety. The following extract affords a very favourable specimen of his usual manner.

‘ The reflection is awful, that a few years of human life, which compared with eternity, are no less than a drop in the mighty ocean, shall not only determine the situation of the soul, but even the precise degree of happiness or of misery. This great gift of God ought to be diligently improved and spent in such a way as we could wish we had done when we are about to appear before the presence of the Judge who gave us life. Time and life are in one respect synonymous terms, though strictly life is the principle, and time the continuation of the operation of the principle. Life now and life hereafter are portions of the same existence, but the circumstances are greatly altered. Then the state is everlasting and subject to no change. Now it is temporary, being the prelude to that state which shall endure for ever; and we mark the progress of this toward that by divisions, in order to enable us to ascertain and to remember it more correctly. This period is to all men very uncertain, and in itself is short and constantly in flight. Every moment diminishes its duration, and brings us near to eternity. He who listens to the beating of a clock may reflect as he listens, that with each beat a moment flies never to return. Perhaps there is scarcely any thing better calculated to

impress the mind with the idea of the unceasing progress of time, than to look at the perpetual motion of the second index of a time piece. This speaks to the eye, and each rapid revolution proclaims that our life has become so much shorter.—How carefully then should we redeem time! How different does its value appear in the hour of health, and the near prospect of death and judgement! How greatly do the best of men on a death bed regret much misspent time, and with what different views do things appear at that solemn period, when all things assume their true and proper appearance! Ought it not to be the business of every day to determine whether we have lived, thought, and acted as we would wish we had done when we come to die? By the choice we now make, is our state hereafter to be fixed, and by the diligence with which we do the work of the Lord, is the degree of reward to be determined Did this strike the mind strongly, and were a faithful comparison made between time and eternity, we might well apply to our whole short life the words of Jesus,—What! could ye not watch *one hour*.?—pp. 158, 159.

Art. X *An Essay on the Sanctification of the Lord's Day;* humbly designed to recommend that important Duty. By the Rev. Samuel Gilfillan, Minister of the Gospel, Comrie, The eighth Edition, corrected and greatly enlarged. 16mo. pp. 174. Price 2s. boards. Hamilton, 1815.

THE extensive circulation of this little work, and the number of editions through which it has passed, render any commendation of ours unnecessary: at the same time we are unwilling to let the present opportunity pass by, without bearing our most explicit testimony in its favour. We have perused it with great satisfaction; and are acquainted with no production of modern date, which appears to us so well adapted to promote the "Sanctification of the Lord's Day" Its arrangement is methodical; its language is uniformly marked by chastness and simplicity; its arguments are scriptural and convincing; and the tone of cheerful piety and elevated devotion which every where pervade it, combined with other excellencies, presents a powerful claim to our cordial and unqualified approbation.

Art. XI. *Essays Moral and Religious*. By W. Potter. small 8vo. pp. xv. 307. price 6s E. Cox and Son, 1814.

THESE Essays appear to be the production of a modest and pious person, desirous of being useful, especially to young persons, and encouraged to publish them by 'the cordial entreaties of friends; and the importunate requests of those of the juvenile world, with whom he has the happiness to be acquainted.' He closes his preface with the following quotation from Dr. Knox.

'He who professes only an attempt, however unsuccessful, has a claim to candour and indulgence. Failure has ceased to be ridiculous, where presumption has not made pretensions, nor confidence anticipated success.'

After this apology, it might seem severe to remark on the defects of style and composition in the volume, which, though certainly considerable, would not, to readers of the description for whom probably the Author designed it, be obvious or important. We are rather disposed to allow him the benefit of an application of his own observations in defence of some preachers of the Gospel, which will at the same time serve as no unfavourable specimen of the style of the *Essays*.

'Nor is the excuse, that those who preach the Gospel, are often ignorant and unqualified men, a sufficient argument; they will be at least as wise as the generality of their hearers; and if they are good men, their experience will prevent them from propagating error, and their conscientiousness, from preaching the truth in an improper manner. If they do not render those who attend their ministry, remarkable for knowledge and judgement, they will at least keep them from breaking the Sabbath, and from profligate habits, beside which, they will excite a spirit of devotion, which will increase in strength, and produce a corresponding influence on the general deportment of the life.' p. 216.

'It is our happiness, that Great Britain exceeds all other countries in the means which are adopted for the moral improvement and elevation of the lower orders of society. "by the fear of the Lord, men depart from evil, and by mercy and truth iniquity is purged." Let us use every proper means to inculcate that fear, and to promote that purity.' p. 217.

Art. XII. *The Descent of Liberty, a Mask.* By Leigh Hunt. Small 8vo. pp. lix. 82. price 6s. boards. Gale and Co. 1815.

PREFIXED to this little Poem is a discourse ‘On the Origin and Nature of Masks.’ Mr Hunt is not inclined to fetter so lively and airy a composition, in the bonds of a too strict definition ; he considers it as

‘A mixed Drama, allowing of natural incidents as of every thing else that is dramatic, but more essentially given up to the fancy, and abounding in machinery and personification, generally with a particular allusion.’ p. xxiv.

Milton’s *Comus*, he considers, as the best indeed, but, at the same time, the least specific work of its kind. Perhaps, common readers will have their idea of a mask best formed by being referred to that in Shakspeare’s *Tempest*.

Mr. Hunt’s piece is of a much more extensive and varied nature ; extremely gorgeous in its pageants, rich in its imagination, and delightfully romantic and fanciful in its diction. To some readers, indeed, the diction may appear as too much an imitation of our old poets ; but to us, any thing that brings them to recollection is charming. Neither can Mr. Hunt be called, properly, an imitator ; he has imbued himself richly with the wild fancies and picturesque language of those good old bards, but he has at the same time his own manner.

The subject, as the reader will guess by the title, is the return of Liberty and Peace to the earth, after the downfall of *Buonaparte* ; and we think the political purport now and then peeps rather too broadly through the fancy of the piece. Shepherds are introduced as having heard, for some days, sweet music in the air, a

‘ new sound,
The first, of any comfortable breath,
Our wood has heard for years.’

Hence, they augur some glad change at hand, some relief from the enchanter who has so long been the curse of the ‘weary land.’

‘ I know not why,
But there is such a sweetness in the touch
Of this mysterious pipe that’s come among us,
Something so full of trilling gladsomeness,
As if the heart were at the lip that fill’d it,
Or went a rippling to the fingers’ ends,
That it forebodes, to me, some blessed change.’ p. 8.

Of this music and of their conjectures they resolve to inform old Eunomus,

‘ Who used to set
So rare a lesson to the former court,
But now shuts his sorrows in this corner ;’ p. 8.

‘ How has he suffered ?
Both his sons gone,—the first one by his death
Breaking the mother’s heart, the second now
Torn from his bride, and dead too as they say.’—p. 10.

This Eunomus and his daughter-in-law Myrtilla are charmingly described ; and, at the request of the latter, put forth in a sweet song, a spirit announces the coming of Liberty. The destruction of the enchanter is then shewn in an aerial pageant, and the twilight, which had before lain upon the face of the whole country, vanishes. Spring descends to prepare the earth for the approach of Liberty ; and perhaps we could not quote any thing more characteristic of the Author’s lighter and more playful style, than the description which is given of her flowers.

‘ Then the flowers on all their beds
How the sparklers glance their heads !
Daisies with their pinky lashes,
And the marigold’s broad flashes,
Hyacinth with sapphire bell
Curling backward, and the swell
Of the rose, full-lipp’d and warm,
Round about whose riper form
Her slender virgin train are seen
In their close-fit caps of green :
Lilacs then, and daffodillies,
And the nice-leav’d lesser lillies,
Shading like detected light,
Their little green-tipt lamps of white ;
Blissful poppy, odorous pea,
With its wings up lightsomely ;
Balsam with his shaft of amber,
Mignonette for lady’s chamber,
And genteel geranium,
With a leaf for all that come ;
And the tulip, trick’d out finest,
And the pink, of smell divinest ;
And as proud as all of them
Bound in one, the garden’s gem,
Heartsease, like a gallant bold,
In his cloth of purple and gold.’ pp. 28—9.

We return to earth, and we are delighted with the innocent fancies of Myrtilla.

2nd. Shep. **Such a world, you say,
This change appears?**

We must give one more touch from the earthly part of the poem. It has something in it exquisitely touching. Philaret, the husband of Myrtille, returns almost unhopèd-for from the wars; and, on hearing of the kindness of his wife, during his absence, to his old father, breaks out into the following expressions of tenderness.

‘ Did she do so? Did you do thus, my best
And tenderest heart,—my wife?—May heaven for this,
If only this, bring out that cheek again
Into its dimpled outline,—Heaven for this
Cool the dear hand I grasp with health and peace,
Bless thee in body and mind, in home and husband,—

And when old age, reverencing thy looks
 In all it can, comes with his gentle withering,
 Some thin and ruddy streaks still lingering on thee,
 May it, unto the last keep thee thy children,
 Full-numbered round about thee, to supply
 With eyes, feet, voice, and arms, and happy shoulders,
 Thy thoughts, and wishes, books, and leaning-stocks,
 And make the very yielding of thy frame
 Delightful for their propping it.—Come, come,
 We will have no more tears.'—pp 35, 36.

Liberty at length descends ; and the four ' spirits of the nations,' the Prussian, Austrian, Russian, and English genii, successively enter, and are welcomed by her in appropriate speeches. Peace is then invoked by some of the spirits of Liberty, who introduces, with a prolusion of sweet songs and gorgeous imagery, Music, Painting, and Poetry. Then enter, with appropriate pageantry and attendants, Experience and Education. After this, Peace invokes Ceres in the following simple and beautiful song.

THE FOURTH SONG OF PEACE,

O, Thou that art our Queen again
 And may in the sun be seen again
 Come. Ceres come,
 For the war's gone home,
 And the fields are quiet and green again.

The air, dear Goddess, sighs for thee,
 The light-heart b. ooks arise for thee,
 And the poppies red
 On their wistful bed
 Turn up their dark blue eyes for thee.

Laugh out in the loose green jerkin
 That's fit for a goddess to work in,
 With shoulders brown,
 And the wheaten crown
 About thy temples perking.

And with thee come Stout Heart in,
 And Toil, that sleeps his cart in,
 And Exercise,
 The ruddy and wise,
 His bathed fore locks parting.

And Dancing too, that's lithier
 Than willow or birch, drop hither,
 To thread the place
 With a finishing grace,
 And carry our smooth eyes with her.' pp. 63, 64.

We cannot but add the trio and chorus in which Ceres is welcomed.

‘TRIO AND CHORUS.’

‘All joy to the giver of wine and of corn,
With her elbow at ease on her well-fill’d horn,
To the sunny cheek brown,
And the shady wheat crown,
And the ripe golden locks that come smelling of morn.

Stout Heart. ‘Tis she in our veins that puts daily delight;

Toil. ‘Tis she in our beds puts us kindly at night;

Exercise. And taps at our doors in the morning bright,

Chorus. Then joy to the giver, &c.

‘We’ll sling on our flasks, and forth with the sun,
With our trim-angled yoke-fellows, every one:

We’ll gather and reap

With our arm at a sweep,

And oh! for the dancing when all is done;

Exercise. Yes, yes, we’ll be up when the singing bird starts;

Toil. We’ll level her harvest, and fill up her carts;

Stout Heart. And shake off fatigue with our bounding hearts,

Chorus. Then hey for the flasks,’ &c. pp. 67, 68.

‘CHORUS OF A FEW VOICES MALE AND FEMALE.’

‘And see, to set us moving, here is Dancing here,
With the breezes at her ancles, and her winsome cheer,
With her in-and-out deliciousness, and bending ear;

Nay, trip it first a while

To thine own sweet smile,

And we’ll follow, follow, follow to thee, Dancing dear.’ p. 67.

The pageants are here on a sudden interrupted by the hasty entrance of ‘a sable genius with fetter-rings at his wrists, a few of the links broken off.’ He has been disturbed by dreams of still impending evils, but is sent away re-assured by the promises of Liberty. The poem closes with the goddess’s ‘wisest contrast,’ the pageants of true and false glory.

Such of our readers as measure merit by length, breadth, and thickness, will think that we have dwelt too long on this unpretending volume; but we feel it necessary to apologize to our more imaginative readers, for so soon letting it out of our hands. It has given us infinitely more pleasure than many a handsome quarto from more fashionable pens. Indeed we know not that a thing of such continued and innocent fancy, so finely mixed up with touches of human manners and affections,—a poem, in short, so fitted for a holyday hour on a bright spring morning,—has ever come under our critical cognizance.

Art. XIII. *A Charge delivered to the Clergy of the Diocese of London, at the Primary Visitation of that Diocese in the year 1814. By William, Lord Bishop of London. 4to. pp. 24. Price 2s. 6d. Payne and Foss. 1814.*

[T was not with the feeling of mere curiosity that we sat down to the perusal of this primary Charge. The time is, indeed, past, when we should have attached any great political importance to productions of this nature, or when we should have contemplated as a subject of very deep anxiety, the appointment of a new dignitary to fill the metropolitan See. But some favourable prepossessions which we believe had generally obtained, in reference to the character of the successor of Bishop Randolph, operated on our minds so as to induce the anticipation of something more than ordinarily interesting in the contents of this Episcopal Manifesto.

This anticipation, however, was somewhat lowered, and our feelings were mingled with disappointment, on meeting in the first page with so bold and highly wrought a panegyric upon the late Bishop. We were disposed to concede much to the probable influence of private friendship, political decorum, or Episcopal consistency; but still, from the only opportunities with which the public were favoured of estimating the character of his predecessor, we were certainly not prepared to hear that ‘From the extent and accuracy of his knowledge, and the vigour of his intellect, matured by experience, yet not impaired by the decays of age, his elevation was naturally regarded as pregnant with the happiest results to the interests of his peculiar province, and of the church at large:’ and that ‘his character was such as to justify the most sanguine expectations.’ But we are left at no loss to conjecture in what manner this excellence of character developed itself, which rendered his elevation to the Episcopal dignity so desirable and salutary a measure.

Dr. Howley proceeds.

‘From the period of his first entrance on the higher departments of the Church, he opposed a determined resistance to the spurious liberality, which, in the vain desire of conciliation, increases division and multiplies heresy, by palliating the guilt of schism, or by diminishing the number and undervaluing the importance of doctrines essential to Christianity. The principal aim of all his labours was the maintenance of sound doctrine and the security of the Established Church, which he justly considered as the bulwark of pure religion, ‘the pillar of divine truth.’ To this conviction deeply rooted in his mind, must we attribute his jealousy of innovation however specious, his vigilance in exposing the tendency and checking the growth of opinions or practices, which even by remote consequence might unsettle the faith of the inexperienced, or introduce

confusion and disorder into the Church. His endeavour to replace Ecclesiastical discipline on its ancient footing, *to recover the rights and assert the legitimate authority of the Spiritual Governor*, originated in the same views. For he had been taught by the records of antiquity, no less than the deductions of reason, that the prosperity of our institutions depends on the attention to the spirit of the laws, and that the vigour of discipline is relaxed, and its benefit lost, by weakening the hands, *and fettering the discretion of the ruling power*. In pursuance of this wise policy, he manifested an inflexibility of resolution, a firmness of spirit, which could neither be daunted by clamour nor discouraged by resistance; a perseverance in labour which was never relaxed or interrupted by disgust or lassitude. In proof of the judgement which directed his views, and the zeal which animated his exertions in matters of general utility, we have only to cite his effective co-operation with other distinguished prelates, in establishing the National system of education, and his paternal attention to the numerous cions of this institution, which sprang beneath his fostering care in every part of the diocese.' pp. 1, 2.

As a delineation of the character of Dr. Randolph, simply, we should not have thought it worth while to occupy our pages with this extract, but our readers will perceive that it contains by implication something more than this. The sentiments of his biographer are pretty distinctly conveyed to us: the language he has employed seems to designate the standard by which he would regulate his own conduct, and the praise which he would himself emulate. In this point of view, the portrait of a Bishop of the Established Church of England, in the nineteenth century, drawn by his Episcopal successor, may form a document of some interest; and the New Testament scholar will not fail to perceive its accordance with the distinguishing excellencies, tempers, and qualifications of a primitive overseer of the flock of Christ.

The Charge itself, we are sorry to say, is in perfect consistency with this specimen, and, except for its grammatical correctness and elegance of diction, is such as might have emanated from his model, and predecessor. The contents divide themselves into two parts: the first respects 'considerations of domestic prudence,' the recent statutes relating to the residence of the Clergy, to Stipendiary Curates, &c. On this subject the Bishop, in vindicating the character of some of the non-resident clergy, who had been among 'the objects of attack,' takes occasion to observe, that

'Whilst they stood acquitted of criminality, they have been deficient, it must be allowed, in that reasonable care of their own interest, which, in the complicated relations of civil life, becomes a duty to society, of stronger obligation, perhaps, on the Ministers of the Gospel, than on any other class of men.' p. 6.

The second part of the Charge treats of 'concerns of universal importance to the interests of the Christian world,'—the Bishop should have added, so far as it is comprised within his Majesty's dominions; for the general burden of his remarks, is—the Church (of England) is in danger, a cry which cannot be supposed to excite much alarm, or sympathy beyond the reach of the Archiepiscopal crosiers of England. Unitarianism and infidelity are represented as among the sources of the apprehended danger; and indeed in this part of the Charge there are some judicious observations, wearing, also, an appearance of candour, which we should have been happy to have seen extending through the whole of his remarks. It is not his intention, the Bishop observes—

'To wound the feelings of the conscientious Unitarian, who, while he rejects its peculiar dogmas, admits the general truth of Christianity. But I do not hesitate to aver my conviction, that the profession of Unitarian tenets affords a convenient shelter to many, who would be more properly termed Deists, and who, by the boldness of their interpolations, omissions, and perversions, by the indecency of their insinuations against the veracity of the inspired writers, by their familiar levity on the awful mysteries of religion, and their disrespectful reflections on the person and actions of their Saviour, are distinguished from real Unitarians, and betray the true secret of the flimsy disguise which they have assumed as a cover from the odium of 'avowed infidelity'' p. 15.

From this subject his Lordship proceeds to consider 'the dangers which threaten the peace of the Church from an *opposite quarter*,' and we thank his Lordship for thus characterizing the dangers arising from Dissent. That the subversion of the Establishment, however, 'is the ultimate object,'—he does not say, 'of *rational and sober Dissenters* of any denomination;'

'But of that promiscuous multitude of confederated sectaries who have imbibed *the spirit of malignant dissent*, which in the prosecution of hostility *against the established faith* forgets its attachment to a particular creed; there is the strongest reason to believe.' p. 18.

The purport of the remainder of this Episcopal Address, may be conjectured from these extracts. The first thing which will strike the intelligent reader, on the perusal of the contents of this charge, is, that it is of a character altogether political. The subjects of his Lordship's fears and anxieties, his deprecation or desire,—the motives by which he enforces his exhortations on his clergy, are all, in their primary references, of a secular nature. If he inculcates on them 'activity, earnestness, and zeal,' it is 'to meet the exigencies of the occasion,' 'to disconcert the projects

of adversaries ever ready to take advantage of' their 'negligence.' There may be a hint or two of a higher object, but the tenor of the Address is unequivocally in this spirit. His Lordship appears to consider his elevation to the Ecclesiastical peerage, as requiring from him, in gratitude or in consistency, a zealous maintenance of the interests of the Establishment in precedence, if not in exclusion, of all higher interests, except so far as they are identified, in his conception, with the Establishment itself. It is true that he speaks of 'the necessity of permanent fences for the protection of the flock, of regular channels for the distribution of the living waters,' as a security against 'the alternations of zeal and the fluctuations of opinion,' implying by this language a remote reference to the interests of Christianity; but nothing, we think, can be more evident, than that his Lordship's ideas of beneficially promoting the interests of Christianity, are confined to upholding the Church of England as by law established.

The next observation which will be suggested by the perusal of this Charge, is, that it breathes throughout a spirit of determinate hostility against the whole body of Dissenters, which he characterizes as forming, with a saving clause in favour of the rational and sober, 'a dangerous faction,' united in a confederacy against the Church, and animated by a spirit of malignity. Dissenters, as such, seem to be the objects of his Lordship's antipathy; a sort of natural enemies, whose active attack is to be met, by correspondent demonstrations of hostile vigilance on the part of the clergy. That any motive of a pure and imperious nature,—that either reason or conscience, prevailingly actuates those of his fellow countrymen who dissent from the Episcopal Church, seems not to enter into his Lordship's conception: still less that the radical principles of civil liberty and personal accountability are involved in the question of Dissent, and form the very basis of Nonconformity. The utmost latitude of his candour, comprehends a 'respectable description of men,' who are represented as unintentionally seconding the views of this faction, from a mistaken 'indifference to ordinances and forms;' who are, therefore, Dissenters from accident, or want of fixed sentiments as to the circumstantialia of religion, that is, not from principle, but from no principle, and are made the unsuspecting tools of a political party. This exception, however, is not to be allowed to influence the policy of the Clergy. 'Every populous village, unprovided with a national school, must be regarded as a strong hold abandoned to the occupation of THE ENEMY!' and who this enemy is, the context leaves us at no loss to conjecture. 'Infidelity and fanaticism' are combined in unnatural league against

the national faith, and in the prosecution of their hostility, the attachment of the promiscuous multitude 'to a particular creed' is forgotten. But the parishioners of his Lordship's clergy are 'to learn to regard the pretences and artifices of corrupt or *illiterate* teachers with indifference or *disdain*:' a disdain which those illiterate teachers will know how to repay, in the spirit of the Gospel, with unfeigned pity and benevolence.

Let us not be unjust, however, in attributing to his Lordship, as a personal charge, sentiments which he has imbibed only in common with his Episcopal brethren, and which we are persuaded he holds in unfeigned sincerity. These prejudices respecting Dissenters, form an article of traditional belief, which is as implicitly adopted by the dutiful sons of Alma Mater, as any other established notion respecting the Ecclesiastical polity of their country. The name of sectary is the earliest subject of aversion or ridicule to the candidate for holy orders: an indefinite terror of schism grows up within him during the whole of his Academic progress, till it attains the full power of an instinct; and by the time he assumes the lawn and mitre of Episcopacy, he has learned to concentrate all his notions of religious duty in opposition to the puritans, fanatics, or sectaries, who are encompassing the Establishment with every engine of open or insidious mischief, and plotting to undermine its sacred foundations.

In reply then to the question which has often been put to us,—do the representations respecting the character and principles of Dissenters, which obtain currency, among the higher orders of the clergy especially, and which lay the foundation for so much illiberal enmity and alarm, originate in misapprehension or in party spirit?—we have no hesitation in expressing our conviction, that the principal source of those misrepresentations, is—*ignorance*. The higher classes generally, and especially the endowed clergy, are as utterly uninformed in regard to the real state of religion in this country, and more particularly of the Dissenters as a religious body, as they are of the subdivisions of religious opinionists in Russia or in China. A great proportion, indeed, have scarcely any idea of religion itself, but as a political ordinance, or as a subject of historical belief; and nothing could be more foreign from their feelings and habits of association, than the exercise of individual judgement in matters connected with the public maintenance of Scriptural truth, as a primary duty founded on personal responsibility, as well as an unalienable right. The reception of the Gospel, as an act of sincere faith, the result of a new moral principle, and in fact, the whole of Christianity itself, as an experimental system, is to many of the well informed, the learned, and the polite, a

mystery or "foolishness:" nor is there any thing in the education or habits of the clergy, to lead us to suppose that they have necessarily clearer or more just notions upon this subject. There is, however, another large and more truly respectable class, who add to a tolerably correct knowledge of the doctrines of the Articles and Homilies, a faithful discharge of their professional duties, and it is to persons of this description we allude. Their education and habits have removed them entirely, perhaps, from intercourse with intelligent Dissenters; and having neither motive nor inclination to examine their principles, it should create no wonder if they do not understand them. They have been probably taught, at school or at college, to consider 'the great rebellion,' by which the blessed martyr Charles I. was dethroned, as the result of a fanatical combination of sectaries, leagued against Church and State; and the old fable of the Wolf and the Lamb still continues in force with respect to the supposed descendants of the authors of those troubles. Neale's History of the Puritans, is a book not much studied in Universities; and we question whether the Nonconformist's Memorial is to be found in a College library. It might be supposed, that afterwards, on their entering upon life, the numbers of the Dissenters, the high literary celebrity of some of their Ministers, and the incontestable efficacy of their preaching, might, even as a subject of political economy, engage their impartial attention to the subject, and perhaps conciliate their respect for so large a class of their fellow subjects. But before this time arrives, the mind has provided itself with opinions which it does not care to have disturbed, and reposing on the bosom of authority, it contentedly devolves its doubts and scruples on those who, it is supposed, assuredly know best. The avenues of information, too, become closed by the formation of habits and connexions, no less than by the growth of prejudice; and the only tidings which reach the incumbent faculty, come in the shape of indefinite alarm.

So completely does this want of information prevail, respecting the subdivisions of the religious world, the distinguishing tenets of different sects, and their relative numbers, that we have good reason for believing, that many of the more pious among the clergy, are really impressed with the persuasion that the greater part of the Dissenters secede from the Church on account of a difference of doctrine, and that Socinians and Antinomians constitute by far the most numerous classes. They have no idea of the accordance of sentiment and purity of doctrine, in all essential respects, which characterize the great body of what are termed Orthodox Dissenters, and that even the doctrines of Calvinism, as held and

preached by their acknowledged Ministers, are divested of those systematic and technical peculiarities, by which their adaptation to the ends of preaching, is frequently estimated. We feel persuaded, that if many of this respectable class would exercise half only of the curiosity and half of the diligence of investigation, which they bestow upon the internal policy and opinions of foreign nations, in ascertaining the real dispositions, sentiments, and beneficial exertions of the Dissenters at large, not only would their peace of mind be promoted by the dissipation of a thousand shadowy apprehensions, but they would feel a benevolent pleasure in discovering how much good is going forward by means of a multitudinous agency, whose exertions had not been taken into account in their philanthropic calculations. They would doubtless rejoice to hear, that those who did not follow in their company, were efficiently employed in casting out devils in the name of their master; and they would learn to think that whosoever was not against them, might be considered as on their part.

The only evil which we can imagine to arise from this juster appreciation of the character and objects of the sectaries, would be, that 'the exigences of the occasion' being diminished, the clergy of the diocese of London, to go no further, might be in danger of relapsing into negligence, as the strongest motive for exertion urged upon them by Episcopal authority, would be proportionably weakened.

One circumstance which may have led to the prevailing supposition of the general heterodoxy of modern Dissenters, is, that the clergy, for want of better information, have been apt to attach the character of some one popular, perhaps notorious character, to a whole body or an imagined sect. Any man that preaches without the walls of a Church, is registered in the Bishop's books as a Dissenter, and takes out his license accordingly. Thus Huntingdon, and Tozer, and every miserable, self-deluded fanatic, (for the term has its appropriate meaning,) may be conveniently termed Dissenting teachers; and their followers, Dissenters of course, though they may have been but yesterday the regular attendants of a parish Church, are arrayed into a new army of malignant confederacy against the Church. On the other hand, the recent demonstrations of proselyting zeal and literary industry, which have been manifested on the part of the Unitarians, who lose no opportunity of attracting publicity, and of giving a specious importance to their proceedings, have alarmed many well meaning persons for the safety of all pious believers unprotected by the fence of an Establishment. This idea of the predominance of Socinian tenets, has, we believe, received accidental countenance from a

circumstance to which we hope we shall be excused for adverting. It is with no disrespect for the individual alluded to, that we notice the fact, that one of the leading representatives of the Dissenters in Parliament is generally supposed to have embraced the Unitarian system. In the mean while, the silent diligence of thousands of pious labourers in the vineyard of God, among the Calvinistic Non-conformists, unregistered in the gazettes of literary or political celebrity, undiplomatized, unbeneficed, unknown but in the narrow circle of their duties, form no item in the calculations of the Ecclesiastical economist: or the populous village, which is the scene of their unambitious exertions, shall be designated, ex cathedra, as 'a strong hold abandoned to the occupation of the enemy.'

One remark, however, we would wish, if possible, to convey to the right reverend Author of the Charge before us: yet as it is not likely, without the favourable interposition of Dean, or private Secretary, these pages will ever attract his attention, we must content ourselves with urging it in the form of general admonition. Before either lords or gentlemen think themselves authorized to charge on their fellow citizens and fellow countrymen who may dissent from the Established Church, attempts tending to the subversion of that Church, or any political project, as their ultimate aim, they will do well to produce some document, something more substantial than supposed tendencies, or suspected views, as a foundation for their accusation. If the charge does not originate in a degree of ignorance scarcely excusable in any situation, it must arise from the most unchristian and dishonest party spirit. Do these gentlemen wish for information? There are, surely, publications enough, from which to extract their evidence. Of one periodical publication alone, supported by one particular denomination of Dissenters, (for such the Wesleyan Methodists must be termed), there are regularly sold between 20 and 30,000 copies; of another monthly publication decidedly supported by 'the Dissenting interest,' above 20,000; and of a third, more recently established, upwards of 5,000. Now these are, it must be confessed, formidable organs of sedition and heresy, and they cannot fail to be employed as a means of disseminating sentiments of malignant hostility against the Episcopal Church. The ultimate views, the leading objects of the sectaries, may doubtless be discovered in the pages of these works. They have been heretofore only supposed to be the repositories of fanatical error and impiety. We do not recollect that either the Barrister, or the Edinburgh Reviewer of Ingram on Metho-

dism, brought any other charge against them ;—but surely the seeds of malignant hostility must, if any where, be apparent in publications of so miscellaneous a character. Symptoms of the alleged confederacy among the different parties, also, who in the prosecution of their hostility, forget their ‘ attachment ‘ to a particular creed,’ must be discernible on collating their contents. But if the investigation should, strange to say, terminate in no such discoveries, their accusers will have no resource, we fear, but to take refuge with the curate of St. John’s, Hackney, in latent tendencies and historical parallels, and these must furnish the *Demonstration* !

That in the avowed opinion of many whom we should class among the most rational and sober Dissenters, the Episcopal hierarchy of the Church of England is an Anti Christian institute, which will eventually share in the downfall of the mystical Babylon, we do not wish to deny or to conceal : but to found upon this a suspicion of any political design or any personal feelings of hostility against the Church, with the clergy and members of which they are perhaps living on terms of the most affectionate intimacy, would be no less absurd than injurious. The only weapon they would ever raise against that Church is the sword by which Luther conquered,—the Bible, and if this can overturn the Church, it is not doubtful whether it ought to stand. But the event they leave, without anxiety, in the counsels of that Allwise Providence, who will choose, in the appointed time, his own instruments, and be his own Interpreter

One thing, in conclusion, is we think. deducible from the ignorance and misrepresentation which so generally prevail with regard to the principles of Nonconformity, and of religious liberty ;— that it is the bounden duty of all who call themselves Dissenters, and who feel the value of privileges which their fathers died to secure, to take every proper occasion, *without hostility* but without disguise, of making these principles understood, and to separate from all party or political motives, the firm but courteous maintenance of their religious rights. Integrity abhors all compromise : Charity requires none. The question of Dissent is no speculative, no unimportant subject. The time has been, (such a time may again occur,) when Dissenting Colleges and Dissenting Pulpits were the only depositories of the doctrines of the Reformation, of the Church of England herself. No conviction is more firmly impressed on our minds than that, in this country, Dissenters are the best security of the constitution itself, and the most effective safeguard of the national prosperity.

XIV. SELECT LITERARY INFORMATION.

Gentlemen and Publishers who have works in the press, will oblige Conductors of the ECLECTIC REVIEW, by sending Information (at paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its plan.

A valuable Work which was first published in 1777, by the late Dr. Gibber, under the title of *Memoirs of eminent Pious Women*, and again revised in 1804, with the addition of new lives, is now in its progress at the press. The original Work carefully corrected in this new edition. The *Memoirs* annexed in the first of it will be retained, and a new series will be added, containing accounts of pious and celebrated Females, of whom have died within a few years past. The whole will be comprised in 8 vols. 8vo. embellished with eighteen plates, elegantly engraved by Hopwood and edited by the Rev. Samuel M.A. Lecturer of Christ Church, author of *Oriental Customs*. 5000 copies have been issued for publication by Subscription, for the benefit of the Author's Widow and Family, a copy to Whitby, and the Abbey of Ely, with a statistical Survey of the adjacent Country, to the distance of fifty-five miles; comprehending a full and particular account of Mulgrave Castle, and other remarkable Buildings; a description of interesting Antiquities; Mineralogy, Botany, Natural History, and Agriculture of the District; a full account of its Manufactures and Fisheries; a few Biographical Sketches; and some Observations on the Manners and Customs of the Inhabitants. (Illustrated with Engravings) By the late Dr. Winter, completing by the Rev. Mr. Grainger, with the Assistance of Mr. Grainger, surgeon in Birming-

ham, will soon publish a work on a New Mode of Opening the Bladder, in certain obstructions of the urethra and prostrate gland.

Mr. G. J. Guthrie, of the Royal College of Surgeons, has a work in the press, in octavo, *On Gunshot Wounds of the Extremities*, illustrated by plates.

The *Memoirs and Confessions* of Thomas Ashe, esq. author of the *Spirit of the Book*, are printing in three vols.

Mr. Edmund Boyce will soon publish the *Belgian Traveller*, or a Guide through the United Netherlands, with an account of its history, products, &c. illustrated by a map, including the roads.

Mr. Black is translating from the German, and will shortly publish, Schlegel's *Course of Dramatic Lectures*, in 2 vols. 8vo.

Dodsleys *Annual Register*, for 1814, will be ready for publication in a few weeks.

Memoirs of Oliver Cromwell and his Children, supposed to be written by himself, will soon make their appearance.

Two works by M. de Chateaubriand will shortly be published: *Recollections of Italy, England, and America*; and an *Essay on Revolutions*, ancient and modern; each in an octavo volume.

Memoirs of Abbé Edgeworth, containing letters to the Abbé and his brother from Louis XVIII, are preparing for the press by one of his nearest surviving relations.

A *Historical Account of Louis-Antoine-Henri, of Bourbon-Condé, Duke of Enghien, Prince of the blood royal of France*, translated from the French of the Abbé de Bouvens, is preparing for publication.

Scripture Biography, and History of the Old and New Testaments; with an account of the manners and customs of the Jews, and the rise and progress of Christianity, by Claude Fleury, is in the press, embellished with twenty-four engravings.

Mrs. Grant has in the press, **Popular Models, and Impressive Warnings, for the Sons and Daughters of Industry.**

Dr. Pinkard is preparing a new edition of his **Notes on the West Indies, with considerable alterations and additions, in two volumes.**

A new edition of Mr. Kett's **Elements of General Knowledge, with corrections and additions, is in the press.**

Mr. Daniel Herbert will soon publish an improved edition of his **Hymns and Poems.**

Dr. Kentish is preparing a new and greatly improved edition of his **Essay on Burns.**

A new edition of Wright's **Court Hand Restored, with considerable improvements, will soon appear.**

The **Anatomical Plates of the Human Gravid Uterus, by the late William and John Hunter, with accurate descriptions, are preparing for republication.**

A new edition of Sir George Buck's **History of Richard the Third is now first printing entire, from the original MS. with an appendix of notes and documents, by Charles Yarnold, esq. in a quarto volume.**

Professor Jamieson, has just published a new edition of Currier's **Theory of the Earth, with considerable additions.**

Observations, Anecdotes, and Characters of Books and Men, by the late Rev. Joseph Spence, with notes by the late Edmund Malone, esq. and additional illustrations by the Rev. W. Beloe, will soon appear in an octavo volume.

Mr. Robert Johnson, A.M. F.L.S. has in the press, **Travels through Russia, Poland, along the southern shores of the Baltic, and the track of Buonaparte's campaigns of 1812-13; to be illustrated by thirty coloured engravings.**

Mr. B. G. Thornton, lecturer on astronomy and botany, has in the press, **the Heavens Surveyed, or Science of Astronomy made easy, illustrated by copper plates.**

Sir James Fellowes will soon publish, **Reports on the Pestilential Fever of Spain in 1800; with an account of the Fatal Epidemic at Gibraltar in 1804,**

and of the last two at Cadiz in 1810 and 1812.

James Moore, esq. of the Royal College of Surgeons, has nearly ready for publication, the **History of the Small-pox.**

Thomas Campbell, esq. author of the **Pleasures of Hope, has in the press, in four post octavo volumes, the Selected Beauties of British Poets, with lives of the poets, and critical dissertations.**

Mr. J. Dunkin is printing the **History and Antiquities of Bromley, in Kent, extracted from the best authorities.**

Mr. T. Dunkin will soon publish the **History and Antiquities of Bicester, in Oxfordshire; with an inquiry into the history of Alcester, a city of the Dobuni.**

Dr. Ronalds, of Coventry, is preparing a translation of the celebrated little work of Cabanis, **On Certainty in Medicine.**

Just published, in 2 vols. 8vo. price 11. 1s. The (by Permission) **Royal Military Calendar. Containing the Services of every General Officer in the British Army, from the Date of their first Commission. With an Appendix, containing an Account of the Operations of the Army on the Eastern Coast of Spain in 1812-13. By J. Philippart, Esq.**

On the 1st of April was published, price 5s. A **Sketch of the New Anatomy and Physiology of the Brain and Nervous System of Drs. Gall and Spurzheim, considered as comprehending a complete System of Zoönomy. With Observations on its Tendency to the improvement of Education, of Punishment, and of the Treatment of Insanity. Reprinted from the Pamphleteer, with Additions. By Thomas Forster, F.L.S.**

Mr. Philippart has, in the press, a Work, entitled, **"Dispositions, Military and Political, of Buonaparte," which will contain a correct narrative of all the late important events.**

Preparing for the Press, **Letters from Westmoreland, containing Fringe and Tassels, and a few Stitches in the Side, for the New Covering of the Velvet Cushion.**

In a few days will be published, in 8vo. the Rev. Wm. Cormack's **Account of the Abolition of Female Infanticide in the Guzerat.**

The Rev. John Jebb has a **Volume of Sermons in the Press, which will appear almost immediately.**

following Works are nearly ready for publication:—

White Doe of Rylstone, or, the Norton's, a Poem. By Wilfordsworth.

Life of Edward and John Philips, Poets and Pupils of Milton, including various particulars of the Literary and Political History of their Times. By John Godwin, with Portraits, in one Volume.

Visit to Paris, in 1814. Being a Description of the Moral, Political, Intellectual, and Social condition of the

Capital: including descriptive Notices of the Public Buildings, and Monuments of Art which it contains.

Remarks on the effects of these Works, and the Institutions of France, on the National Taste and Thinking. Observations on the Manners of various Classes of its Society; on its Literature and Public Men; on its Political History; on the present state of

Literature; and on the Dramatic Representations in the French Metropolis. By John Scott, Editor of the *Edinburgh Review*, a London Weekly Political and Literary Journal. In one Volume, 8vo.

Series of Illustrations for the Lord Isles, a Poem. By Walter Scott, From the Designs of Richard Wilson, Esq. R.A. Which will be published in the first style of excellence by the best Engravers. Twenty-five Copies will be taken off on India Paper. A limited Number of Proofs will be given in quarto. As the Impressions of the Proofs in Quarto, and the Prints in 8vo, will be delivered in the order in which they are subscribed for, those Persons who wish to possess either, will please to send their Names to the Publishers, in the medium of their respective Agents.

Remarks from a Medical Officer attached to the Army under the command of Field Marshal the Duke of Wellington, during the Campaigns of 1812, 1813, and 1814, addressed to a Friend in England, 1 vol. 8vo.

Travels of Ali Bey, in Morocco, Tripoli, Cyprus, Egypt, Arabia, Syria, and Turkey, between the years 1803 and 1807. Written by Himself, and translated into English. In 2 volumes, 4to, illustrated by about One Hundred Plates.

Poems, by Robert Southey, Esq. a new edition, in three volumes, foolscap, 8vo. including the Metrical Tales, and some Pieces never before published.

An Account of the Kingdom of Caubul, and its dependencies in Persia, Tartary, and India: comprising a View of the Afghann Nation, and a History of the Doorraunee Monarchy. By the Hon. Mountstuart Elphinstone, of the Hon. East India Company's Service, Resident of the Court of Poona, and late Envoy to the King of Caubul, with coloured plates of the Costume of the Country, and a map of the Kingdom. In Quarto.

The Speeches of the Rt. Hon. Charles James Fox, in the House of Commons, from his Entrance into Parliament in 1768, to the Year 1806. With Memoirs, Introduction, &c. In 6 Volumes octavo.

Commentaries on some of the most Important Diseases of Children. Part the First. Containing Observations on the Mortality of Children, on Diet, Dentition, Convulsive Affections, Inflammation of the Brain, Hydrocephalus internus, and Epilepsy. By John Clarke, M.D. &c. in one vol. royal 8vo.

In Mr. Valpy's press, and nearly ready for Publication, Exercises in Latin Prosody, or an Introduction to the Scanning and Writing of Latin Verse.

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***On the Slave Trade and the Slavery of Blacks and Whites.* By a Friend of Men of all Colours.**

(Concluded from Page 498.)

IT is the peculiar aggravation of moral evil, that it has an inherent tendency to perpetuate itself by so combining with our nature as gradually to obliterate the sense of its enormity; and not only to destroy all hope and all desire of change, but to disqualify the mind for a state of emancipation. There are many circumstances of debasement or suffering, which would be contemplated from a distance as unmingled evil, but which are acquiesced in as existing by uncontrollable necessity, and become, at length, even tolerable in the endurance. The mind accommodates itself to the unnatural element which has enveloped it, and says in effect to the instruments of its degradation,

‘ Evil, be thou my good !’

There seems, indeed, to be a point, although wholly undefinable, beyond which the agency of human or superhuman malignity, is employed in counteraction of itself. The mind recoils from the pressure with sudden and irresistible violence. But in those grand instances with which history has made us familiar, and which have been termed Reformation, Revolution, or Revolt, according to the degree of success that has attended them :—in all these cases, it is painfully humiliating to reflect, how very far less have intelligent desires of light, and freedom, and virtue,

operated in the minds of the agents in those affairs, than a merely instinctive impatience of suffering. There have, perhaps, at all times, been a few, who have risen above the narrow views and sordid wants of the mass; who, in the crisis of civil commotion, or danger, have come forward as the champions of the interests of humanity, and have either succeeded in guiding the blind faction to the achievement of good, or perished, like Curtius in the opened gulf. But the multitude is composed of men who 'weep with want, and are mad with oppression, or are 'desperate by too quick a sense of a constant infelicity;' or of others who, from the restlessness of passion, delight in the turbulence of change: and among persons of this description, the objects of attainment, beyond that of mere relief from the pressing evil, are of the most vague nature. That can hardly be the object of desire, which has never been made intelligible by experience, or endeared by remembrance.

When struggles of this nature have issued successfully, and the cause of individual man has triumphed over the league of oppression, it excites the most desponding feelings, to perceive how little has been effected, while the people have remained unable to appreciate, or to profit by, the result:—to behold prison walls thrown down, but its enfranchised inmates unable to bear the free, unintercepted light of the sun;—a nation delivered, but incapacitated for the reception and enjoyment of its freedom;—the holds, and dens, and blood-stained altars of evil—essential evil—overthrown, or laid open, and the infatuated multitude eagerly preparing to build up the ruins, and to return to their *serpent-worship*.

Slavery is an evil:—to him who is the author, and him who is the victim of it, it is alike an evil and a curse. The relations of master and slave, admit not of duty, afford no scope for virtue, and preclude all affection. Though in its forms of extreme rigour, slavery may provoke resistance and incite to revenge, yet, under many degrading shapes, we find that its continuance is provided for in the morbid indolence, the selfish acquiescence, and the servile fear, which it has produced. The man who desires freedom for a possession, not from indolence but for the sake of being free,—that man is free, though bound with fetters. The influence of liberty on all the intellectual and moral attributes of man, shews, that it is no chimera.—Let a nation thus deserve freedom, and, sooner or later, it must be free!

Ignorance is an evil—the greatest of evils, inasmuch as it tends to augment and perpetuate every other, by precluding the entrance of all good. Its fatal influence not only indisposes the mind to exertions for its own deliverance, but has uniformly excited a malignant opposition to every attempt to enlighten mankind. It is a darkness which men love better than light, because

It conceals danger, and favours the slumbers of indolence and the dreams of folly. And so completely does this evil tend, by long continuance, to disqualify the mind for a better state of things, that it is only in the earliest stages of its development, that it is capable of being trained, by the patient process of education, to habits of intelligence. Hopeless is the attempt to superinduce any moral change, or any considerable degree of intellectual improvement, by the ordinary agency of man, on the actual race of beings who make up the effective population.— Their characters are fixed ; their faculties have attained their utmost growth ; the range of their ideas, circumscribed by prejudice and custom, is incapable of receiving addition. It is with youth, and even childhood, that the labours of the philanthropist must begin : and to these, among the lower orders especially, the successful prosecution of moral culture will be confined. A generation must pass away :—the leaf, as yet green, must fade, and wither, and fall, before a more cheering prospect can present itself, and the face of Nature be essentially changed.

That war is an infernal complication of physical and moral evil few will, in theory, deny, with how little soever compunction or reluctance potentates and statesmen have, in every age, resorted to it as the *amende honorable* for the most trifling grievances. Viewed, indeed, as a mere game, combined of skill and hazard, it is of all pursuits the most stirring and glorious. Abstracted from their consequences,

- ‘ The triumph, and the vanity,
- ‘ The rapture of the strife,—
- ‘ The earthquake voice of Victory,’

must constitute a state of turbulent excitement in which we can conceive some minds may find an appropriate delight. All other actions and circumstances of life must, compared with the joys of battle, appear insipid. The fearful alternation of the mind between triumph and despair, the vastness of the stake, and the intensity of effort to which all the energies of nature seem then to be wrought up ;—above all, those indefinite ideas of martial glory which have been found to prevail over all fear and all suffering ; must give to the hour of actual contest a strange delirious ecstasy. Such is the notion of war which it seems to be part of our education to imbibe. With martial achievements and martial glory, the studies of our earliest youth have taught us to associate ideas of manliness, true heroism, and moral grandeur : and from the age of Homer to that of modern romance, poetry has been employed in throwing over scenes of horrible destruction, an air of chivalrous enterprise and picturesque sublimity. But to those who know *War* in its details of enormity and misery ; who have followed in the rear of its ravages, and

tracked its steps by the whitening bones of its victims :—to those who, after the conflict, have listened, in the silence of midnight, to the faint groans or dying yells which bespoke the remains of life in some hundreds of agonizing sufferers ; or who, in moods of deeper abstraction, have seemed to hear the sullen plunge which each individual spirit, when forced from its every lurking place of life, has made in the dark waters that bound mortality, the shriek of separation, and the awful murmurs of eternity :—to those who think of war as connected with these details, and with the widow's curse and the orphan's wretchedness, it is indeed an unutterable evil. But under no other form is the active tendency of evil to perpetuate itself, by demoralizing the mind, and engendering new and unnatural appetites, more unequivocally displayed. What has been the effect of the past twenty years of carnage and suffering, but to transform the peasantry of Europe into an armed population, a hydra multitude, whose thirst for blood has been stimulated alternately by rapine and revenge ; to merge all the civil distinctions of society in those of military rank ; and to create, in every civilized country that has been brought into the conflict, interests dependent on the prolongation of hostilities, and permanent obstacles to continued peace ! What can be expected from nations whose supposed interests forbid a longer cessation from war, than exhaustion or poverty, the occasions of the drunkard's soberness and the libertine's virtue, necessitates ?

In the 'Great Nation', the lust of conquest, which, under every dynasty, has characterized her rulers, and in which the lowest classes participate,—that restless ambition which has, through a long succession of ages, made that country the enemy of Europe, forbids the idea of a lasting tranquillity. Under the demoralizing influence of a military despotism, France has, in fact, become a nation altogether military ; all other avenues to distinction and opulence, have been closed upon her impoverished nobility : hereditary rank, commercial eminence, ecclesiastical dignity, the honours attached to public stations ;—all have been either annihilated in the progress of revolutionary policy, or merged in the titles and designations of martial nobility. With a numerous class War has, we fear, become a want ; not only an appetite, but a means of subsistence. At least, it is looked to as affording the only field for distinction ; and, in the mind of a Frenchman, Peace is connected with inglorious poverty. Such is the active tendency of War to perpetuate itself, by weakening the influence of those motives which would lead to its extirpation, and by incapacitating a nation for the enjoyment of the blessings it rejects.

M. Grégoire, in the first chapter of the pamphlet before us, has judiciously remarked, that talents are not the standard of rights. It is equally true, whether in application to an indivi-

nal, or a community, that our natural rights are not determined by our moral virtues. It is no apology for arbitrarily perpetuating the bondage of a slave, that he is unworthy to be free, when his vices are, probably, in no small degree, the fruits of degradation. Nor can a nation be justly considered as having forfeited by its crimes its unalienable political rights; though less specious even than this, have been resorted to in justification of tyranny. Nevertheless, it is true, and it is a most important truth, that in order to capacitate an individual or a nation, for the enjoyment of natural rights, *moral emancipation* must precede political freedom. The injury which human nature has through a long period sustained, from the combined operation of the evils we have enumerated, is too radically deep to allow of its receiving immediate benefit from any external change. The removal of those causes which have occasioned its depression—its debasement, can lead but remotely to the good which a sanguine mind may anticipate. This is a circumstance of which our political speculatists seem to take little account; whereas, it would seem, that the only effectual counteraction of political evils, is to be supplied by the gradual operation of the moral means of rectifying the sentiments, and of emancipating the intellects of the community.

The total inadequacy of all political establishments and regulations, to restrain the incursions of audacious violence, or to provide for the happiness or repose of nations, has been fully evinced by a series of practical experiments, made under every variety of form that human sagacity could devise. No people were ever constituted a virtuous, an intelligent, a happy people, by legislative enactments. These can only remove the obstacles which impede their becoming so. Were there nothing better in store for a nation, therefore, than what the wisdom of a Senate or a Congress might confer, should the happiness of nations ever cease to become a prominent object in their deliberations, the prospect would be sufficiently gloomy. And were there no other means of promoting a better state of things, than subsidy, or the sword, we might at once resign ourselves to the triumph of evil. But a gleam of hope seems to enliven the cheerless scene. One method yet remains to be tried, which statesmen and potentates have neglected to employ. It is at length found out, that ignorance is not essential—is not even conducive to the safety of a state, or the interests of society. It is admitted, at least by theorists, that slavery is an evil which recoils on the oppressor. And who can say, that after a few more campaigns of fruitless butchery, the Rulers of the world will not, at length, learn, that *War* is not the *very* best means of ensuring either their common or their individual interests? For ourselves, however, we confess that we look with no very sanguine expectations of moral improvement to any political changes, any fortuitous combi-

nation of events ; because we expect from them no important moral results. We view with equal dismay the enthronement of Popery, and the triumph of Violence. Whether our commercial greatness may be endangered by the growing rivalry of a neighbouring nation in a state of peace, and our political existence itself expended in an interminable contest, are appalling considerations which we shall not attempt to disprove or determine. In this awful crisis, in which the Almighty seems as if he were permitting the agency of man, impotent in every thing except in the work of evil, to consummate the disorganization of the Universe, and to fill up the measure of his ineffable folly and wickedness, before he disclose himself as the **RIGHTeous GOVERNOR**, scattering the darkness which envelops his inscrutable operations, and, interposing his voice amid the moral chaos, again command light to be :—at this portentous season, in which the moral greatness that by comparison distinguishes our country, constitutes her only security, her true glory :—it is on moral agency alone, on the diffusion of knowledge, freedom, and the religion of the Gospel, that we rest our hopes of brighter days for posterity.

It is as connected with these objects that we attach interest to political events, and concern ourselves in the rise and fall of empires. Ours is a consolatory faith, which enables us, undismayed, to contemplate the vast disorder of the world, in the assurance that some efficient interposition of the Deity, communicating to moral means an adequacy which they do not inherently possess, will at length be exerted on behalf of mankind. There are many, we are aware, who do not go by the name of infidels, by whom the expression of this assurance would be received with contempt. We may be in danger of being classed with those persons, whoever they may be, that have believed ‘ the Baptist missions, and the distribution of the Bible, ‘ to be the preludes of universal and perpetual peace :’—a fanaticism, it seems, only comparable to that of the believers in ‘ the ‘ revelations of Joanna.’* But without entertaining opinions so extravagant as are here imagined, for the obvious purpose of irreligious ridicule, without trusting in magic, or looking for miracles, we may confess that we do augur much good for posterity from the combination of means which have been of late brought into operation, and from the enlightened and energetic efforts which characterize the present era. It will not be for us, perhaps not for our children, to witness the slow, eventual results. We have no expectation of sudden reforms, of romantic changes in favour of the great interests of mankind ; but we shall lie down in our graves, in the midst, perhaps, of the tempest,

* *Edinburgh Review*, Feb. 1815, p. 455.

still retaining that hope which can alone make our best exertions reasonable :—that the triumph of Evil shall not be for ever.

The Abbé Grégoire entitles the second chapter of his pamphlet, “ De la Traite et de l’Esclavage des Blancs.” It commences with the following liberal and enlightened remarks.

‘ In the contest between despotism and liberty, there are two numerous parties, who uniformly oppose the triumph of the latter. One party, preaching passive obedience in the name of Christianity, which disavows them, would consign the nations to the caprice of a few individuals; the other, in their speculations on the mechanism of political societies, reject religion, which can alone consolidate social order, and without which it must fall into the convulsions of anarchy. A man of sense, a man of principle, will steer with circumspection between the two rocks of bigotry and infidelity ; but Despotism, by whom, frequently, both have been raised up and kept in pay, skilfully avails herself of the excesses of both. By means of the one, she renders the people disgusted with liberty, by making them believe that, uniformly attended by licentiousness, and subversive of moral virtue, it is incompatible with security and happiness : by means of the other, she calls in Heaven to sanction acts of oppression. No one ever pretended that he held his house, his fields, his cattle, by Divine right ; while yet by right Divine, rulers have declared themselves the indefeasible proprietors of nations. They have never produced this celestial charter ; but men, on whom they have lavished emoluments and honours, have assured them that it really did exist. All power proceeds from God ; this is the principle : but the application of this principle to dynasties, to families, to individuals, depends upon the free choice of nations. Nevertheless, when those who have dared to think, have attempted to raise doubts as to the validity of these despotic pretensions, they have been treated as authors of sedition, and punished as rebels, by the very men who were in revolt against the universal will of the people.

‘ There is no description of tyranny worse than that which exerts itself in the name of liberty, and under covert of legal forms. This sort of tactics has been brought, in our days, to admirable perfection : by this means the *Great Nation* has been *mystified*. The interest of the State has always been the pretext under which Ambition has sought a sanction for his encroachments, for his depredations, and for that almost uninterrupted series of ruinous wars, the object and the result of which have rarely been the happiness of nations.

‘ The weight of taxes has been augmented by the creation of parasitical *Castes*, puffed up with parchment and indolence. The population thenceforth became divided among titled slaves, maintained at the expense of their poorer fellow slaves, laborious and famishing. Thus we have the modern, as well as the ancient Helots.

‘ Oppression reached its height, when a determination was discovered to force the sanctuary of conscience ; and when a difference of religion became a pretence for proscribing, exiling, or, at least, for consigning to humiliation, those who should profess a different mode of worship from that established by the State. We have instances of

this in the Inquisition of Spain against the Jews and the Moors : in the Inquisition of England against the Roman Catholics of the three kingdoms.'

The justness of the general tenor of these observations, is not invalidated by the inappropriate and untenable comparison with which the passage closes. Without stopping, however, to point out the misconceptions or false reasoning into which the religious prejudices of M. Grégoire have sometimes betrayed him, we think we cannot fail of supplying our readers with matter of interest, in exhibiting the subject of Catholic Emancipation, as it presents itself to the mind of an enlightened Foreigner of the Romish Church. Our own opinion may be gathered from the remarks introductory to this article ; that while, on the one hand, a nation's rights, no less than those of an individual, are a sacred and unalienable possession, irrespectively of all considerations of policy ; moral emancipation, on the other hand, can alone render a nation susceptible of the blessings of political freedom.

M. Grégoire, in giving the unqualified name of Slavery, to the state of Ireland, in calling that country a martyr, and in charging the zealous friends of the abolition of the Slave Trade, with inconsistency, for not discovering a similar anxiety for the ' political emancipation of five millions of Catholics,' undeniably evinces that he has a mistaken view of the subject. There is, however, some force in the style of his appeal,

' What ! the son of a *Black*, born in England, shall be admitted, if he be a Protestant, to all municipal rights, while they shall be unmercifully denied to a *White*, because he is a Catholic ! Must we have to charge such an inconsistency upon a people who have so often displayed a magnanimous and generous character, and who, in recent times, have heaped benefits on the emigrants of France ! a people, among whom intelligent writers, and many of the clergy, by their voice, have joined in denouncing the inhuman treatment even of the brutes ! The rules that used to be affixed in Smithfield market, inflicted pecuniary penalties on whosoever should be guilty of treating them with wanton cruelty. This laudable instance is, perhaps, unique of its kind.'

The Author refers, in the course of his argument, to a " Statement of the Penal Laws which aggrieve the Catholics of Ireland. 8vo. Dublin. 1802." He ought to have known, however, that many an unrepealed and forgotten law, which may be found on our statute books, has been silently suffered to become a mere dead letter, to which no minister would dare have recourse even in *terrorem*. Perhaps it might be urged, in evasion of this remark, by a clergyman of the Romish Church, that, if this be the case, and if we will not allow the obsolete en-

actments of British jurisprudence to be cited against us, though they have never been specifically repealed; we are inconsistent in requiring a formal disavowal, on the part of the 'Ancient Church' of those barbarous edicts, the spirit of which has long ceased to give meaning to the letter. It is indeed ardently to be wished that this plea were destroyed, and the traces of barbarism swept from our penal code. The silent but effective repeal, however, which an enlightened and virtuous community will always in time accomplish by the force of opinion acting as a restraint upon its governors, is, after all, the best security against the spirit of those antiquated and impotent enactments.

M. Grégoire allows indeed that some of the penal laws have been revoked, and others, fallen into disuse: but a part of the code, he adds, is still in operation, and opinion aggravates the yoke by humiliating distinctions.

'Un lord protestant, un *gentleman*, un paysan de cette communion, se croient supérieurs aux individus catholiques de ces états respectifs.'

M. Grégoire, however, can hardly suppose that the abrogation of penal laws would annihilate the petty oppression of opinion, and reconcile those distinctions which originate in a difference of religious belief. It is undoubtedly true, that all legislative distinctions between different classes of subjects, founded upon a difference of religious profession or belief, whether they be those of exclusive patronage, or of a penal nature, are calculated to foster the malignant pride of fancied superiority in the one party, in proportion as they degrade the other. But it is not the Roman Catholics alone who have to complain of this evil. Wherever a religious establishment exists, (we do not wish here to agitate the question of the expediency of religious establishments,) the necessary consequence is, to create different *castes*, between which the line of demarcation is as broad, and almost as impassable, as that which separates a Brahmin from a Pooleah. The factitious respectability, the cheap merit, the supposed moral security, which accrue to the favoured sect, from this exclusive patronage, and in which the ignorant and the formal contentedly rest, are necessarily injurious both to the purity and the moral efficiency of the institution itself, and to the character of a large proportion of its members. It is not, therefore, till the inferior religious *castes* have attained sufficient weight in point of numbers or character, to command respect, and to excite emulation, that the injurious effects of the invidious distinction begin to be neutralized by the force of opinion. So long as designations of party reproach, as pos-

sessing a stronger influence on the minds of the community, supersede the characteristics of the individual,—integrity, sincerity, and benevolence; so long must the spirit of oppression be considered as prevailing to the essential prejudice of the best interests of society. But we must return to M. Grégoire.

‘ Are we not authorized, (by the conduct of the legislature,) (the Author proceeds,) in believing that the oppressed are hated, because they have been ill-treated, and that the ill-treatment is persisted in, because they are hated?’ ‘ C’est dans ce cercle vicieux que s’agit une passion qu’on a très bien caractérisée en disant que *l’offenseur ne pardonne pas* ’

The Author replies to the objection drawn from the Coronation Oath, by urging, that a promise opposed to natural rights, cannot be *licit* or valid. This the English government, he adds, appears to have itself acknowledged, in revoking many of its laws. The greater part of the treaties of Modern Europe contain, for their first clause, one that declares that between the high contracting parties there shall be peace and *perpetual alliance*, although we have not had hitherto a single instance of this perpetuity.

‘ And as to oaths, judge of them by that of the thirty-nine articles of the English church, respecting the meaning of which so much dispute has for half a century existed. Is there a single clergyman who attaches to all those articles the acceptation and intention of those who originally instituted them?’

Our readers will observe, that it is M. Grégoire who puts this question in so confident a tone. He is mistaken if he supposes there is not a *single clergyman* who receives and subscribes the Articles according to their designed import.

Our Author denominates the Revocation of the Edict of Nantes, an act equally iniquitous and impolitic. The Protestants had as much right peaceably to inhabit the soil which had given them birth, as the despot who expelled them. But the violation of the articles of the treaty of Limerick, in 1691, which confirmed the rights of the Catholics of Ireland, on their taking the oath of allegiance, he considers equally flagitious with the Revocation of the Edict of Nantes.

Our limits will not allow us to notice with minuteness the remainder of the contents of this interesting pamphlet. To some of our Author’s most fallacious arguments, we cannot deny the praise of ingenuity; nor are we ever led to doubt the sincerity of his convictions. He complains that our laws invite the Catholic priests to apostatize, by alluring them with pensions. He states that the ‘ venerable Head of the Catholic Church,’ on

account of whose deposition (he says) the pulpits of the English Church, and of the Dissenters, resounded with rejoicing, under the idea that the fall of popery was arrived, became a prisoner, precisely for having refused to accede to a coalition formed against England. He adds that he is now restored to that throne,

‘ Que lui et ses successeurs occuperont jusqu’à la consummation des siècles.’

The *personal* infallibility of the Pope, as distinguished from that which attaches to his official character, his supposed power of deposing monarchs, and of releasing subjects from the oath of allegiance, and from the obligation of keeping faith with heretics, are indignantly disclaimed by our Author, as calumnies a thousand times refuted, and held in horror by the Catholic clergy. He thinks that those who advance them, can only feign to believe them. Our Liturgy, he complains, still attributes to the Catholic Church, the Powder Plot, which was the crime of only a few individuals; and our Monument ascribes the fire of London to the Papists, contrary, he says, to the attestation of history.

He reminds us that our ancestors, who discovered so much attachment to the cause of liberty, were Catholics: that that great Charter which is exhibited in the British Museum, as an object of veneration, is the work of our Catholic ancestors. These remarks, however, can scarcely pass for reasoning.

The Author expresses his peculiar regret, that the equitable concessions in favour of the Catholics, should find antagonists among our clergy, especially on the Episcopal bench. He names Bishops Watson and Landaff, as honourable exceptions. The Church of England, continues M. Grégoire, is one of those which have the nearest affinity with the Roman Catholic Church: ‘ a circumstance which has been pointed out by the Duke of Sussex in an admirable speech in favour of emancipation.’

‘ Mais quelque divisées que soient entre elles les sociétés protestantes, toutes se réunissent contre la tige dont elles sont des branches séparées. Il semble qu’elles aient pour dogme commun l’aversion contre cette Eglise Catholique, qui, traversant les siècles, élève sa tête majestueuse au milieu des sectes qu’elle voit successivement naître et s’écrouler autour d’elle.’

In a similar strain of eloquence M. Berr Isaac Berr, and other members of the Parisian Sanhedrim, expatiated on the glorious pre-eminence, integrity, and duration, of *their* still more ancient Church, ‘ whose origin is lost in the obscurity

‘ of centuries,’ and of which Christianity itself is considered as only a novel and heretical branch. ‘ It is really inconceivable,’ said the orator alluded to, ‘ that the Christians who have ‘ the same origin with us, the Christians, our fellow sufferers ‘ under Nero, Vespasian, Titus, Domitian, Adrian, and several others, could, contrary to their duty, have inherited ‘ from those irreligious nations, that hatred and that contempt, ‘ which we at first shared together. It is really difficult to ‘ find the solution of this problem.’*

M. Grégoire pursues the subject by remarking, that if the Church of England is in danger, it arises rather from the novel sects which have sprung up in her own bosom; and he quotes a speech of Lord Sidmouth’s, in which his Lordship expressed his apprehension that England would soon be reduced to the predicament of having *a nominal Establishment, and a sectarian population*. Instead, however, of coinciding with his Lordship in the policy which his apprehensions led him to recommend, the venerable Author observes :

‘ These remarks throw considerable light,—perhaps they may lead to a decision,—upon a point much agitated by your public writers: *the advantages and disadvantages of a civil establishment for any particular mode of worship*. Institutions of this kind, as they may chance to be in favour of error as well as of truth, can only, in the one case, afford falsehood the aid of human props of which Truth, in the other case, stands not in need. Offspring of heaven, she triumphs by the help of means worthy of her celestial origin. Let her ministers, deeply impressed with their responsibility, unite to solid instruction, the efficacy of virtuous example, that first of preachers; they will then make real converts, while the Inquisition and *Dragooning* will never make persons any thing but hypocrites.’

We can make room for no further comments, but must content ourselves with giving two more extracts from this manly and spirited pamphlet. In the first, the Author is animadverting upon the dogma charged upon the Romish Church, *Hors de l’Eglise, point de salut*; and he attempts to get rid of the accusation, by saying that the Protestant Churches pretended, originally, to be each the only way to heaven; and he supports his remark by references to the life of Beausobre.

‘ All these different sects, he continues, having now fallen into latitudinarianism, since zeal has given way to indifference, are irritated at not obtaining from the Catholic Church a reciprocity of religious concession which, with regard to a *point of doctrine*, they will

* *Kirwan’s Parisian Sanhedrim*, 8vo. London, 1808.

never obtain ; because *Truth is one*, and there is no collateral path leading to the same end. I would then say, as a Catholic, to my Protestant brother,—I believe thee to be in error ; my duty is to pity thee, to implore the Father of lights to illumine thee, and to do thee all the good in my power. As citizens, our rights are equal ; and if, in the case, for instance, of election to civil offices, I prefer an illiterate and immoral Catholic to an enlightened and virtuous Protestant, this partiality, which would oppress merit, and betray the interests of my country, would be a crime.'

We will not weaken the following passage by translating it : it will form no inappropriate conclusion to the Article.

'Quand on étudie la nature de l'homme, on entrevoit une distance énorme entre ce qu'il est & ce qu'il pourroit être. Quels progrès feroient l'agriculture, l'industrie, les sciences, si on leur consacroit seulement la dixième partie de ce que coûtent des guerres ruineuses, une représentation fastueuse, et un luxe dévorateur ? En France il y a peut être deux cents villes, où, depuis quinze ans, des réceptions de princes, des décorations théâtrales, des arcs triomphaux et des fêtes, ont coûté plus d'argent qu'il n'en eût fallu pour y fonder des écoles, nourrir les pauvres, et approvisionner les hôpitaux. Ah ! si les chefs des nations connoissoient la véritable gloire et leurs vrais intérêts, que d'efforts ils déploieroient pour élever les peuples à tout ce qui est grand, pur, et sublime !

'Le caractère européen a besoin d'une trempe nouvelle ; en lui conservant toute la fougue de la bravoure militaire, une civilisation mal dirigée l'a dépouillé du courage civil : à ce malheur, (et c'en est un grand,) on ne peut remédier qu'en reprenant pour ainsi dire la société dans ses élémens, en travaillant à rendre meilleures la génération naissante et celles qui vont atteindre la puberté. Le vice capital de l'éducation moderne, c'est de négliger le cœur en cultivant l'esprit ; de faire beaucoup pour l'un, et presque rien pour l'autre : alors les talens qui devraient seconder les bonnes mœurs, deviennent des armes contre elles. N'espérons pas d'ailleurs que jamais les mœurs puissent fleurir, si elles n'ont la religion pour appui.'

'Sans la religion, les mœurs, la bonne foi, l'économie, un état n'aura jamais qu'une existence précaire. Ce sont là des vérités triviales ; mais peut-on répéter trop souvent qu'il n'y a pas d'autres moyens pour resserrer les liens entre les gouvernans et les gouvernés, identifier leurs intérêts, et fonder le bonheur sur une base inébranlable ?'

Art. II. *Alpine Sketches*, comprised in a Short Tour through Parts of Holland, Flanders, France, Savoy, Switzerland, and Germany, during the Summer of 1814. By a Member of the University of Oxford. 8vo. pp. 312. price 9s. Longman and Co. 1814.

OBSERVING this gentleman's designation put in all the prominence of capitals, and having always been taught to associate every possible idea of dignity, stateliness, and majestic pomp, with the University, which we thus learn would be incomplete without him, we do not see how we were to avoid the uncouth sensations excited by the commencement of his advertisement, and the commencement of his tour.

‘ Our Booksellers’ windows are already crowded with Wanderings, Trips, Tours, Visits, Sketches, and Guides, and behold here is another, without pretensions, name, or preface, obtruded upon the public, whose intellects are insulted by such an accumulation of trash!—Who is the author?’

‘ All very true, Sir; but a preface is an awkward thing to write in these days, when every kind of apology has long since been exhausted by our scribblers, and over-ruled by our Reviewers; besides, the author of the following pages is now again upon the road to Italy, and not in the way to write one.’—*Advertisement.*

‘ CHAP. I.

‘ “ Rem tibi quam nôris aptam dimittere noli.”

‘ “ With all my heart,” said I, as H—— carelessly mentioned the idea. Some few objections were started; but by the help of a little Oxonian logic, they vanished; and when the carriage drew up to the door of the Crown, at Henley, our minds were made up, and accordingly four horses were ordered for Rotterdam.’ p. 1.

“ A member of the University of Oxford.”—We could not help thinking what would have become of the venerable Body, the patriarch of academies, the palladium of learning, the solemn personification of wisdom, had this one of its components, by any melancholy chance, gone overboard, or had the packet gone down!

“ A member of the University.”—Of what rank is he there? of what standing? how much time has he actually sojourned in the shades of academic bowers? what lectures has he been attending? what books has he been studying? Is there really cause to suspect that all the influences of that revered establishment, with its hierarchy of erudite spirits, its scholastic discipline, its Grecian and Roman models of writing, its assembled tomes of the choicest literature of all subsequent ages, have left this so favoured student no better schooled, than to admire the manner of that fetid clerical baboon of literature that began a ‘journey’ thus:—“ They manage these things better in France”?—

But not to prophane the image of that august rector of minds, by references wantonly protracted, we will plainly say, we should have thought that amid classical studies, in the very focus of criticism, he might have acquired a taste that would be disgusted with all such flippancy, and feeble affectation of sprightliness ;—or, perhaps, it was even meant for wit. That discipline might have instructed him that could he really have made a witty beginning, a manly simplicity of introduction is, perhaps, still far better : but, at any rate, that an artificial, tricky, and vapid smartness makes a man, and especially a college-man, appear vastly like a coxcomb.

This paltry affectation at setting off rendered us little disposed to be sanguine as to the travelling resources of our companion. Nor were we at all more favourably prepossessed by the way in which he began to make use of his learning, than by that in which he was sporting his wit.

‘ Leaving Paris with sentiments of individual gratitude, rather than of public esteem, he proceeded into Switzerland, where, following the maxim of *Sallust*,—“ Quo mihi rectius videtur, quoniam vita ipsa quâ fruimur brevis est, memoriam nostri quam maximè longam efficere,” he noted with feelings of peculiar delight, the romantic scenery, and simple character of the happy peasant, who builds his cabin in the delicious retirement and peaceful quiet of the Alpine vallies.’—*Advertisement*, p. vi.

More oddly, we thought, this sententious old Roman never had been dragged into modern gay company ; more oddly, a passion for notoriety, and a delighted sympathy with the sweet obscure simplicity of the Alpine peasant’s condition, had never come together ; more oddly, the affectation of being actuated by momentary impulse, and the acknowledgement of deep and remote-looking design, were never let to meet in ridicule of each other. What ! this flippant, random spark, who frisks into an adventure at the casual suggestion of an acquaintance, is all the while gravely considering how to make the greatest noise after he is dead, and prosecutes his freak on this calculation !

Under these first impressions of something so much akin to folly, we were likely to go forward with a very cool sobriety, to see what we should in the sequel make of our man ; and we are now ready to say, that he turns out better than we expected, notwithstanding that he retains, quite through, somewhat of the cast which it has puzzled and amazed so much that he could have acquired among the sages and solemnities of Oxford. If it is among the precipices of the Alps that this modification most nearly vanishes, we are not quite certain whether he there owes the improvement to taste or to fear.

Though Holland, Flanders, France, and Germany, are taxed to

enhance the interest of the book, its leading title, *Alpine Sketches*, is well chosen to prevent its seeming to rest any part of its merits on its account of adventures in these countries. The slightest possible notice may suffice of our Author's movements as far as Paris. As in duty bound, he deplored the obvious and melancholy effects of the recent iron tyranny in Holland; was pleased with the faint signs, and, perhaps, not very enthusiastic hopes of a better order of things; was displeased with the regularity and formality of Dutch gardening, which gives a sameness to their villas; was enraptured by the grand organ at Haarlem; ascended the tower at Utrecht, 380 feet high; was shewn, here and there, a number of fine pictures; saw at Gorcum, and other places, the devastations of the war; admired the prodigious fortifications, grand naval works, and the lofty tower, of the cathedral at Antwerp; had 'infinite trouble' to find a place to sleep in at Williamstadt, and 'infinite trouble' again, a few hours afterwards, in clearing the outposts of the next sleeping place; found Brussels a better built town than those in Holland; and through Brussels found the way to Paris. He thus describes the first impression of the tumultuous crowd of living creatures in this scene of so much of the worst and most miserable human agency.

'On entering Paris the first impression produced on my mind was that of comfortless misery and inextricable confusion. Horses, carriages, and carts,—men, women, and children,—Turks, Christians, Jews, Russians, Austrians, Prussians, and Cossacks, were all mingled in a chaotic mass, without comfort, without regularity, dirty, ill-dressed, fatigued, hot, and hurried. On all sides may be traced the hideous features of despotism: the dissipation, the shows and *spectacles* in which the people take so much delight, are but futile efforts to forget their degradation: every where is there an appearance of gilded slavery, dancing gaiety, and splendid melancholy.'

He found a private lodging. 'His room,' he says,

'Afforded a good specimen of splendid filth:—beautiful yellow silk curtains and a dirty bed; a fine marble chimney-piece, adorned with a dial supported by golden cupids, above a hearth containing the accumulations of a winter's wooden ashes, never cleaned, and never likely to be so,—elegant satin sofas and a greasy brick floor.'

He quickly addressed himself to make the tour of all the *wonderments*, the contemplation of which he could the better enjoy for the capacity of his faith, so finely evinced in viewing Napoleon's column in the *Place Vendome*, 'a pillar of bronze, 133 feet in height, and 12 in diameter, cast *entirely out of the cannon taken at Austerlitz*.'

He is not very violently given to rant, but we suppose he will

expect to stand nearly alone among the admirers of the fine arts in that rapturous excess of adoration of the Medicean Veaus, in which he pronounces ‘every thing around it insipid,’ whether in sculpture or painting, the Apollo expressly included. But perhaps this pretence of an exclusive passion is only a contrivance at once to gain credit as an amateur, and excuse himself for having been satisfied with an *hour a day* in the galleries of the Louvre; for that was about the allotment of time afforded to incomparably the grandest assemblage of the beauties of art in the whole world. This daily allowance for a few weeks would, perhaps, nearly suffice to write down the designation of each of the great works, and the artist’s name.—So happily economizing in this one branch of his expense of time, what did he do with the ample remainder?

One small portion of it was excellently bestowed in contemplating a widely different kind of exhibition, ‘the celebrated catacombs, ‘from 80 to 100 feet deep, under the quarter of the city towards ‘Orleans,’ which he describes as ‘winding in broken galleries ‘and rugged passages for the space of three leagues’ In what way does he take this measure? and on whose statement does he rely?—Did he content himself, for expedition’s sake, just to cut the most hardy of the falsehoods of his guides, and take half?—Allow enormity of dimension, and enormity of number may follow without exception: accordingly. ‘the remains of two ‘million eight hundred thousand bodies are here ranged in regular ‘order against the walls of the cavern, in rows of alternate bones ‘and skulls.’ And it is but a small part of these caverns, it seems, that has, at least of late years, received its silent occupants by removal from the cemeteries in the neighbourhood. Our spritely explorer would not be displeased, perhaps, to find that a little of the fantastic had made its way before him into this region of death. Many of these bones and skulls, he says, ‘are piled into ‘the form of altars, at which, on particular days, service is performed and mass sung;’ a contrivance that would probably strike as more whimsical than solemn.

It must be owing to men’s having no faith in the competence of death as a teacher,—or is it that their self-importance cannot endure that even that oracle should say any thing which they have not dictated to it?—that no receptacle of mortality, even though a hundred feet underground, can exclude the impertinence of their inscriptions.

‘On entering the portal of the cavern set apart for this melancholy purpose’ (this subterraneous mass-service) ‘the first thing you encounter over an altar of skulls is this inscription; on one side.

“Vaines-grandeurs, silence, éternité.”

‘ On the other,

“ Néant, silence êtres mortels.”

‘ Over the door is engraved

“ Has ultra metas requiescunt beatam spem expectantes.”

‘ The bones being ranged in regular order, in some places they form little cells and chapels, over one of which is written,

“ Hic in somno pacis requiescunt majores.”

‘ I could gain no information respecting the origin of these excavations. They are evidently artificial, probably a Roman work. The cemetery is nearly in the centre, to gain which we wound through almost inextricable passages, cut in a solid bed of stone for at least a mile, where a person unaccustomed to the place would infallibly lose himself; for the torches cast but a faint light through the passages which branch out in every direction; and even the guides, accustomed to traverse them continually, are obliged to leave a black mark with the smoke of their torches, that they may know where to retrace their steps. In some places water issues from the stone and forms rills; and every-where it is well ventilated and airy. Descending still deeper into the earth there is a collection of preternatural bones, and a museum of the numerous materials which compose the various strata above.’ p. 39.

We should doubt whether any other vivacious adventurer (who had ‘ money in his purse’) ever made out so indifferently, for gratification, in Paris. We can hardly conceive that the catacombs were exactly the scene for him; in the magnificent exhibition at the Louvre every thing was insipid but the Venus; and then for the people, hear what he says of their character, their appearance, and their disposition toward the English.

‘ Throughout France at present, as might be expected, there is a feeling of mortified vanity in the people, and a melancholy irritability in the soldiers whenever the campaign is mentioned. Their pride has been deeply wounded, nor will they rest till they can by some means regain their own estimation. But their unconquerable vanity, which has already sapped every moral principle, will always be their ruling foible. At the first impulse they felt gratitude to Marmont, and blessed Alexander for sparing their city. Now the danger is over, they say Marmont is a traitor, and the Russians cowards. Many people wish they had been made to suffer more acutely the miseries of war: but, perhaps, it is better that they have been spared, as their vain ingratitude, and unprincipled restlessness, will thereby become more apparent to the rest of the world. Before the lapse of a century, the other nations of Europe will possibly be obliged to crush them more effectually, to ensure their own existence. All that martial politeness in the soldier, of which we have heard and read so much, no longer exists. Twenty years of rapine and murder, of tyranny and despotism, have given them a look of disciplined lawlessness and pallid depravity that makes one shudder.’

It was quite time for him to go in search of another order of human beings, or of some such scenes of nature as might captivate and enlarge the mind independently of man. He took the right direction for both these objects by setting off for Geneva and the Alps. He engaged a vehicle with two poor horses which were to take him all the way to Geneva. Partly to relieve them, and partly from curiosity and love of little adventures, he performed a great part of the journey on foot, in a series of excursions nearly collateral to the main road, and ending each evening where the voiture was to stop. He saw, of course, a great deal of rural, and some romantic, and even some little passing forms of moral beauty. The melancholy effects of war were the most conspicuous about Sens, where 'the inhabitants having been plundered by three different armies, were left quite destitute, and literally starving.' Among the Jura mountains he found himself brought within that dominion of gloomy sublimity, of which he was ambitious to approach even the central majesty. The distant view of the scene he was approaching, was suddenly presented before him.

'The road now began to descend from these lofty mountains (of Jura) to the vast plain in which is situated the Lake of Geneva, and passing under an arch cut through the solid rock, the whole extent of this immense expanse of water lay beneath our feet, backed by mountains and glaciers, with Mont Blanc, reigning monarch of all around.'

He visited the *Chateau de Ferney*, of which he briefly describes the apartments, the characteristic decorations, and the memoirs of its famous departed proprietor and inhabitant.—'We visited his chamber,' says the Oxonian, 'with an awe which we should not have felt before the tripod of Delphi.'—Does he mean that at Delphi he should have had a less forcible impression of the *reality* of the suspected haunting of an evil spirit? In the slight notices and anecdotes of that personage, there is an apparent effort to magnify the little good belonging to him, and somewhat extenuate the evil. On another day he visited Delices, where Voltaire at one time resided, for the benefit of being within the Genevese territory. 'Here (he remarks) we found the bench to which he was carried in his last illness, that he might once more contemplate the majestic beauties of the surrounding scenery before he quitted it forever.' This appears an odd statement, when we recollect, what our Author has himself just adverted to, that Voltaire's last illness and his death took place in Paris.

Every thing relating to Geneva must be in some degree interesting, especially now when it is a place once more accessible to our countrymen. But we must not let ourselves be detained

on the subject, as we have hardly any space for even the descriptions of Alpine scenery, which form the most pleasing part of the book. Two or three short extracts will probably make most readers wish to see the whole. Our Author was, for a genteel *promenader* of the streets of Oxford, very laudably daring among precipices, glaciers, and torrents. Indeed he had nearly done, at one moment, a great deal more even than he dared.

‘ In crossing one of these snow-clad precipices,* from whence a cataract descended, an eagle, which we had disturbed from its solitary abode, hovered over our heads; I gazed up at it from the narrow ledge on which we stood. The stunning roar of the waters, the dark abyss below, and the awfulness of the situation altogether, concurred to confuse the imagination and turn the brain. When I cast my eyes down again, all swam before me, my pole dropped from my hand, and had not my attentive guide caught me at the moment, I must have followed it.’ p. 125.

A little afterwards he was more frightened than endangered.

‘ We were standing and admiring the stupendous scenery around, when on a sudden the rolling of an avalanche struck our ears: we listened—the noise was yet far off but grew louder, and in a few seconds a mountain of snow seemed falling over us. Like the country rat we fled,

“ A la porte de la salle
 “ Ils entendirent du bruit;
 “ Le rat de ville détale,
 “ Et son compagnon le suit.”

but we knew not where to go. The noise echoed, sometimes on the one side, sometimes on the other; then it seemed afar off in the distant vallies. To put an end at last to our alarms, an avalanche of snow, which caused all the confusion, rolled down with a mighty crash, and covered the rocks we had just been traversing.’ p. 127.

The simile and poetry in this extract will have reminded our readers, that it is very common for persons who have, through terror, made a very sorry figure in unpleasant situations, to endeavour to recover their credit with themselves, as well as others, by affecting gayety and wit in referring to the fright.

He was tolerably safe in another magnificent scene, of which the description, like some others that he has given, does, no doubt, excite our envy.

‘ Having crossed the Arve, and proceeded a few hundred paces

* This scholar is continually falling into this blunder of construction, of which, indeed, we observe many writers to be habitually guilty. How could our Oxonian write this sentence without perceiving that he makes the eagle cross the snow-clad precipice?

along the edge of the precipice, what a spectacle presented itself! We saw before us the torrent, boiling, angry, throwing its masses of white spray to the height of twenty or thirty feet with a convulsive roar. The rocks by which it rushed staggered, [!] the trees shook. Although at the height of eighty feet above this terrible convulsion, we felt the agitation of the air, and were enveloped in foam and spray.' p. 101.

A little further on,

'We approached the torrent of *Gias*, one of the largest that fall from these mountains, and passed it on foot, upon the blocks of granite which rose above its surface. A prodigious mass of waters precipitated themselves around, rolling huge fragments of rock, trunks of trees, and whatever obstructed their passage, with a frightful noise. In passing this spot our guides told us, that a few days before it had been the *grave* of a poor peasant girl. Her mule, alarmed at the waters, rushed over the precipice, and was caught by the trunk of a pine, while its ill-fated rider continued falling from rock to rock, and disappeared in the boiling torrent below.'

The guides declared there was too much snow for an attempt at Mont Blanc. Was not our Author very glad to hear that? He fully did his duty, however, we will acknowledge, on other eminences, especially Mont Anvert, the account of his ascent of which is highly interesting. And, indeed, in parting with our gay associate, we will fairly acknowledge that this latter part of his book is worthy to be read even by all the literati, young and old, of the celebrated seat of literature to which he belongs. *The scenes themselves* have a commanding fascination: our Author will not probably lose much by our declining to distinguish and ascertain how much of their effect, in description, they owe to him.

We will conclude with one short extract.

'One evening we visited the extraordinary pass which forms the only communication between the baths of Leuck and the village of Albinen on the heights above. A perpendicular rock, four hundred and twenty feet high, is scaled by nine ladders, placed one above another, and supported only by the projecting crags. An Austrian general, whom curiosity had induced to ascend, a short time before, was so alarmed by the awfulness of his situation when upon the seventh ladder, that he was obliged to be bound hand and foot to it, till assistance could be procured to take him down, when he was carried back insensible to the village. I was glad to find myself safe again at the bottom; yet we were told that the women of the country will go up and down with a dead calf at their backs.'

Art. III. *Transactions of the Geological Society.* Vol. II. 4to. pp. 558. Thirty-nine Plates. Phillips, 1814.

IN one of the later volumes of the former series of our Journal, we noticed the First Part of the transactions of this infant Society, and anticipated the gratification and instruction the friends of science were likely to receive, from the subsequent labours of its members.

The collection of papers before us, bears ample testimony to the indefatigable exertions, the philosophic spirit of inquiry, and (for we esteem it a feature not the least worthy of notice in a work of this kind) the moderation and candour of the gentlemen who have contributed to form the volume.

The greater part, and, we may without disparagement to the rest safely say, the most valuable part, is from the able pen of the President, Dr. Mac Culloch, who has furnished nine papers out of the twenty-four, all of which throw light upon interesting and difficult parts of the science.

As we shall shortly have an opportunity of taking a sketch of the present state of *Geology*, as a science, in noticing some recent publications on the subject, we shall now, without detaining our readers with any farther preamble, give a short account of the different papers, which, we trust, will be amusing and instructive, even to those persons who are not initiated into the mysteries of *Floetz* and *transition formations*.

I. On certain Products obtained in the Distillation of Wood, with some Account of Bituminous Substances, and Remarks on Coal. By J. Mac Culloch, M. D. &c.

In the preparation of charcoal for gunpowder, a dense black fluid called *tar*, is produced. By exposure to heat, this fluid assumes the consistency, appearance, and chemical properties of asphaltum. Dr. Mac Culloch compares this product, with the vegetable resins and bitumen, and shews that it is a new compound, formed of carbon, hydrogen, oxygen, and azote. The carbon and hydrogen constitute its basis as of the bitumens; and the large proportion of oxygen appears to give it the peculiar properties by which it is distinguished from them.

Dr. Mac Culloch then proceeds to illustrate, from the history of this compound, the subject of the conversion of vegetables into coal, which he considers as a bitumen varying as to the facility of yielding naphtha by distillation, from the fattest Newcastle coal to the driest Kilkenny coal, but not containing charcoal as an admixture, though the extremity of the chain or *anthracite* is identical with carbon, as the result of the distillation of asphaltum is also charcoal. Afterwards he investigates the diffe-

rent chemical properties of *lignites*, as Jet, Bovey coal, &c. and concludes, that the conversion of vegetable matter into bitumen, has been effected by water, and not by fire; but that the alteration of the texture into coal, may be imitated by subjecting the lignites to igneous fusion. The coaly residuum of the wood tar contained, from the distillation having been carried on in iron vessels, so much iron, as to be a real plumbago; and the Doctor hints at the probability of its being produced in a state fit for the arts. Lastly, he shews that this pitch of distilled wood, is the substance called *bistre* by painters; and describes how its tone and consistency may be improved by chemical means, a desideratum long sought after by artists.

II. *Mineralogical Account of the Isle of Man.*

By J. F. Berger.

The central and mountainous part of the Isle of Man consists of clay slate, and granite has been found in a mine worked through this stratum near the centre of the island. On the N. W. and S. E. as well as at the southernmost extremity of the island, the *grauwacke* skirts the clay slate, containing, at Castle-Town, limestone, and at Peeltown and Longness, patches of the old red sandstone. At one place, the granite also rises through this stratum. The northern extremity of the island is covered with a bed of marl and sand. Lead mines were formerly worked in the island, but they are now abandoned; and, for want of geological knowledge, here, as in numerous other places, attempts have been made to discover coal, where no known analogy would indicate its existence.

III. *On the Granite Tors of Cornwall.*

By J. Mac Culloch.

The *Loggingrock* or Logan stone, at the Land's End, has been described by most Cornish tourists, and figured by several; but few have been so well qualified for either undertaking, as Dr. Mac Culloch; and as it is an object of equal interest to the artist, the antiquary, and the geologist, we readily transcribe his account of it.

‘ The general height of the mass of granite on which the logging stone is placed, varies from 50 or 80 to 100 feet, and it exhibits all round a perpendicular face to the sea. It is divided into four summits, on one of which, near the centre of the promontory, the stone in question lies. If the whole peninsula be viewed laterally, the conformity of the rocking stone to the mass on which it stands, and to the other small stones which crown the summits, is such, that the eye cannot detect it, so perfectly it seems in its place. It is in the front

view only that it appears detached, as if occupying an accidental, and not its natural and original place. Its general figure is irregularly prismatic and foursided, having at its lower part that protuberance on which it is poised. So inclined is the plane on which it rests, that it appears at first sight as if a slight alteration of its position, would cause it to slide along the plane into the sea, standing as it does within two or three feet of the edge of the precipice. The breadth of the apparent contact between the plane and the centre of motion of the stone is about a foot and a half. As this support is curved only in one direction, being of a cylindrical, and not of a spheroidal figure, the motion of the stone is consequently limited to a vibration in one direction, which is nearly at right angles to its longest dimensions. It is said that the motion is now much more limited than it has been within the memory of those who live near it; a circumstance rendered very probable by the progress of disintegration at those points of contact where water can be detained. . . . In the trials which I have at different times made on it, the greatest force that three persons could apply to it, was sufficient to make its outward edge describe an arc whose chord was $\frac{1}{2}$ of an inch at 6 feet distance from the centre of motion. . . . The weight appears to be 65.8 tons, a deduction if not precise, sufficiently accurate at least to satisfy general curiosity.'

The *Cheese Wring* is another object of attraction to travellers, presenting the appearance of five thick blocks of stone, balanced upon each other in such a manner, as considerably to overhang their base; and fancied, by Dr. Borlase, to have been formed into a Druidical statue of Saturn. Dr. Mac Culloch, however, satisfactorily shews, as indeed De Luc and others have before explained, that these appearances, with all the fancied stratification of granite, are owing to various stages of disintegration, to which that rock is liable when exposed to the air, exhibiting another trace of similarity between the granite and the basaltic rocks.

IV. *Notes on the Mineralogy of the Neighbourhood of St. David's, Pembrokeshire.* By J. Kidd, M. D.

The more interesting of these rocks belong to that well known but imperfectly described series of compounds of hornblende and felspar, commencing with syenite and greenstone, and passing over into serpentine and steatite. They are ably described by the Author, but prove the want of a nomenclature, to whose terms ideas within the reach of definition are attached.

V. *An Account of the Brine Springs at Droitwich.*

By Leonard Horner.

These springs are in the same red stratum which elsewhere produces salt and gypsum, and is probably identical with Werner's old red sandstone. The sandiness of this stratum is, how-

ever, a quality so inconstant, while its colour, arising from oxide of iron, is so permanent, that we would rather adopt one of the appellations given by our English geologists, than that of German naturalists.

The brine springs at about fifty yards below the surface, and the four pits produce about sixteen thousand tons annually, at thirty one pounds per ton, including thirty pounds per ton duty. The greatest produce of a pint of the water is 2289. grs. so that it is somewhat weaker than a saturated solution of salt. Mr. Horner's analysis gives—muriate of soda or common salt 96.48, sulphate of lime, or gypsum 1.63, sulphate of soda 1.82, and muriate of magnesia 0.07 per cent.

VI. *On the Veins of Cornwall.* By William Phillips.

This paper contains a considerable number of facts, collected partly from the verbal accounts of captains of mines, and personal observation, and partly from the descriptions of former authors; and is elucidated by plans of some of the more remarkable veins: but the materials are of such a nature, as not to admit of a compressed abstract; and the results do not throw any light on the impenetrable obscurity which envelops the theory of veins; nor furnish any just grounds for establishing general rules. No spot more completely convinces the geologist of his ignorance, than the mound of rubbish round a Cornish mine.

VII. *On the Freshwater Formations in the Isle of Wight; with some Observations on the Strata over the Chalk in the South East Part of England.*

The researches of M. M. Cuvier, and Brongniart, into the geology of the neighbourhood of Paris, have excited considerable attention. The strata are superior to the chalk; they are of limited extent, appearing to have been formed in a hollow excavated in the upper part of the chalk stratum. They are well marked by distinguishing mineralogical characters; and yet more by a multitude of reliquæ of shells, and even of quadrupeds, in such a state of preservation, as to be referrible to their places in the system of the present creation, though almost universally differing in species.

These shells and other animal remains, appear to have been deposited, partly by the ocean, or, at least, salt water, and partly by fresh, and these depositions alternate several times. The naturalists who investigated them, were not only men of distinguished abilities, but were assisted in their comparisons, by the immense collection of the French National Mu-

seum. All these circumstances have contributed to stamp the investigation with a high degree of interest; and the French geologists are, perhaps, as far before those of this country, in a precise knowledge of these strata, as we exceed them, in accurate acquaintance with those beneath the chalk.

The organic remains of Hordwell, Harwich, and Sheppey Island, which are well known to collectors, indicated that there are two depressions in the chalk strata of this country, containing formations in some degree similar to those of the Paris basin. Mr. Webster, in this paper, traces the boundaries of the British depressions, which are indicated on three maps; and compares the stratification more particularly of the Isle of Wight, with that of the vicinity of Paris. The similarity of the fossils affords a means of identifying several of the fresh and of the salt water formations, but there is a very considerable difference in their character, more particularly from the want of the beds of gypsum, none having hitherto been found in this island, above the chalk. The sandstone of Fontainebleau seems to belong to the same stratum which produced the partial concretions termed *Grey Weather*, or *Wethers*, scattered over the surface of the chalk in some of the midland counties, and admirably displayed in the paradoxical erections of Stonehenge.

Notwithstanding Mr. Webster's diligence and ability, much still remains to be done, in exploring the geology of these portions of our island, the surface of which exhibits the traces of the last great revolution which this earth has undergone, while the strata themselves teem with the remains of plants, quadrupeds, reptiles, fishes, shells, corals, &c., to the amount of some thousand species, the greater part of which are distinct from any that now exist, and the rest connected with the present creation only by a doubtful and imperfect resemblance.

VIII. *Remarks on the Vitrified Forts of Scotland.*

By J. Mac Culloch.

The attention of antiquaries has been long attracted by the remains of edifices, evidently intended for the purpose of martial defence, which bear unequivocal indications of having been subjected after their erection to the influence of intense heat. The opinions of different observers and narrators, have differed respecting the date of their formation, and the manner in which the fire was applied; some attributing it to the accidental conflagration of a superstructure of wood; others, to the intentional combustion of fuel heaped around the edifice, either with the intention of consolidating, or of consuming it; while a third party sought to account for the heat by which the materials were affected, by the hypothesis of volcanic agency. The dis-

putants having exhausted their arguments, the contest appears to have been for some time relinquished. Dr Mac Culloch, in this paper, kindly brings them a fresh supply.

His remarks are chiefly drawn from personal and attentive consideration of two of these works; one, on the hill of Dun Mac Sniochain; the other, on Craig Phadric. The first consists of a series of parallelogramic works, capable of containing about six hundred men, occupying the summit of a hill precipitous along three quarters of its circumference, and carefully guarded at the other end, where it descends gradually to the plain; displaying in the whole arrangement of its parts, marks of military design and experience, which assign their erection to an age of some talent and improvement.

‘The ignorance and rudeness attributed to nations of mere hunters and warriors, is falsely assigned. The history of infant society shews, on the contrary, instances of acute reasoning, of ready invention, of perseverance and prowess, which would be in vain sought among the enlightened populace of modern times, nay even among those who are far removed above that rank. But this ability and vigour of mind, have been necessarily directed to those objects only, which were useful or honourable, or were then in fashion. The abilities of infant nations require to be compared with their necessities, and to be measured by their best works, not by their worst.’ p. 259.

The walls are about twelve feet in thickness, bearing marks of vitrification throughout their whole extent, but not more than a foot or two from the foundation, the effects of fire diminishing as we proceed upwards. The heaps of loose stones, accumulated on both sides of the parts still standing, do not appear to indicate a greater elevation than five feet, or just sufficient for a man to overlook; and this Dr. Mac Culloch supposes to have been the height of the ancient British field works, from the perfect remains of Castle An-Dinas, in the parish of Ludgvan, in Cornwall.

The hill on which this fort stands, is composed of limestone alternating with schistus; the surrounding plain is alluvial; the mountains of Benedirloch to the west, consist of primitive rocks, but are skirted for a considerable space, by a mountain of trap, and trap breccia or pudding stone, consisting of rounded nodules of trap cemented together by calcareous spar. Of all the different species of stone in the neighbourhood, this is the only one which vitrifies by the action of fire; but it nowhere occurs within half a mile of Dun Mac Sniochain; yet in the construction of the walls, fragments of it are every where interspersed among the gneiss, granite, and other primitive rocks, of which they are composed, while the lime-stone of which the hill itself consists, has been used in very small quantities.

‘ Hence it appears at least a probable conclusion, that the builders were acquainted with the effect of fire in destroying limestone, and that intending to erect a vitrified wall, they rejected that which was unfit for their purposes, however conveniently placed. Had the object been to erect a dry wall of stone and wood, the limestone would have equally answered their intentions. This notion of a design to vitrify, seems to receive additional strength from the apparent solicitude and labour employed in introducing so much pudding-stone into the work.’ pp. 265, 266.

From the change produced on the pudding-stone in the walls of the fort, compared with the results of experiments on the same kind of rock in the laboratory, Dr. Mac Culloch found that the heat requisite to vitrify and consolidate the materials, must have been at least 60 of Wedgwood’s scale; 30, or the heat of melting brass, was insufficient to produce any degree of vitrification. The combustion of a wooden superstructure, or of wood introduced into the walls, could not have produced so intense a degree of heat: it is, therefore, probable, that a sort of furnace was constructed for the purpose, by means of a double earthen wall;—a supposition the less improbable, as the Africans effect the reduction of iron from its ores, by a similar contrivance.

In the walls of Craig Phadric, the cementing vitrifiable substance, is a pudding-stone perfectly distinct from that of Dun Mac Sniochain, being destitute of calcareous matter. The walls consequently contain none of the porous scorizæ of the latter place, which have been circulated as pumice; but the heat requisite for their agglutination, cannot have been less. A third fort, in the parish of Amworth, built of yet more refractory materials, afforded traces of vitrification only in a few detached spots where calcareous particles abounded in the grauwacke employed in its construction, though it appears that the same attempt was made, but failed for want of a sufficiently yielding ingredient.

The idea of intentional vitrification, receives additional support, from the Hindoo practice of building with clay, and subsequently burning the walls to brick; and from a solitary instance of a dwelling-house, the walls of which appear to have been intentionally vitrified. This curious relic of antiquity, Gatacre-house, in Shropshire, is now unfortunately destroyed.

IX. *On the Sublimation of Silica.* By J. Mac Culloch.

This phenomenon occurred in an experiment on the oxides of tin and lead. It will be highly acceptable to the Huttonians.

X. *Observations on the specimens of Hippurites from Sicily, presented to the Geological Society, by the Hon. Henry Grey Bennet.* By James Parkinson.

The Hippurite belongs to the class of multilocular shells, which appear from the numerous remains of *Cornua Ammonis*, *Orthocerae*, *Belemnites*, &c., to have been so common in a former state of the world. The few Nautili which we possess at present, throw but an imperfect light upon the structure of these animals. Mr. P. prosecutes in this paper, a subject which he had taken up in his work on *Organic Remains*; and endeavours to discover the disposition of the inhabitant, from the arrangements of his long forsaken house. The principal point ascertained, is, the power of change of place, by altering the relative buoyancy of the shell, and thus rising to the surface, or sinking to the bottom of the sea.

XI. *An Account of the Coalfield at Bradford, near Manchester.* By Robert Bakewell. Communicated by Dr. Roget.

This is a small coalfield resting on a red sandstone, probably a variety of the Derbyshire and Yorkshire millstone grit. One of the beds on its northern edge, instead of dipping thirty degrees S. the regular inclination of the strata, rises to the surface perpendicularly, and has been worked in this direction to the depth of forty feet.

XII. *Some Account of the Island of Teneriffe.*
By the Hon. Henry Grey Bennet.

The Peak of Teneriffe, towering in peerless majesty from the expanse of the Atlantic to an elevation of twelve thousand five hundred feet; the cloud capped landmark—once, the flaming beacon of an horizon ninety leagues in diameter; is an object as attractive in description to the imagination of the reader, as it is in nature to the eye of the navigator. For a traveller to ascend its summit, and speak plain, simple truth when he gets to the bottom again, would seem almost to imply either a total want of ability to embellish, or uncommon reliance on the native charms of veracity. Mr. B. endeavours simply to convey correct ideas of the matter, form, and magnitude, of the objects he visited; yet we are greatly mistaken, if a poetic imagination will not build a more beautiful superstructure upon these materials, than on the descriptions of such as endeavour to excite in their readers, sensations—the effects of the scenes they beheld, by

sounding epithets and splendour of diction. Those who have no poetry in their souls, will, we dare assert, lose nothing on this score; and, at any rate, they will obtain interesting geological and geographical information.

The whole of the island is evidently of volcanic origin, the lowest stratum being a bed of porphyritic lava covered by scoria and pumice. Upon this rests a bed of *Rocca verde*, or greenstone, composed of felspar and hornblende, on which generally lies a thick bed of pumice. And, lastly, towards the surface, are basaltic lava and ash. In some places, more than one hundred strata of lava appear above each other; and these at times individually attain a thickness of a hundred or a hundred and fifty feet. The number of small extinct volcanoes, is prodigious; and the streams of lava, which have flowed from them, are beyond enumeration.

Mr. B. ascended the Peak, from the town of Orotava, on the 16th of September, 1810. After quitting the cultivated part of the acclivity, he traversed a forest of chesnut trees of large size, mixed with shrubs of the *erica arborea*, eighteen or twenty feet high: he then rode for two hours over a succession of green hills, whose vegetation, dwindling by degrees, was at last reduced to the Spanish broom.

‘ Leaving behind us this range of green hills, the track still ascending, leads for several hours across a steep and difficult mass of lava rock, broken here and there into strange and fantastic forms, worn into deep ravines, and scantily covered in places by a thin layer of yellow pumice. The surface of the country for miles and miles around, is one continuous stream of lava; the rents or ravines of which seem to be formed partly by the torrents from the hills flowing for so many ages, and partly from that tendency, characteristic of a lava current, to keep itself up in embankments, and, in its cooling process, to open out into those hollows which I have uniformly observed in every eruption of lava that I have had an opportunity of examining At length, an immense undulated plain spreads itself like a fan on all sides, nearly as far as the eye can reach; and this plain is bounded on the west south west, and south south west, by the regions of the peak, and on the east and north east, by a range of steep perpendicular precipices and mountains, many leagues in circumference. called, by the Spaniards, *Los Faldas*, which evidently formed the side of an immense crater. This tract, according to the authority of M. Escobar, contains 12 square leagues. from which perhaps originally the lavas of the isle flowed, which might have thrown up the cone of the peak, and covered the wide spreading plains with the deep bed of ashes and pumice.’ pp. 292—294.

After crossing the plain, and a torrent of lava which has flowed from the higher parts of the Peak, Mr. B. arrived at

the rocks, *La Estancia di los Ingleses*, where he was to take up his quarters for the night, on a sailcloth beside a fire of the dry branches of the Spanish broom.

‘ I, however, passed the best part of the night,’ he says, ‘ by the fire, the weather being piercing cold ; the view all around me was wild and terrific, the moon rose about ten at night, and though in her third quarter, gave sufficient light to shew the waste and wilderness by which we were surrounded : the peak and the upper regions which we had yet to ascend, towered awfully above our heads, while below, the mountains that had appeared of such a height in the morning, and had cost us a day’s labour to climb, lay stretched as plains at our feet ; from the uncommon rarity of the atmosphere, the whole vault of heaven appeared studded with innumerable stars, while the valleys of Orotava were hidden from our view by a thin veil of light fleecy clouds, that floated far beneath the elevated spot we had chosen for our resting place : the solemn stillness of the night was only interrupted by the crackling of the fire round which we stood, and by the whistling of the wind, which, coming in hollow gusts from the mountain, resembled the roar of distant cannon.’ p. 296.

From this place our travellers proceeded on foot, climbing precipices of lava, and acclivities of loose pumice, till they arrived at that division of the mountain, called *el Mal Paris* ; an immense mass of lava about two miles in breadth, and not less than sixty or a hundred feet deep. It does not appear ever to have been in a state of perfect fusion, the traces of vitrification being very rare. At *La Cueva*, they explored one of the caves common on the sides of the mountain. It contained snow, and a pool of water thirty or forty feet in depth. The roof and sides are formed of stalactitical lava. Here they viewed the splendid spectacle of sunrise.

‘ At first there appeared a bright streak of red on the horizon, which gradually spread itself, lighting up the heaven by degrees, and growing brighter and brighter, till at last the sun burst forth from the bed of the ocean gilding as it rose the mountains of Teneriffe, and those of the Great Canary ; in a short time the whole country to the eastward, lay spread out as a map, the Great Canary was easily to be distinguished, and its rugged and mountainous character became visible to the naked eye.’ p. 298.

Near this spot commences the third division or cone of the mountain, properly termed the Peak of Teneriffe. The ascent, owing to the excessive steepness, and looseness of the pumice, is fatiguing, but it does not extend far. The top does not appear to contain more than an acre and a half in superficies, and from the highest ridge to the bottom of the

crater, there is a gradual descent of about two hundred feet. The whole summit consists of lava in a state of rapid decomposition from the sulphureous vapours which are continually exhaling, and which deposit considerable quantities of very pure sulphur. The heat in some places is considerable, and the ground, on being struck with the foot, gives a hollow sound. The circumference of the cone, Mr. B. estimates at three miles: and the view from the summit is stupendous, so that the idea of extreme height is more determinate and precise, than even on the mountains of Switzerland.

Mr. B. thinks the difficulties of the ascent, as described by other travellers, much exaggerated; and he encourages those who may be disposed to try it after him, with the consoling information, that there is, perhaps, no mountain in Europe, the ascent of which does not present more difficulties than the Peak of Teneriffe.

XIII. *On the Junction of Trap and Sandstone, at Stirling Castle.* By J. Mac Culloch.

In cutting a road, the line of junction of the sandstone and super-incumbent grunstein stratum was laid bare. In one place, the sandstone stratum was split in the direction of its stratification, the upper portion separated, bent upwards, the end irregularly fractured, and, in this condition, involved, supported, and covered by the grunstein. The difficulty of accounting for the phenomenon, on the Wernerian hypothesis, is, that it is obvious both strata are depositions by precipitation from quiescent fluids. The Huttonian certainly affords an easy solution, by supposing the agency of fire. But, as Dr. Mac Culloch remarks, 'Whether this hypothesis be esteemed well founded or not, it must rest on a much wider basis than that of the mere phenomena which accompany the trap rocks.' Phenomena like that which is here so ably described and delineated, lead, however, to the conclusion—that no hypothesis is competent to explain geological phenomena at large, which does not admit of the forcible displacement of the strata which accompany them, and on which the marks of violence are so evidently impressed.

XIV. *On the Economy of the Mines of Cornwall and Devon.* By J. Taylor.

In almost every country in the world, England excepted, the mistaken political maxim has been adopted, that, if individuals can work a mine with profit, it must be profitable for the go-

vernment of the country to work it. The British government appears to have discovered, that the productive returns to individuals, are the creation of so much additional property to the state, while their unproductive expenditure distributes the wealth of the adventurers in supporting the indigent and industrious, without impoverishing the public coffers.

Satisfied therefore with defending private rights in the search after the mineral riches of the country, and with ensuring their enjoyment when obtained, it leaves the economical regulations of the mine, to the prudence of those who are most immediately interested in their efficacy. Upon the same principle, the adventurers unite their interest with that of the workmen; and the system of the Cornish mines, though defective in some particulars, is as much superior in theory to those of most other mining districts, as in the effects produced.

Mr. Taylor considers their economy, under five general heads. 1. The nature of the agreements between the Owner of the soil and the Mine-adventurers. 2. The arrangements between the adventurers among themselves. 3. The mode of employing and paying the miners and workmen. 4. The purchase of materials for carrying on the undertaking. 5. The sale of Ores to the Smelting Companies.

The first and the fourth of these, lie open to the greatest objections, as the *dues*, or portion of produce, either in ore or by composition, to the *Lord* of the soil, being disproportionately large in comparison with the damage done, discourage adventure; and as the supply of materials is generally in the hands of Shareholders in the concern, it is their interest to encourage the prosecution of enterprises which may be ruinous to their copartners.

The arrangements between the adventurers are simple. The accounts are examined every three or two months: in large undertakings the financial concern is intrusted to a *purser*; the management of the works to the *captains*, a class of men whose abilities and obliging attentions to such as have had occasion to apply to them for information and assistance, will be remembered with esteem and respect by all who have visited the county on scientific pursuits. Those who superintend the operations of the miners, are styled *under-ground captains*, while those who direct the dressing and sorting of the ore, are called *grass captains*, certainly by a misnomer, as their domains, though occupied by great mineral riches, often do not contain a trace of vegetable life.

The chief excellency of the regulation of the Cornish mines, arises from the manner of contracting with the workmen, or setting the work, which is done by a species of public auction, termed a *survey*, at which the captains retain the right,

if the biddings are not sufficiently low, to offer the bargain on their own terms, or to withdraw it altogether. The work is divided into *Tutwork*, or work done by measure, at a certain rate per fathom; *Tribute*, ore raised and paid for by a certain proportion of its value when sold; and *Dressing*, an agreement for picking over again at a higher rate the refuse of the tributers. The *Tutwork* is let by *bargains*, requiring from four to twelve men, who are collectively called a *pair* of men; the *Tribute*, in *pitches*, or limited spaces of ground, on which two to six men are employed; the *Dressing* generally affords employment to the women and children. Tools are delivered to the person taking the work, for which, and for the gunpowder, candles, and cash advanced, his account is debited.

The ore delivered by the tributers, is turned over to the public *parcel* by the captain, after samples have been taken by the miner, and on the part of the adventurer. A sample is assayed for the latter by the assay master of the mine, according to which the value of the portion is estimated when the whole is sold. This sale is also conducted by samples taken from the public parcel, divided for mutual convenience into a number of lots, called *Doles*, containing from fifty to a hundred and fifty tons each. The samples of copper are distributed to the agents of the different copper companies, three or four weeks before the sale takes place, when they attend and make their biddings by ticket according to the assay, the market price of copper, the quantity of ore on hand, and the quality of the ore, with respect to the purposes for which it is wanted. In this manner, seventy to a hundred thousand tons weight of ore, producing on an average about 8 per cent. of pure copper, have been sold annually in Cornwall, for something more than half a million of money, besides the produce of fourteen or fifteen thousand blocks, or forty to fifty thousand cwt. of tin.

Of the magnitude of the undertakings some estimate may be formed, when it is recollected that several mines afford employment to more than a thousand hands. With respect to the advantage of these enterprises to the proprietors, Mr. Taylor is of opinion, that

‘Mining, on the whole, does not yield any great profit to the adventurer, though there are numerous instances of extraordinary gain; these are probably nearly balanced by more numerous concerns, in which loss is incurred: the latter, however, if taken individually, being generally much less in amount than the former.’

Their effect in supplying the population with means of subsistence, and their influence upon the morals of the lower class, do not come within the scope of a work like that before us;

our own observations, however, incline us to suspect, that on the whole they are *not* beneficial. The precariousness of the employment encourages a spirit of speculation; and a presumption on future gains to make up for present extravagance, which undermines the domestic happiness of the miner. The enterprise which to-day affords him subsistence, may, without warning, become unproductive, and himself, with his companions, be compelled to seek work elsewhere: he has, therefore, no encouragement to expend his money in multiplying the comforts of his habitation, or in acquiring any kind of property which does not admit of easy removal from place to place. With vigorous and exercised understandings, their dwellings are mere hovels of barbarians; and while their ingenuity and industry do not admit of a doubt, it is equally certain that the poor rates of the mining districts are as high in proportion as in the crowded manufacturing towns.

XV. *On the Origin of a remarkable Class of Organic Impressions, occurring in Nodules of Flint.* By the Rev. William Conybeare.

The impressions, or rather casts, whose origin Mr. Conybeare investigates with acuteness and accuracy in this paper, have occasioned much difference of opinion among collectors of fossils. They appear in the form of flattened tubercles, connected by lateral filaments on the surface of fragments of flint, and were undoubtedly moulded in the cavities and perforations, made by some marine animal, in various shells. The substance of the shell being removed after the injected siliceous matter had acquired consistency, these casts present figures in relief. The amygdaloids are similar casts in cavities, made by the *Pholas* in madrepores: indeed, had Mr. Conybeare pursued the subject farther, he might have traced protuberances and filaments of a similar origin in all rocks in which the testaceous remains have been removed, and their place not yet occupied by infiltrated matter.

XVI. *A Description of the Oxyd of Tin; of the primitive Crystal and its Modifications; including an Attempt to ascertain with Precision the Admeasurement of the Angles, &c.* By William Phillips.

This paper is a valuable contribution towards a natural history of *Tin*, and does great credit to the patient research and acute observation of the Author. The idea of native tin has been entirely given up, the specimens preserved as such, being proved to have undergone the action of fire in neglected smelting houses. The oxyd, crystallized and in a compact state,

and the sulphuret or bell metal ore, are the only species known in Cornwall. The former occurs in combination with a great variety of other minerals. Mr. Phillips mentions as its attendants,—Granite, Schist, Chlorite, Schorl, Carbonate of Lime, Topaz, Chalcedony, Fluates of Lime, Yellow copper ore, Blende and Quartz, Mispickel and Wolfram. Its specific character is given as follows :

‘ Primitive crystal.—An octoedron composed of two obtuse quadrangular pyramids joined at their bases, which are square. Fracture—mostly shattery, often vitreous ; sometimes conchoidal, sometimes lamellar. Aspect—not metallic. Specific gravity 6, 56 to 6, 98. wood tin 6, 45. Hardness—brittle, and easily frangible ; gives sparks with a steel. Electricity—the coloured portions, when placed in communication with an electrified conductor, emit bright sparks on the approach of the finger. Colour—whitish, either translucent or opaque ; it is sometimes of a resin yellow, but more often of a deep brown somewhat reddish, more frequently blackish or black ; occasionally brick red, but, in that case generally bears, in some respect, marks of having been exposed to the action of fire. Transparency—the more colourless crystals are generally somewhat transparent, in which respect they sometimes almost equal common quartz. Lustre—resinous or vitreous. Dust—of a dull ash grey. Analysis—77.5 tin, 21.5 oxygen ; 0.25 oxyd of iron, 0.75 silex. Under the blowpipe it decrepates ; becomes pale and opaque ; is reducible in part to a metallic state, but with difficulty. When heated and melted with glass, it imparts to it a milk-white colour.’ pp. 350, 551.

In tracing the primitive crystal through its various modifications, of which Mr. P. enumerates twelve, comprising near one hundred and eighty different figures, independent of macles, macles of macles, and double macles, he makes use of the reflecting Goniometer of Dr. Wollaston, but with some improvements to render it more accurate : he does not, however, apply calculation to verify the results, which differ in some respects from those of Haüy.

XVII. *On some new Varieties of Fossil Alcyonia.* By Thomas Webster.

These organic remains occur in the green sand stratum and beneath the chalk in the beds of limestone belonging to it, and were noticed by Mr. Webster at *Under Cliff*, in the Isle of Wight. They appear to comprise several species of one common genus, but we much doubt whether that genus ought to be denominated Alcyonium, if identity of name implies any resemblance to the recent zoophyte which bears that appellation. A similar tulip-shaped pedunculated fossil occurs also in the same stratum, among the siliceous casts of Black-dawn and Halldawn, in Devon ; but it is not practicable there to

trace the peduncles to that length which Mr. W. appears to have done.

XVIII. *Miscellaneous Remarks accompanying a Catalogue of Specimens, transmitted to the Geological Society.* By J. Mac Culloch.

XIX. *Remarks on several Parts of Scotland, which exhibit Quartz Rock, and on the Nature and Connexion of this Rock, in general.* By J. Mac Culloch.

Jameson's Tour to the *Western Islands*, has, among others, contributed to render the geology of that part of Scotland, in some degree familiar; but while the united efforts and repeated observations of so many, are still wanting to bring the science to a tolerable degree of accuracy, we cannot wonder that a traveller of such exercised abilities, and such energetic boldness of thought, as Dr. Mac Culloch, should find ample gleanings. The precision with which his remarks are laid down, the fearlessness with which hypotheses are set out of sight, and apparently contradictory facts stated, and the philosophic coolness with which systems are stripped of their tinsel decorations, to examine the foundation on which they really stand, render these observations models for the manner in which mineralogical and geological memoranda ought to be drawn up. They occupy nearly a hundred pages of the volume before us; and are in so condensed a form, that we can indulge in extracting a few only of the most interesting facts.

The Island of *Rum* possesses strata of a basaltic amygdaloid, the cavities of which are filled with chalcedonies of various colours, some of which are perfectly green from a mixture of green earth; and these Dr. Mac Culloch identifies with the heliotrope, commonly called oriental, which has long been improperly ranked among the jaspers.

The *Craig of Ailsa*, a mountain about two miles in circumference, and rising to the height of near a thousand feet from the bosom of the sea, consists of one immense mass of syenite, composed of white felspar and transparent quartz, mixed with black horn-blend.

This rock is in general amorphous, but in many places it approaches an obscure columnar structure, and this occasionally acquires great regularity. It is on the north west side that the columns are most perfect. They vary in the number of their sides, but like basaltic columns, the most general forms are the pentagonal and hexagonal. I could not any where perceive that they were jointed, but they break at right angles to their axes, forming those flat summits which are tenanted by clouds of gannets. Their dimensions are universally large, as they are from six to eight feet in

diameter, and extend in height, as far as the eye can judge, to a continuous altitude of 100 feet and upwards. Nothing can exceed the magnificence of the columnar wall on this side of the rock; even the high faces of Staffa sink into insignificance on a comparison with the enormous elevation and dimensions of Ailsa. With that elevation is combined an air of grandeur, arising from the simplicity of their aspect, which the pencil and the pen are equally incapable of describing. To the lover of picturesque beauty, they possess a requisite, of which the want is perpetually felt in contemplating the basaltic columns of Staffa or Egg. This is their gray colour, catching the most varied lights and reflections, when the iron cliffs of basalt are confounded in one indiscriminate gloom. He is an incurious geologist, or a feeble admirer of fine nature, who is content to pass Ailsa unseen.' pp. 418, 419.

The granite masses on the summit of *Goatfield*, on the island of *Arran*, are magnetical, affecting the poles of the needle in situ, and influencing it also even in detached pieces. The circumstance has been observed in the *Harz*, in Saxony; and Dr. Mac Culloch informs us in a note, that he has since observed it in the mountain *Cruachan*. Were sufficient attention paid to this interesting phenomenon, it might perhaps prove of more frequent occurrence than is at present supposed.

The graphic granite of *Portsoy*, long noted for its beauty, has acquired celebrity from the arguments which Dr. Hutton drew from it in support of his theory, imagining that he had proved that the crystallization of its parts, must have been simultaneous. Dr. Mac Culloch produces specimens completely confuting this assumption, and proving a sequence of epochs in the formation of the rock:—but lest the disciples of Werner should glory in the overthrow of their antagonist, he presents them with a curved detached crystal of schorl, and another crystal of the same substance, passing through the centre of a garnet, the whole suspended in the quartz. Since crystals are never formed curved, and schorl does not admit of being bent, unless softened either by heat or some other solvent to us unknown; and since, in the second case,

‘The schorl crystal must have been supported in a fluid of equal gravity, possessing no action, chemical or mechanical, on it, while a garnet was allowed to crystallize around it; and that this extraordinary state of things must have continued during the time which it would require to deposite a mass of quartz from a watery solution around the whole,’—

We conceive that a confession of ignorance would be the most honourable method of getting out of the dilemma.

Dr. Mac C.’s remarks on the stratification of the neighbourhood of *Crinan*, which consists of alternating beds of grau-

wacke and clay slate, contain excellent observations on the necessity of adopting some uniform principle of nomenclature to distinguish the various rocks.

‘We are not at liberty in the nomenclature of mineralogy, to derive our terms sometimes from the appearance of the species, and sometimes from the accidental circumstances which are found to belong to it. This is to acknowledge two distinct principles of nomenclature, and to claim a privilege of using that which happens to suit any particular hypothesis which we may wish to support. The accurate description of mineralogical species, must be the base of all geological reasonings; but if we intermix characters derived from geological circumstances, with true mineralogical characters, we set out upon a *petitio principii*, and end by reasoning in a circle.’ p. 443.

We act correctly according to this rule, when we term rocks, composed of carbonate of lime in a certain state, limestone; and describe their geological accidents by the terms—*primitive*, *transition*, and *slate*: but we violate it when we term the same substance clay slate, in a country which we deem *primitive*, and *grauwacke* slate, in those which go by the name of *transition*. The term *greywacke*, which has served as ‘a convenient repository of rocks for which no other name was at hand,’ Dr. Mac C. wishes to confine to those in which fragments or grains, mechanically altered, are cemented together by clay slate, or perhaps also by mica slate, between which he suspects that a true gradation exists. Indeed, he concludes the first of these papers, with expressing the suspicion that

‘No real and well defined line of distinction exists between the transition and primitive rocks, but that they form a graduating series of one single *formation*; a series so gradual as to render it expedient once more to return to the most simple division of rocks into primary and secondary.’

This idea gains additional strength from his remarks on quartz rock, which appears in some situations alternating with mica slate, while in others it contains mechanical deposits.

XX. Notice relative to the Geology of the Coast of Labrador. By the Rev. H. Steinhauer.

From the verbal accounts and specimens sent over by the Missionaries of the United Brethren, the only settlers on this inhospitable coast, it appears to be composed of rocks of granite, syenite, schist, and serpentine, containing *lapis ollaris*. The iridescent felspar and hyperstène or Labrador horn-blend, peculiar to the coast, are well known among mineralogists.

XXI. *Memoranda relative to Clovelly, North Devon.* By the Rev. I. I. Conybeare.

This paper contains an account of some singular contortions in the schistose strata of that coast, elucidated by sketches of their appearance; and concludes with some ingenious observations on the propriety of separating the rocks called, in Devonshire, dunstone and shillat, from the kellas or metalliferous schist immediately incumbent on the granite of Cornwall and Dartmoor.

XXI. *On Staffa.* By J. Mac Culloch.

The most remarkable circumstance here noted, is, that the basaltic stratum, composing the cliffs, and forming the columnar façades of Fingal's cave, is covered by a bed of rolled fragments of granite, gneiss, micaceous schistus, quartz, and red sandstone, resembling the rocks of Iona, Coll, Tiree; and of the coasts of Lorn, Appin, Morven, and Ardnamurchan. This urges the question irresistibly,—Did the ocean once stand above the summit of *Staffa*, while it formed a part of its continuous bed, or has the island been elevated with the shingle on its surface from the bottom of the present sea? Stupendous as must appear to the untutored traveller, the 'power' which hollowed the cave of Fingal, and submerged in the 'depths of ocean those columns which seemed destined for 'eternity,'—to the mind that can read their language, the pebbles on its roof suggest revolutions, compared with which the formation of the former is no more than the downfall of a castle of cards.

XXIII. *On Vegetable Remains preserved in Chalcedony.* By J. Mac Culloch.

It appears that some of the elegant arborisations which add so much to the beauty and value of some chalcedonies and mochoas, must really be referred to the organic origin to which formerly they were all attributed. Daubenton has described some as referrible to known species; and even Blumenbach has retracted his incredulity on this subject. The specimens engraved in elucidation, from real organic remains, and from metallic dendrites closely resembling them, are elegant and instructive.

XXIV. *On the Vitreous Tubes found near to Drigg, in Cumberland.* Compiled by the Secretaries.

Three hollow tubes of a vitrified substance, were observed projecting from the surface of a sand hill on the sea coast.

ne of them was traced downward to the depth of about thirty feet, without coming to a termination, though its diameter was contracted to half an inch. The substance of these tubes, which are longitudinally corrugated, appears to be the melted end of the coast, but is extremely difficult of fusion. The only agent which appears sufficient to account for this production, is the electric fluid.

pt. IV. *Sermons*: By the Rev. John Venn, M. A. Rector of Clapham, 2 vols. 8vo. pp. lii. 778. Price 1l. 1s. boards. London, Hatchard, 1814.

HOW strange soever the declaration may and will doubtless be thought by many of the fraternity of critics, we nevertheless confess, that there is no character on which we reflect with so much complacency, as on that of a faithful minister of Jesus Christ. The fame of the conqueror may be borne to the very ends of the earth, perhaps wafted thither in sighs; but the remembrance of the Minister of Christ will ascend to heaven, and will there be cherished eternally. The metaphysician may improve the intellect, the logician and the mathematician may teach the arts of reasoning and of investigation, the poet may warm the feelings and charm the imagination,—but the judicious and successful divine, is the honoured instrument by which the Father of mercies often awakens the conscience, enlightens the understanding, and sanctifies the heart. Of such a servant of God, thus employed and thus blessed, we are now to speak.

The Rev. John Venn, the Author of the “*Sermons*” before us, was born at Clapham, on the 9th of March, 1770. He was the son of the Rev. Henry Venn, well-known as a pious, zealous, and active clergyman, and as the Author of a popular work, “*The Complete Duty of Man*.” By this excellent parent he was placed under Mr. Shute, of Leeds, to receive the early part of his education.

He was then removed to Hippasholme School, where he was well grounded in classics by the care of Mr. Sutcliffe. He had afterwards the benefit of the Rev. Joseph Milner’s instruction, at the Grammar School at Hull; and of the Rev. Thomas Robinson’s and the Rev. William Ludlam’s, the last an eminent mathematician, at Leicester. He was admitted a member of Sidney Sussex College, Cambridge, where he took the degree of A. B. in 1781. In September, 1782, he was ordained deacon, as curate to his father: he entered into priest’s orders, in March 1783, and two days afterwards was instituted to the living of Little Dunham, in Norfolk. On the 22d of October, 1784, he married Miss Catherine King, of Hull, who died April 13, 1803, leaving a family of seven children. In June, 1792,

on the death of Sir J. Stonehouse, the former rector, he was instituted to the living of Clapham. In August, 1812, he married Miss Turton, daughter of John Turton, Esq. of Clapham. At this place he resided, with little intermission, from the beginning of the year 1793, to the day of his death. After several weeks of great suffering, he finished his course on the morning of the 1st of July, 1813." pp. vii, vi.

This, in truth, a meagre account of the life of such a man as Mr. Venn appears to have been ; but it is nearly all which the preface to his posthumous sermons furnishes. We could have wished to learn something as to the discipline, by which, under God, his character was formed ; but, in this respect, we collect nothing more than can be conjectured from the circumstances of his having been a pupil of a man of such originality of thinking and such depth of piety, as the Rev. Joseph Milner, of Hull. We could also have wished to trace the history of his habits and pursuits, after his character was formed, and he was thrown into active life : but here again, we learn little more than that he was a conscientious, kind, and faithful parish-priest. This, however, is a phenomenon of easy solution. Mr. Venn seems to have been a person of retired manners, who courted no publicity, sought no honour but that "which cometh from God ;" had little desire to be known beyond the precincts of his own parish ; and was not, it would seem, much seen in it, except in his pulpit, in the cottage of the indigent, and by the bedside of the afflicted. How cordially should we rejoice if every parish in Great Britain possessed such a minister !

Mr. Venn prepared no sermons for the press, but left a considerable number in manuscript, from which those published in these volumes have been selected, by some friends to whom he assigned the task. The first volume comprehends twenty-two sermons ; the second twenty-three.

If we were called upon to answer the question 'What under any particular circumstances, is the *best* sermon?' we should reply,—That is the best which makes the deepest impression, and produces the greatest religious effect upon the auditory. And assuming this as an accurate description we do not hesitate to say that the Sermons of Mr. Venn, at least, if the manner of delivery bore any adequate relation to the structure and composition, deserve to class very high. The parish of Clapham, we have always understood, comprises a rather more than usual proportion of affluent and well-informed persons, and, at the same time, a great many inhabitants that are both poor and illiterate. In these sermons, we meet with nothing, on the one hand, that can disgust a person of the most refined and cultivated intellect ; nothing, on the other, but what is on a level with the capacity of the most ignorant person, provided he yield his attention. The prevailing cha-

characteristics are, simplicity of style, purity of taste, earnestness of manner, freedom from pomp and parade, from extravagance of expression, from pedantry, and from all *extreme notions*. Usually they are contemplative, touching, and heavenly-minded. Their general tenor, though marked, as we have just said, by great simplicity, indicates an elevation of sentiment, and continuity of thinking, without elaborate discussion: and, frequently, there is a stream of eloquence, which flows, not from effort, but from an adequate feeling of the subject,—from a heart alive to its supreme importance.

In the construction of his discourses, the preacher seems often to have had in his mind George Herbert's "Priest to the Temple", giving, 'First, a plain and evident declaration of the meaning; and, secondly, some choice observations, drawn out of the whole text, as it lies entire and unbroken in the Scripture itself. This he thinks natural, and sweet, and grave. Whereas, the other way, of crumbling a text into small parts (as the person speaking, or spoken to, the subject, and object, and the like) hath neither in it sweetness, nor gravity, nor variety; since the words apart are not Scripture, but a *Dictionary*.'

Mr. Venn's "Sermons" are very seldom defective in exhortation; nor do we recollect one, in which that essential requisite in our estimation—a more or less copious development of *the plan of Salvation*—is not to be found. 'It is, in fact, (says Mr. Venn, p. 219, vol. ii.) the grand object of my preaching to explain the just foundation of human hope, and to press it upon your consideration.' We beg to recommend this example to the imitation of all young Clergymen and Dissenting Ministers who peruse these pages.

But it is time that we endeavour to justify this high commendation, by a few references and quotations. By way of reference, we would point to the 6th, 7th, 11th, 17th, and 19th sermons in the first volume; and to the 3d, 4th, 6th, 9th, 11th, 16th, 18th, and 20th, of the second, as perhaps, altogether, the most striking and valuable. We have witnessed the strong impression made by several of these when they have been read aloud in the family: have observed the feelings both of the reader and the hearers, evincing unequivocal testimony of the deep interest of the subject, and of the natural and touching eloquence with which it has been invested by the pious writer.

One of the sermons which we found productive of these happy effects, was the 6th in Vol. I. Our readers shall judge of its merits by a few extracts.

' "I beheld," ' says the Apostle, (admitted, for the consolation of the church, to witness and record the happiness of the saints in hea-

ven) ; “ I beheld, and, lo ! a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the Throne, and before the Lamb, clothed with white robes, and palms in their hands.”—O what a different scene, what a different world, separated only by a slight veil from that which we inhabit, is here exhibited to our view !—a world into which we may enter by a single step, and in a moment of time ! Here we see a busy world, eager in vain pursuits, agitated by mere trifles, contending about objects of no moment, and immersed in things which perish with the using. All is noise, and confusion, and vanity, and sorrow, and evil. But behold another world, nigh at hand, composed of different beings, governed by different principles : where all things are as substantial, as here they are vain ; where all things are as momentous, as here they are frivolous ; where all things are as great, as here they are little ; where all things are as durable, as here they are transitory ; where all things are as fixed, as here they are mutable ! That world has also its inhabitants—so numerous, that the population of this world is but as a petty tribe compared to them. It has its employments ; but they are of the noblest kind and weightiest import ; and compared with them, the whole sum of the concerns of this life is but as a particle of dust. It has its pleasures ; but they are pure and spotless, holy and divine. There, perfect happiness, and uninterrupted harmony and righteousness and peace, ever prevail. What a contrast to our present state !—And is this blessed scene near us ? Is there but, as it were, a step between ? May we be called into it in a moment ? With what anxious solicitude, then, should we endeavour to realize it ! And how ardently should we desire to be prepared for an admission into it !’ pp. 84—86.

‘ In considering the multitudes, beyond the power of calculation, which will people the realms of bliss, we must recollect, that there multitudes constitute happiness. On the earth, where a difficulty of subsistence is often experienced ; where there exists a constant collision of interests ; where one stands in the way of another ; where jealousies and envyings, anger and revenge, pride and vanity, agitate and deform the world ; numbers may tend to diffuse wretchedness and to multiply evil. Hence we flee for peace and joy from the crowded haunts of men, and court the sequestered habitation and the retired vale. But in heaven, where there can be no thwarting interests ; where the wants of one are never supplied at the expense of another ; where every bosom glows with love, and every heart beats with desire to promote the general happiness ; the addition of a fresh individual to the innumerable throng diffuses a wider joy, and heightens the universal felicity.

‘ The multitude assembled there is described as composed of “ all nations, and kindreds, and people, and tongues.” — Here, again, we must beware of forming our judgment from the feelings and views of this fallen world. There, it will be no cause of jealousy, or rivalry, or hatred, that one person received his birth on this, and another on that, side of a river or sea. A man will not despise his brother on account of the different shade of his complexion ; he will

seek his destruction because he spoke in another language ; nor in communion with him because he praised the same God, the same spirit of piety, in a house of different form. All these distinctions will have either ceased to exist, or will be completely annihilated in the general spirit of love which will then animate every mind. One pursuit will occupy every heart ; each strive only to glorify God. There will either be no distinctions, or the distinctions be like the beautiful variety we see in the works of — like flowers enriched with different colours to delight the eye, with various perfumes to gratify the smell. Why should distinctions offend, or variety disgust ? It is the dark and selfish pride of the heart which considers itself as the only standard of right and excellence, and therefore despises or hates every deviation from itself. The pride be removed, and the distinction would become a pleasure, instead of a source of hatred.

Alas ! alas ! what petty differences, engendered by pride, and kindled by the worst passions of the human breast, here separate, with Christian hatred, those who are brethren, the children of the same Father, the members of the same church, taught by the same book, partakers of the same hope, redeemed by the same Saviour, influenced by the same Spirit, travelling along the same road towards the blessed country ! Oh, Religion ! our best, our dearest, holiest ! is thy sacred name to be prostituted, is thy divine aim to be perverted, to sanction discord, to justify hatred, and to consecrate enmity ? No ! Religion acknowledges nothing as her own work, but love and peace. In heaven, her throne, no odious denominations parcel out the regenerated church, no frivolous distinctions are allowed to break the unity of the members of Christ ; but people of every nation, and kindred, and tribe, and tongue, will unite in one fellowship, will be animated with one spirit, will be actuated by one principle — and that, the principle of pure and universal love.' 37—90.

To what an exalted height of happiness and glory, my Christian brethren, is then that "innumerable company" advanced ! With what glorious society do they hold communion ! In what noble employments are they engaged ; of what refined enjoyments do they partake ! Blessed spirits ! your lot is fixed ; your happiness is permanent and eternal. You will suffer pain or feel distress no more. Your minds are cleansed from every taint of sin ; your breasts are the everlasting abode of purity and joy. All around you is peace. Every thing concerted, by Almighty Wisdom and Infinite Goodness, to banish every element of evil ; to dispel the slightest shade of misery ; to surround you, in luxuriant profusion—a profusion designating the infinitely varied power of the Giver—all the richest stores of good. How unlike this is our present state ! What a different abode is this world below ! Here, fear and terror, danger and violence, pain and suffering, sin and remorse, misery and grief, poverty and labour, curse and the frown of justice, have fixed their abode. But, my brethren, though "these days be evil," give not way to despair.

Let me now present to you this innumerable company under a new aspect. Let me point out to you what was their former, as what is their present, state. Once, these were "men of lions with yourselves;"—"they have come out of great tribulations with yourselves;"—"they have come out of great tribulations"—they once sighed and groaned under sufferings and sorrows as grievous as those by which any of you are afflicted. Oh! an invaluable and sure source of consolation is it, to every Christian suffering under the weight of worldly calamities, to his contemplation to this glorious host above! Standing before the Throne, and before the Lamb, clothed with white robes, and with palms in their hands, methinks they say to him, "We were once as you are; we were assaulted by the same temptations, we were smitten by the same arrows, we drank deep of the same bitter cup, we combated with the same enemies, we felt all the sharpness and bitterness of the Christian warfare. Often were we ready to faint; often cried to God in an agony of grief, on the point of being swallowed up in despair. We felt all the weakness of our faith, and trembled under the infirmities of our common nature. Faint not therefore in your course. Behold the "cloud of witnesses" surrounding you. With one voice they bid you "lift up the hands which hang down, and strengthen the weak knees." "Be strong, fear not; your God will come: he will come with a recompence, and save you."

Oh, my brethren in Christ! my flock whom I long to present to God meet for the inheritance of the saints in light, and prepare to join their innumerable company, let me conjure every weak and afflicted brother amongst you, to contemplate these blessed inhabitants of heaven. How changed are they from what they once were! Praises incessantly occupy those tongues which once breathed only complaints, and told of fears and apprehensions. Not a complaint can you make which they have not made: not a temptation you describe to which they were not exposed. All your weaknesses they felt: all your trials they endured. Some, like Lazarus, afflicted with poverty; some, like Job, were plunged from the height of prosperity to the lowest depth of adversity; some, like David, harassed by severe persecutions; some, like Lot, were tempted by the unrighteousness of those around them; some like Eli, cursed with unrighteous children; some, like Peter, were shut out of prison; some, like Manasses, felt all the anguish of remorse; some, like the Apostles and the noble army of martyrs, were stoned or put asunder:—yet, now, their sufferings have been long forgotten, and are remembered only to bless God, who "counted them worthy to suffer for his name's sake." One moment spent in heaven exchanges for ever the afflictions endured upon earth. Oh! look to them, and indulge the delightful hope that one day "God may wipe away all tears from your eyes," and compensate all your sufferings. pp. 95—98.

From a very soothing and pleasing discourse on the 'Communion of Saints,' we cannot forbear quoting one short passage in proof of the Author's liberality of sentiment:

'Let the subject inspire affection also towards real Christians: "Let our love be without dissimulation." Let us shew candour to the followers of the same Master. Are we not brethren, and shall we make each other offenders for a word? Shall those for whom Christ died be unwilling to exercise kindness to each other? Shall those, who are fellow-heirs of the same promise, live as if they were strangers here? Oh let us, for Christ's sake, overlook our petty differences! Let the love of Christ be the central point in which we meet. Let it be employed to cement love between Christian brethren. Let us cultivate a sympathizing spirit. Let us abound in all the sympathies of love, in works of charity, in acts of pity and kindness for each other. Thus shall we shew that we really have fellowship with Christ: thus shall we approve ourselves to be his disciples.' Vol. I. p. 191.

The conclusion of the succeeding sermon, on our 'Communion with Angels,' ought also to be extracted, on account of the powerful exhortation it comprises.

'Here, upon earth, the Christian is an associate with angels by faith, by hope, by communion, by anticipation. But hereafter we, if we be indeed Christians, shall be more intimately united to them. They now rejoice in our penitence, because they see another name written in heaven. They anxiously await the hour of our death, that they may see another soul enter into glory;—with them, so bright, so glorious, so excellent, has it pleased God of his infinite mercy to fix our eternal habitation. Oh, blessed society, from which all envy, and pride, and anger, and emulation, and strife shall be for ever excluded! where there will be but one employment, one spirit, one heart, one object,—the glory of our Father and their Father, of our God and their God!

'There is one reflection with which I beg to close these observations. How awful is the thought, that every person who now hears me, is united either to the Devils or to the Angels! To the eye of sense, we seem to be all mingled together in one body; but, if the veil, which conceals the invisible world, were removed, we should discover a distinction as clear as will appear when the angels shall separate the wicked and the righteous. God and Satan divide the world. Each has his angels subordinate to him. The "god of this world," emphatically and awfully so styled, on account of the number of subjects he at present possesses, "rules in the children of disobedience" by his evil spirits; while God sends his "angels to minister to them that are the heirs of salvation." And, according to the success of the good and evil angels, in moulding their respective charges to their own nature and character, the objects of their respective superintendence will rejoice with angels, or suffer with devils for ever. Thou, therefore, who openest thy mouth in blasphemy and cursing against God: thou who endeavourest to subvert the government of God, and to loosen the grasp which the obligations of his truth have upon the mind; thou who tramplest upon his laws; thou who slightest the ordinances of his grace, the

worship of God, and the word of God ;—is it not evident to whom thou art united? Art thou not doing the work of devils? Art thou not already associated with them? Art thou not “treasuring up for thyself wrath against the day of wrath?” Oh, let me conjure you to pause, to consider, to repent! Even for you there is hope. Behold the glorious company of angels. They desire to receive you: they stretch forth their hands to you. In their holy zeal to reclaim the wicked and to enlarge their blessed society, they carry the everlasting Gospel to all nations. Will you renounce them, to have fellowship with devils? Oh, turn to God, that you may be added to this innumerable company! And *you* who, through Jesus Christ, are thus united to and associated with angels, see that you do the work of angels. Be conformed to them in your tempers and views. Live like them here, as the best, the only preparation for an eternal residence and communion with them hereafter. In the contemplation of this glorious prospect, who shall not adopt the exclamation of the Psalmist? “Bless the Lord, ye his angels that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his host; ye ministers of his that do his pleasure. Bless the Lord, all his works, in all places of his dominion. Bless the Lord, O my soul.” Vol. I. pp. 206—209.

The exordium of the sermon on ‘The gradual Progress of Evil,’ indicates fine taste, exquisite feeling, and philosophic views of men and things, as well as deep piety: it is, however, too long to be given here. But from the excellent sermon on ‘Indecision in Religion,’ we must take one characteristic passage.

‘Remember also, that *you must be consistent.*—Your conduct must be good, as well as your profession bold. Do not parley with any sin. Do not love the things of the world, while you renounce the men of the world. *Endeavour not merely to keep within the verge of salvation, but advance into the midst of the Church of Christ.* A lukewarm temporising spirit has been your bane. To combine a little, and only a little, religion with much of the world, has been your fault. Thus you have done the work of the Lord deceitfully. Now be honest and sincere in his service.’ Vol. I. p. 290.

The only remaining extract for which we have room, is from an impressive sermon ‘On the Nature and Value of human Life.’

‘Alas! how short-sighted is man! How blind to points of the first importance! How eagerly are all his thoughts, his hopes, and fears, engaged in forming plans and contriving schemes for the enjoyment of to-morrow, or of the next year, or of the next fifty years! It matters not which we take, they are all expressions of the same meaning; they are all equally as a moment of time with respect to eternity. But, alas! what folly is it that with such care about the body which is dying, the world which is perishing before our eyes,

time which is perpetually disappearing, we should so little care about that eternal state in which we are to live for ever, when this dream is over! When we shall have existed ten thousand years in another world, where will be all the cares and fears and enjoyments of this? In what light then shall we look upon the things which now transport us with joy, or overwhelm us with grief? What trifles will they all appear! And now they appear comparatively trifles to the mind which duly contemplates and realizes eternity.

‘Eternity! Awful word; at the sound of which we awake as out of sleep! Eternity! Before its view, how do the councils of princes, the plots of ambition, the revolutions of states, and the fates of empires, shrink into nothing! Ye immortal souls, whom I address upon the most important subject, ponder, I pray you, upon that eternal state to which you are swiftly carried by the flood of time! You see your fellow-creatures around you dying; you take a hasty glance at the shifting scenes around you, the harmony and end of which you see not; you ask, Why was man made in vain; why does he come into life only to be dissolved again? Alas! you mistake; you see man going out at the gate of death, but you see not the extent of country behind. All the busy tribes of men whose memorial has long perished here; these all are living in another state, whose happiness and misery, objects and attainments, are upon a scale infinitely greater than all the things of this transitory life. And is it so, indeed, that your happiness in that state depends upon your life here? Who, then, can speak in terms of sufficient emphasis of the value of this life? Awake thou that sleepest! Awake thou that dreamest of days and years; awake to contemplate ages! Thou that lookest at a family, a sect, a tribe, survey assembled worlds! Thou that art oppressed with the pains and aches and weakness of a vile body, behold a spiritual body pure and free from infirmity! Thou that buryest all thy hopes in the earth upon which thy foot treadeth, see what a state of immortality and glory remains after this earth is burned up, and the elements have been dissolved with fervent heat! Oh, look to that state; let all your hopes center in attaining a happiness which only then begins to exist, when all the schemes of worldly greatness and worldly bliss are extinguished, to live no more!

P. 380—332.

We had marked many other passages for quotation, both in the first and second volumes; some of them, in our opinion, far superior to any that we have extracted. But the preceding specimens will, we are persuaded, be regarded by every reader of taste and piety, as fully confirming our sentiments respecting the value of these compositions.

We could wish any person who is so fascinated with mere style, as unduly to appreciate the sentiment which it conveys, to compare the second, third, and last, of the preceding quotations, with the passages which were extracted from “Alison’s sermons,” at pages 58 and 59 of our present volume. He will then learn the difference between a Christian divine whose heart

own active and original mind, without any previous hints derived from the discoveries or doctrines of Mr. John Hunter. In his former lectures on the analogy of living actions to the phenomena of electricity, which he then also denominated a defence of Mr. Hunter, we confess we could not find much of Mr. Hunter throughout the whole of his very ingenious researches. To his own reflections, and perhaps in some measure to an attendance upon the lectures of Sir Humphry Davy, did our Author seem principally indebted.

But we will not now pursue this subject. Let the medical and philosophical reader peruse the respective works of the two great men whom we have mentioned together on this page, and let him compare, and collate, and judge for himself. Whatever his conclusions may be on the question in debate, he will, we venture to promise, be amply recompensed for his trouble; for neither Mr. Hunter nor Mr. Abernethy can ever be read without pleasure and profit. We shall in the present instance confine ourselves to transcribing the very animated and impressive conclusion of the pamphlet now before us.

‘ There is one sentiment (says Mr. A.) which ought, I think, to attach every English surgeon to the memory of John Hunter. It is that *esprit de corps* which belongs to all associations of mankind. We should be grateful to him, for he has exalted us. He has dignified our profession. Baron Haller, commenting on the character and conduct of surgeons in general, expresses his surprise, that no one has been particularly eminent in that profession. To me it would have been surprising had it been otherwise, considering the debased condition into which the profession had sunk, and in which it had remained for ages. I admit that surgery was gradually rising, and would eventually have obtained its proper level among sciences; when Mr. Hunter suddenly raised it to its present elevated situation. Mr. Hunter became a physiologist, and to become such a physiologist as he was, it was necessary that every variety of structure and of function should be surveyed in every variety of living being; that nature and nature’s laws should be examined with the most minute attention, and upon the most extended scale; that parts should be observed with microscopic scrutiny, and yet that comprehensive views should be taken of the whole. Afterwards, with the enlightened eye of a physiologist, he surveyed the perverted actions of living bodies in the production of diseases. Thus did he make surgery a science. It is the knowledge of health that makes us to understand the nature of disease. He connected pathology with physiology, and it is impossible in future ever to disjoin them. He raised a solid and permanent pillar of physiology, and he placed surgery on the top where it must ever remain equal in rank and elevation to any other science, perhaps superior in utility to all — There is no path to scientific improvement in our profession but that which Mr. Hunter trod. It is the path of physiology. It is now fairly laid open to you. He has been your pioneer. Enter, and in proportion as you pursue

application of principles to the general theories of living existence, and consequent pathology of living actions, is concerned, Mr. A. sees more in his predecessor, than his predecessor himself ever saw. That Mr. Hunter was a truly great man it would be absurd to deny. His name will go down to posterity shining brightly in the records of physiological science, to the stores of which he effectually and largely contributed. His investigations on the subject of the absorbent system ; his discoveries in, and ardent pursuit of, that too much neglected science—comparative anatomy ; his pathological inquiries into the nature and peculiarities of secretory and inflammatory action ; and even his speculations concerning the blood : (where we think we find him most *at fault*,) these will ever stand as so many monuments to his fame, and evidences of the advancement of surgical science. But while we say thus much, we cannot help repeating our conviction that Mr. A.'s enthusiasm in behalf of his predecessor, seems to have blinded him to some of the obvious defects of Mr. Hunter's reasoning, which, if not often founded upon a false analogy, is sometimes made to speak the language of metaphorical and unwarrantable generalization. As one instance out of many that might be brought to substantiate this charge, we may refer the reader to his mode of explaining the coagulation of the blood, which he says appears to him to arise from the '*stimulus of necessity*' ;—a statement which would be very well as an annunciation of a fact, with a confessed ignorance of its cause ; but which, when taken as an explication of a law, is open to all the objections that oppose themselves against the imaginary entities of the antient philosophers.—It is making the language of poetry usurp the place of the language of science. Indeed, Mr. A.'s notions respecting the living principle of the blood, have always in our judgement partaken altogether too much of a gratuitous and unmeaning mode of philosophizing.

One of the great beauties of Mr. A.'s pathological speculations, consists, we think, in its freedom from this common error of substituting a mere change of terms for a change of doctrine. Into the discussion of his particular views it is not our design at present to enter, as we purpose to treat more at large on the modern doctrine of nervous sympathies and digestive derangements, in our next number, where Dr. Ycates's recent treatise on Hydrocephalus will come under our notice. In connexion with the pamphlet now before us, we have merely to remark, that whether Mr. Abernethy's doctrines are true or false ; whether his principles are carried to too great a length, or are not yet sufficiently extended ; whether their application to medical and surgical science will eventually constitute an improvement or not, in these respective branches of the healing art ;—we think they would have emanated from the workings of his

ings at the cruel severity and shocking minuteness with which the edicts of Buonaparte were obeyed, in reference to the prohibition of colonial produce.

‘ As it proved a fine evening I took a range through the principal streets of the city, and stopped for some moments at the gate of Altona, where a spectacle new and unheard of engaged my attention. A never-ceasing throng of people appeared to block up the gate; men, women, gentlemen and ladies, in carriages and on horseback, were stopped by the douaniers, and minutely searched for contraband. It is true that some dealers in colonial produce had employed women of the abandoned class to carry in sugar, tea, and coffee, in small parcels from Holstein, by suspending them round their bodies as an effectual security against all decent search. But a Frenchman is above such niceties; and the douaniers literally bared the prostitutes, to the great scandal of the gaping crowd. And as impudence, when unrestrained by public law, knows no bounds, they even ventured this abominable search with ladies of modesty and consideration, and neither the splendour of their equipages, nor retinue, could shelter them from such unexampled outrage. I assure you horror seized on all my limbs at seeing these brothel scenes; and I hastened back to my hotel, unable to conceive how the Hamburgers could see these atrocities every day, without being roused into fury, and butchering down their infamous oppressors.’ p. 11.

Our Author shortly after quitted the Continent, and approached within sight of the English coast;—a sight which he hails with so much of the true feeling of an Englishman, that we began to entertain suspicions respecting the genuineness of the professed origin of the work. Our doubts, however, we were soon compelled to relinquish, on account of the numerous transgressions against the English idiom with which it every where abounds. ‘ My curiosity,’ he remarks, ‘ to see the coast of England, let me not sleep to a late hour. With the dawn of day I was on deck, and oh, ineffable delight! the coast of Albion lay expanded before my eyes.’ He lands at Harwich, and gives his friend a description of his breakfast, with a minuteness which can be tolerated only upon the principle, that every trifle helps to make up the peculiar character of a country and a people. But we do not see the necessity of an *English* reader being told the shape of a tea-caddy, or the kind of bread and butter which a traveller meets with at an English inn.

The first objects of our Author’s animadversion upon his arrival in the metropolis, are the hackney coaches, which he describes as being more miserable and filthy vehicles than even the *fiacres* of Paris, ‘ which are renowned for their dirtiness.’

After passing some time in London, and being surprised at the splendour of its streets, and the comfort and happiness of its inhabitants, he finds his way to the *legislative assembly*.

with vigour and constancy, so will you arrive at knowledge, and obtain renown. Do this; and it is certain no future Haller will have cause to express surprise, that Surgeons have been undistinguished characters in the medical profession.'

Part VI. *Letters from Albion to a Friend on the Continent.* Written in the Years 1810, 1811, 1812, and 1813. 2 Vols. pp. 260 and 281. Price 14s. Gale, Curtis, and Fenner, Paternoster-row. 1814.

A MILITARY Lord has recently published a work descriptive of "A forced Journey through several Parts of France." With either the merits or the faults of this work we do not profess to be much acquainted; but we have heard a person who was bold enough to venture upon its purchase without waiting for the decision of the critics, and who, of course, deserved to be taken in; we have heard him complain of this *Noble* performance, on the ground of its comprising nothing more than dissertations on good dinners and pretty women. Had we, in the present instance, been guilty of the misdemeanour that has been invidiously laid to the charge of Reviewers, that of merely looking into, and not actually reading, the works upon which they dare pass severe judgement, we might have been disposed to condemn the present production of a German Baron, on the same plea on which our disappointed friend censures the book of the British Lord; and, verily, there is a great deal too much, in the little volumes before us, of flippant, common-place, and gossiping jejuneness. All, however, is not so bad; and we are of opinion, that in this book-making and book-buying day, many fourteen shillings are expended in worse bargains than will be obtained by the purchasers of "*Letters from Albion.*"

The history of these Letters is given in a short Preface.

'They arose from a correspondence which a foreigner, during his residence in this country, really kept up with an intimate friend on a continent. They were originally written in German, and, of course, not designed for publication. As, however, the author's stay here was protracted by the unfavourable turn in the affairs of Europe previous to the battle of Leipsic, he found a particular consolation in translating the letters into English. Hence, perhaps, some slight departure from the acquired idiom which may claim the reader's indulgence.'

The first of these letters the Author dates from Harwich, and in this he gives his friend an account of his journey from Berlin

Cuxhaven, and thence to the place from which he commences his correspondence. His route from Berlin lay through Hamburgh; and in this place he expresses his indignant feel-

blessed art thou among thy sisters; the image of thy felicity shall never be obliterated from my sentient heart!' p. 186.

Having exhausted all the interesting materials afforded by London and its environs, our Author sets out for Liverpool; but his journey produces no observation worth recording. It is on the roads, indeed, that our German friend appears to the least advantage; and we now and then meet with reflections and remarks, the triteness—we had almost said the extreme futility of which, requires the exercise of all our English courtesy towards a stranger to tolerate. His attempts at wit, also, are oftentimes worse than failures.

From Liverpool he proceeds to Carlisle, and the most interesting recital in this division of his work, at least to an English reader, is the following curious story of an antient castle which, in times of old, stood on the present site of Lathorn Hall, a mansion in the vicinity of Ormskirk, in Lancashire. 'In ransacking some English chronicles, found in this mansion, I found (our Author remarks) this tale to be true.'

'Lathorn House belonged, in the reign of Charles I. to James, Earl of Derby, a famous person, who miserably lost his life on the scaffold by the fanatic fury of the levellers, for his unshaken fidelity to the king's family. Whilst he was sent to defend the Isle of Man, the Countess Charlotte, his wife, a daughter to the Duke of Tremoille, was besieged in Lathorn House during four months, by a corps of 3000 of the parliamentary troops, under one Captain Rigby, without surrendering. Though her garrison consisted only of 400 men, yet she beat back the enemy's assaults with so much courage and success, that they were unable to capture the strong hold, till Prince Rupert coming up relieved the besieged heroine. She was prevailed upon to go to the Isle of Man, but left at Lathorn House a more numerous garrison, which, in the prosecution of the war held out a second siege, with the same dauntlessness, for many months together. The earl's chaplain carried on the correspondence in cipher, in which he was assisted by one widow Read, of the neighbourhood, who brought in, and carried out despatches by means of sallies appointed for that purpose, on a signal given by her whenever she wanted to come in. This hazardous service she faithfully performed for above a year; and when at last taken with ciphers about her for King Charles and Lord Byron, she refused, with so much perseverance, to disclose the secret, that Rigby caused her to be burnt with matches between her fingers, till three of them dropped off. After the loss of that friend the chaplain found another expedient. Having observed a hound frequently to come and go betwixt his master, at Lathorn House, and his mistress, three miles off, he found means to let the lady know, that as often as the dog came home she should look about his neck for a thread with a small letter wrapped round, and send it to the king, directing her to tie papers, to be sent into the house in like manner about the dog's neck, and,

‘ I went to the House of Lords, panting to behold the august Roman senate of modern times, but missed the *Quirites*. I was more fortunate at the House of Commons; for there I heard a member speak with noble boldness and winning grace, whose heart beats as warm for the weal of his country, as his tongue pleads the wrongs of the oppressed:—his name is Brougham.’ p. 100.

Soon after this passage, we meet with a eulogy on the *Edinburgh Review*, which is almost immediately succeeded by a sufficiently lively description of the Lancasterian Institution in St. George’s Fields; and also Dr. Marsh’s opposition to this institution. Of this latter circumstance he speaks in the following terms:

‘ I was not a little surprised at learning that from Mr. Lancaster’s being a quaker, the whole body of the clergy of the established church had publicly stood forth his adversaries; and a dignitary, whose name I have forgotten, blushed not to preach against him in St. Paul’s, telling his congregation, from the pulpit, that the devil himself had a hand in this work, to pervert the faith of the believers.’ p. 107.

He objects against our trial by jury, the impossibility of bringing an individual before the bar of judgement twice for the same offence. He objects also against the law which exonerates entailed estates from the personal debts of the late proprietor. Into the arguments, defensive or objective, respecting these several particulars of our traveller’s censures it would, of course, be altogether out of place for us to enter. We have, however, noticed his opinions on these subjects, both because we wish to give the reader as much insight as is consistent with our limits, into the nature of the work before us, and as there is always some degree of interest attached to independent and unprejudiced sentiments on national and controverted topics.

Influenced by these considerations, an Englishman must read with the most lively feelings the following eulogy on his native land, by a foreigner who had enjoyed opportunities of comparing it with other countries.

‘ What interests you here most (says our traveller) is man.—Wherever you turn you see happy faces, with ruddy, health-breathing cheeks; and even in persons of the lowest orders, a decent, often elegant dress, cleanly in the highest degree, and wanting nothing that can set off beauty and afford ease. And happy are they indeed, from the first lord in the kingdom down to the meanest tradesman. But particularly so are those families of the middling classes, whose circumstances allow them to reside in the country. There you should see how fond the faithful wife locks her happy partner to her beating breast, when in the evening he retires to his own home; how his cherry-cheeked children cling round his knees, and even the prattling babe stretches out to him its helpless hands. Oh, England! (he adds)

much interesting matter, in the way both of narrative and remark ; but instead of this, we have nothing but what may fairly be termed the veriest common-place gossip of two coxcomical correspondents.

From Edinburgh our traveller returns by the way of Newcastle, and gives a very interesting, and indeed picturesque description of the ingenious manner in which coals are conveyed, with most surprising rapidity, up the hills from the collieries. In fact, the whole account of the Newcastle coal-works is exceedingly lively and amusing. But the most *striking* part of the letter from Newcastle is that which describes the celebrated castle of Tynemouth, with its adjacent enchanting scenery.

‘ As soon as I had ascended the height behind Shields and passed the barracks, Tynemouth Abbey lay in venerable ruins before my eyes. There is something peculiarly melancholy and pleasing at the same time in those ruins, the witnesses of so many ages past. But it was still more so when I entered the castle, in the precincts of which they are situated, and beheld lovely groups walking silent among their picturesque walls, as if meditating on the perishableness of all earthly greatness. This pensiveness is nourished by every object here around ; the church-yard behind with its gravel-walk round the moss-clad tomb-stones ; the frightful precipice below ; and the briny main that washes its foot, the common tomb of so many thousands of lives lost every year in its unfathomable abyss. This prospect has a grandeur which annihilates the soul. The distance of the horizon in which the eye is lost, the boundless expanse which glitters in the beams of the noon-tide sun ; the innumerable vessels with expanded sails that scud across its billowy waves ; the bold iron-coast that bends into a bay, upon which the surf is seen to foam ; the tremendous gulph over which you stand, and then the church-yard, with fellow-creatures buried in everlasting sleep, and the ruins of the Abbey nodding over them.—Oh, Edward ! this scene no human power can depict.’ p. 116. Vol. II.

EVERLASTING SLEEP ! If this be the view our Author has formed of the future destiny of man,—if *everlasting sleep* is to bind in oblivious fetters the mind—that active principle which grasps at infinity of existence, and soars, with a fondly cherished hope, towards a state of *increasing* perfection, we can easily conceive that these reflections would excite a feeling ‘*peculiarly melancholy*,’—he might have said appalling—oppressing—absolutely overwhelming with a weight of gloomy despondency—in one who found himself standing on the verge of *such* a world—of *such* a futurity.

We cannot, however, realize any sensation bordering in the most remote degree, upon what he terms *pleasing* in this kind of reflection.

Leaving Newcastle and its neighbourhood, our Author revisits Liverpool, and retires to a village in its vicinity, where he resides some time in 'the cottage of an honest farmer,' entirely secluded from the busy world. From this retirement he communicates to his friend his sentiments respecting the comparative merits of some of our most popular English works.

'I have found (he says) a collection of English books, which are my friends when I am at home. Thomson has the precedence of all; he speaks the language of nature, and speaks to the heart. The dirty Swift is the last; I cannot forgive him his *Lady's Bed-chamber*. Pope is not my man;—*Odi imitatorum*;—and then his rancour against the better half of mankind. Gray hurries me along; his elegy in a church yard is annihilating. Ossian takes my soul. Milton, in his *Penseroso*, touches, and in his *Comus* amuses me; but his devils shock my feelings, whilst many a time I am inclined to side with Beelzebub. What shall I say of Shakespeare?—Geniuses of transcendent powers cannot be judged by the rules of common phenomena. And the enemy of the Scots, the grand reformer of the English language, Johnson, what do you think of him? With his world of latin he was actually a starched pedant. There is a drawing, made by a lady, representing him as swimming from the Isle of Man to the main land by laying hold of a cow's-tail;—that was a criticism *in nuce*.' p. 150.—Vol. II.

From this retreat our lively German takes a circuitous route through Birmingham, Bristol, Bath, and Oxford, to London; and shortly afterwards we again find him in the North, at the lakes of Cumberland and Westmoreland. We can, however, no longer accompany him, and must refer our readers for farther information to the work itself. We had marked for insertion a few places as specimens of his very facetious humour, but a little more reflection convinced us that his 'organ' of 'wit' had not expanded to the full extent of the approved English standard. We shall, therefore, now leave the writer and his work to the judgement of our readers.

Art. VII. *A New Covering to the Velvet Cushion.* Second Edition. 8vo. pp. x. 180. Price 5s. 6d. Gale, Curtis and Fenner. 1815.

THERE is a fashion in literature. The inventor of something pre-eminent in folly or in sense, for both qualities are attracting, has soon the mortification or the vanity of finding his right of patent invaded by a tribe of mere imitators. In the present age, there is a special dislike to monopoly: and if an original design be projected, that happens to take with

connoisseurs, it most benevolently furnishes materials for inferior artists, whose own stores have been long exhausted, and who are supremely thankful for the happy discovery that gives them one chance more of aiming at notoriety. The 'history of imitations' would eke out an amusing chapter for a literary lounge; and we should not be surprised, if some briefless wit, who is at present starving on his genius, improve the hint we have thrown out, for the good of the public—and of himself.

We were not disappointed on finding the "Velvet Cushion" share the fate of its precursors in the world of fiction. We are rather curious to know which of the various celebrated histories that amused the days of our childhood, first suggested to the imaginative mind of the Vicar of Harrow, the idea of his magniloquent Cushion. It was impossible that a device so ingenious should not set other mechanics at work; and it was quite natural to expect that a "New Covering—tassels—and fringe" would make an early appearance in the advertisements of literary upholsterers. Our predictions, (for Reviewers are given to soothsaying,) have already been amply verified; and we expect by Christmas, to furnish the lovers of the curious, with a *catalogue raisonné* of cushions—'red, black and gray—with all their trumpery.'

The "New Covering" resembles its prototype in regard to all its external qualities, and strongly reminds us of the old Vicar's favourite. We hope, however, it is not an infallible proof that the change is for the worse, that the Cushion is not so powerful an advocate on behalf of dissent as it was in the cause of episcopacy. We fear it will be too readily inferred that the recent conversion of the venerable antique is a melancholy proof of dotage. Most unquestionably, if we may be allowed to personify this loquacious affair, we should say his eye is dim and his natural force is abated, since our last interview with him. He exhibits very mournful symptoms of mental decline, and we can hardly congratulate the friends of Nonconformity, on his accession to the cause. We regret it should ever be said, that he serves the Dissenters, when he is no longer fit for the Church! But our readers will be curious to know how the venerable old Cushion came to change his *Communion*, and we shall hasten to relieve their anxiety on this interesting subject.

A loving couple, whose 'honey-moon' had lasted at least 'seven years,' determined, after having read the Velvet Cushion, to set out in a one-horse chaise for Westmoreland. They leave the metropolis at the sweet hour of prime, and it seems reach Highgate-Hill, 'time enough to witness the unparalleled glories of the rising Sun.' Here the husband, in true conjugal affection,

quotes a line from Homer, and for the edification of his spouse, expatiates on the beauties of *ροδοδακτυλος*; till the good lady is compelled in vindication of her 'favourite poet,' to recite a part of Milton's morning hymn, after elegantly remarking that his 'poetic pearls were set in the gold of devotional piety!' We ought to inform our readers, in order to account for this happy illustration, that the lady was, we believe, the daughter of a jeweller. *Naturam expelles furca; tamen usque recurret.* They had not advanced more than seventy miles from town, before they determined, in the true spirit of adventure, to 'see whatever could be seen;' and for this purpose they 'abandon the dusty turnpike, and seek the picturesque and the rural, in bye roads, lanes, and commons.' The Author does not inform us, but it is quite natural to conjecture, that they took Dr. Syntax's Travels with them. Nothing, however, occurred in this search for the picturesque 'in lanes and commons,' worth the trouble of relation, except their accidental conversation with a pious weaver, till 'their chaise became at length stuck quite fast' (truly a most picturesque description) 'in the tenacious grasp of a deep rut in a clay soil.' At length they find that one horse is scarcely adequate to the business of conveying his master and mistress about two hundred miles, in any reasonable time; and it was a merciful accident for the poor beast that the chaise 'became stuck quite fast.' They resolve to leave their vehicle and the horse behind them, and to prosecute the remainder of their journey by the stage-coach.

A stage-coach, if inhabited for any length of time, is a moving microcosm. It is sometimes amusing to encounter the variety of adventures which a long journey in a stage-coach frequently presents. It is here we meet with the 'picturesque' of character; and we wonder the Author of the 'New Covering' did not avail himself of the opportunity of increasing the bulk and value of his work, by a few sketches of moral scenery. We have indeed one anecdote; but as it is not remarkable, except for the unhappy ignorance it develops, we shall not detain our impatient readers any longer on the road. One of their fellow travellers, 'a gentleman of respectable appearance and engaging manners,' was to stop at the same village to which they were destined; and on learning the object of their journey, he determined to accompany them to the Church where the 'wonderful Cushion, as they conjectured, might be found.' On the morning of the day after their arrival they hasten to the consecrated spot, when—*mirabile dictu*—they learn that it is 'in a dissenting Chapel!'—All the rest may be very easily guessed. The Cushion is found distended a second time with the marvels of its his-

tory; another dissection takes place; another chapter of autobiography is read—commented on—explained—and justified; and after several episodes, which have no connexion with the development of the fiction, and seem introduced for no other purpose than to fill up the volume, and to empty the commonplace book, the “New Covering” is again re-stitched, and we trust, consigned to that oblivion which it is henceforth destined to enjoy without further molestation.

It will be recollected, that the female interlocutor in the first conversations on this celebrated Cushion, is a very humble, modest, reserved old lady, who is far better pleased that her venerable partner should speak than herself; who seems afraid of disturbing for a moment the train of his reasonings and observations; and who is all complacency and submission as is *duty bound* towards her gentle lord! Well might the converted Cushion exclaim at the beginning of his narrative, *Tempora mutantur!* The young wife is the most animated actor, and sustains the principal character in the scenes of this solemn farce. The ‘gentleman of respectable appearance’ now and then ventures to put in a word on behalf of old times, established usages, and the religion of his forefathers; but he is a mere man of straw, contrived for no other purpose than to render the victory more decisive and complete.

Our readers will easily ascertain our opinion of this ‘tit for tat’ affair. The fiction is so entirely borrowed from its predecessor, and in many parts so clumsily imitated, that what is excellent in point of argument or description, loses its value from the direct comparison which is immediately instituted to the great disadvantage of the “New Covering.” We frankly admit the justness and force of many observations on the disingenuous and unwarrantable insinuations of the “Velvet Cushion.” We have entered so much at large, however, on its merits and demerits in a former number, that we think any further remarks from us unnecessary. At the same time, we advise the Author, when he publishes again in defence of the Dissenters, to be more accurate in his citations from the Prayer-Book. There are two instances of glaring misquotation from the burial-service, which have appeared in both editions: we believe they were not intentional; but it is a kind of inadvertence that should be most vigilantly guarded against in such a controversy. After making these deductions from the worth of the volume before us, we cannot close our remarks without highly commending the spirit and temper which it displays. There are also occasionally interspersed some delineations most happily executed, which are worthy of being placed in the same collection with the admirable Sketches of the “Velvet Cushion.” The following

extract is well told :—it is an affecting description of the Vicar's death and interment.

‘The venerable and pious Vicar departed this life rather suddenly ; *suddenly* I mean as it respected his weeping parish, and his anguish-smitten partner ; for himself, he was habitually prepared for a better existence. Like Enoch, he walked with God ; heaven in his eye, and the world beneath his feet. From the remarks I have occasionally heard by those who, from admiration of the departed Saint, valued all that belonged to him, and would sometimes come to bestow a look, and drop a tear upon his cushion, I learnt that his dying chamber was a most interesting scene. Composure was upon his brow ; the sparkle of hope blended with rapture, was in his eye ; the words of Christian affection, deep resignation, and devotional piety, so long as he *could* speak, flowed from his lips. In his last hours, ministering angels seemed to shed the fragrance of heaven from their wings ! All was silence ! Not a mortal thing was moving to disturb the solemn scene—save a single tear, that escaped from the eyes of her who had too much sorrow of heart, to manifest much of the ordinary and external signs of grief. *Blessed are the dead that die in the Lord, they rest from their labours, and their works do follow them.*

‘The day of his interment exhibited a remarkable scene. I shall never forget it, and the impression will not soon be obliterated from the memory of this vicinity. The Church where he had so long, and so usefully officiated, was crowded to excess with spectators ; silent—and sad spectators ! In addition to the solemnity which the funeral scene is calculated to impress, even in witnessing the burial of any one, though unknown or indifferent to us, all seemed to feel in the present instance, a *personal* bereavement. There was not an individual in the vast congregation, who did not look as if he had lost his father, or his dearest earthly friend, and when the black ensigns of mortality moved towards the spot where, on the right of the altar, his predecessor lay, and where by his own request he was deposited, tears flowed and sighs re-echoed from every quarter. So great was the religious impression produced by the circumstances of his death and interment, that though he had been very useful before, during a succession of years, in reforming the morals of his parish, in widely disseminating knowledge, and impressing by his holy instructions the lessons of piety, yet the moral and spiritual force of many years of the most exemplary character seemed to be as it were compressed here into a single hour. Many who were insensible even under the touching pathos of his pulpit addresses, were subdued and led captive by the eloquence of the grave. Even to the present hour, he is in a sense visible—his works follow him—his image is stamped on a thousand hearts—his glory survives—his Sun indeed is set, but the twilight of a holy example remains, and sheds a serene lustre over the scene of his labours.’ pp. 55—59.

Art. VIII. *An Essay on the Character and Practical Writings of St. Paul.* By Hannah More. 2 vols. 12mo. pp. xii. 290. Price 12s. Cadell and Davies. 1815.

(Continued from page 446.)

‘ST. Paul’s Tenderness of heart,’ his **‘Heavenly-mindedness,’** and **‘a general view of the qualities’** of his character,—in particular, his knowledge of human nature, his delicacy in giving reproof, and his integrity, form the subjects of the first three chapters of the second volume. With regard to each of these characteristic excellences, Mrs. More’s object is to exhibit the Apostle as an example for **‘an every day practice.’** In illustrating his Heavenly-Mindedness, our Author has this admirable remark.

‘He was not only supremely excellent in unfolding the doctrines, and inculcating the duties of Christianity; he was not only equal in correctness of sentiment and purity of practice, with those who are dryly orthodox, and superior to those who are coldly practical; but he “perfects holiness in the fear of God.” He abounds in that heavenly-mindedness which is the uniting link between doctrinal and practical piety, which by the unction it infuses, proves that both are the result of Divine grace; and which consists in an entire consecration of the affections, a voluntary surrender of the whole man to God.’ p. 37.

Although we profess not to be partial to the antithetical style of our Author, we often meet with sentences which are full of meaning and force.

‘True religion consists in the subjugation of the body to the soul, and of the soul to God.’

‘His idea of self-denial was to sacrifice his own will; his notion of pleasing God was to do and suffer the Divine will.’

‘Gentleness of manner in our Apostle was the fruit of his piety; the good-breeding of some men is a substitute for theirs.’

A chapter is devoted to the illustration of St. Paul’s charge to Timothy, with respect to the **‘love of money,’** which deserves to be read with particular attention on account of the importance of the subject: with regard to no subject, however, are the lessons of the Christian moralist so unavailing.

‘Even many professing Christians,’ Mrs. More remarks, **‘who speak with horror of public diversions, or even of human literature, as containing the essence of all sin, yet seem to see no turpitude, to feel no danger, to dread no responsibility, in any thing that respects this private, domestic, bosom sin; this circumspect vice, this discreet and orderly corruption. Yet the sins which make no noise are**

often the most dangerous, and the vices of which the effect is to produce respect, instead of contempt, constitute the most deadly snare.' p. 104.

'There are few vices,' she subsequently remarks, 'which separate a man less from the friendship of the world,'—she might have added, even of the religious world, but 'there are few that separate him more widely from the duty which he owes to his neighbour, "or stand more fearfully between his soul and his God;" "it drowns men in destruction and perdition." 'Iniquity,' says Archbishop Leighton, 'is so involved in the notion of riches, that it can very hardly be separated from them. St. Hierom says, *verum mihi videtur illud, dives aut iniquus est, aut iniqui hæres.*'

In a commercial country like our own, in which wealth not only is the means of comfort and independence, and 'the elemental principle of pleasure,' but constitutes the standard of estimation, and outweighs both rank and character in the scale of opinion, it is obvious that the factitious value of money must be indefinitely increased. And when a high degree of taxation, the stagnation of commerce, and the depreciation of the currency itself, have wrought up the world of business to so unnatural a state, that it is necessary to bring constantly the utmost tension of effort to the discharge of our daily occupation, with a view even to an unambitious competency, it must be admitted, that the danger of our acquiring an overweening and inordinate love of that which costs so much in the attainment, becomes proportionately an object of alarm and self-distrust. Money in fact may be taken as a symbol of all that is seductive in the present world, of all that induced the reiterated cautions and pathetic warnings of our Lord and of his Apostles against the love of the world. Under no form are we, perhaps, less apt to suspect the inroads of this fatal enemy to all spirituality and usefulness. 'When accused, it can always make out a good case.' The love of gain is urged as duty; it is felt as necessity; it is even deplored at those intervals in which we for a moment awake to a sense of its injurious operation upon our hearts. Covetousness, however, is a vice the existence of which we are the last to perceive and the most backward to acknowledge in ourselves. We think we are 'provident for our family,' while we are only 'covetous for ourselves.' The atmosphere of the world is infectious: we find ourselves insensibly catching the tone of its estimates, and falling into its corrupt maxims. 'The unsuccessful aspirer after forbidden wealth is indeed not only avoided, but stigmatized; his crime lies not so much in the attempt as in the failure; while prosperous corruption easily works it.

‘ self into favour.’ Interest is perpetually requiring this compromise of principle, this most dangerous species of conformity to the world,—opinion. But, after all, perhaps the true source of the love of money, so disgraceful to the professors of a religion of self-denial, of diffusive charity, of believing expectancy, and of implicit reliance, may be traced to a secret desire of a more unlimited independence than that which regards our fellow-creatures. We are discontented with our allotment; we are impatient of the uncertainties and wants, which are calculated to mortify our self-sufficiency, and to exercise our faith; we distrust the future, and would entrench ourselves in riches against the calamities inflicted by a chastising Providence. We would willingly trust in Him for heaven, if we might but be permitted to secure to ourselves the possession of earth. Such is the heart of man. But in no instance does it more awfully exhibit the hardening influence of riches, than in that of men who profess to be religious, and who may be considered as radically sincere and devout Christians; who build upon the only true foundation, but whose work is “ wood, “ hay, stubble,” destined for burning, though they themselves be saved. Is there a more melancholy spectacle than that which often presents itself under forms of the greatest respectability,—a man in whom all the youthful affections, the bloom of character, the generous warmth of feeling, have been nipped and blighted by the spirit of the world; and in whom a cold calculating policy has poisoned the sources of virtue? The liberality, by means of which such persons pacify their conscience, is often little better than a tax paid to public opinion; a part of the expenses of their character: and they “ have their reward.” How would such individuals, could they when young have surveyed as in a prophetic mirror, their future selves dwarfed by prosperity, wrecked in the calm of life, have shrunk from the prospect, and devoutly implored the Almighty *not* to “ give “ them the desire of their hearts,” and “ send leanness into “ their souls !”

The fifteenth chapter is ‘ On the Genius of Christianity as ‘ seen in St. Paul;’ its applicableness, as a system, to the wants of man, as fully developed in his writings; and its practical effects, as exemplified in his character. The chapter consists of a series of general observations sufficiently connected, and happily illustrative of the subject. It opens with the following striking passage.

‘ Had a sinful human being, ignorant of Christianity, labouring under the convictions of a troubled conscience, and dreading the retribution which that conscience told him his offences merited,—had such a being, so circumstanced, been called upon to devise the means of pardon and acceptance from an offended Creator, how eagerly, in

the hope of relieving his tormented spirit, would he have put his imagination to the stretch ! How busily would he have sharpened his invention, to suggest something difficult, something terrible, something impossible ; something that should have exhausted all human means, that should put nature to the rack,—penances, tortures, sacrifices—all Lebanon for a burnt offering, thousands of rams for an atonement, rivers of oil for an oblation ;—still concluding that he must perform the act with his own hands, still expecting that himself must be the agent of his own deliverance.'

' But when a full offer of peace, of pardon, of reconciliation, comes from the offended party, comes voluntarily, comes gratuitously, comes, not with the thunder of the burning mount. but in the still small voice of benignity and love,—free love. benignity as unsought as unmerited ;—who would doubt that, overwhelmed with joy and gratitude at the report of a world redeemed, he would eagerly fly to lay hold on an offer, not only beyond his hope or expectation, but beyond his possibility of conception ?'

' But while God, by a way of his own devising, by a process of his own conducting, had made foolish the wisdom of this world, and baffled the vain and impracticable schemes of impotent man, for effecting his deliverance by any conception or act of his own,—does not man's unwillingness to partake of the offered mercy, look as if his proud heart did not choose to be freely forgiven, as if his haughty independence revolted at a plan, in which, though he has all the benefit, he has none of the merit ? Does it not seem as if he would improve the terms of the treaty ? as if he would mend the plan of salvation, and work it up into a kind of partnership scheme, in which his own contribution should have the predominance ?' pp. 124—127.

Mrs. More does not omit to remark, and it is surely one of the most essential characteristics of the system of Christianity as taught by the Apostle, that St. Paul demonstrates, ' that God ' is the fountain, not only of our mercies, but of our virtues.'

' If we turn, it is He who turns us ; if we pray, it is He who invites us ; if we apply to Him, it is He who first draws us ; if we repent, it is the Grace of God which leads us to repentance.'

The truth thus explicitly stated, is what we have so often wished to see more fully insisted upon by practical writers of acknowledged excellence. It is as really essential to a system of morals, as to a system of theology. Its vast importance arises not merely from the Divine authority on which it rests, but from its practical efficiency in that respect in which the superficial moralist has entertained a secret distrust of its tendency. Its power as a motive, no less than its animating influence, has been uniformly testified by experience, to exceed all the inducements which the wisdom of philosophy has devised.

We must pass over, very summarily, the five succeeding chapters. They are entitled, ' St. Paul's respect for constituted

‘ authorities ;’ His ‘ attention to inferior concerns ;’ ‘ St. Paul on the Resurrection ;’ ‘ St. Paul on Prayer, Thanksgiving, and Religious Joy ;’ ‘ St. Paul an example to familiar life.’

Although in the first four of these especially, the thoughts are sometimes too much attenuated, and the observations too widely irrelative to the subject proposed, we could with pleasure extract many striking passages. Upon the subject of prayer, we meet with the following sensible remarks.

‘ The success of prayer, though promised to all who offer it in perfect sincerity, is not so frequently promised to the cry of distress, to the impulse of fear, or the emergency of the moment, as to humble continuance in devotion ; it is to patient waiting, to assiduous solicitation, to unwearied importunity, that God has declared that he will lend his ear, that he will give the communication of his Spirit, that he will grant the return of our requests. Nothing but this holy perseverance can keep up in our minds an humble sense of our dependence. It is not by a mere casual petition, however passionate, but by habitual application, that devout affections are excited and maintained, that our converse with Heaven is carried on.’ pp. 230, 231.

‘ Under circumstances of distress, indeed, prayer is adopted with comparatively little reluctance ; the mind, which knows not where to fly, flies to God. In agony, nature is no Atheist. The soul is drawn to God by a sort of natural impulse ; not always, perhaps, by an emotion of piety, but from a feeling conviction, that every other refuge is “ a refuge of lies.” Oh, thou afflicted, tossed with tempests, and not comforted, happy if thou art either drawn or driven, with holy David, to say to thy God, “ Thou art a place to hide me “ in.”

‘ But if it is easy for the sorrowing heart to give up a world, by whom itself seems to be given up, there are other demands for prayer equally imperative.’ p. 232.

Mrs. More devotes a chapter to the consideration of the superior advantages which the present age enjoys ‘ for the attainment of Knowledge, Religion, and Happiness.’ Among these, she particularly insists upon the vast accessions which have been made to the body of external evidence. She opposes the example of St. Paul to the character of wrangling polemics ; and intimates her opinion, that

‘ There has seldom been less genuine piety in the Church than when intricate and theoretical points in Theology have been most pertinaciously discussed.’

The justness of this remark depends entirely on what are considered as intricate and theological points in Theology. The terms Theology and Metaphysics, have been injuriously applied to the empty conceits and disputations of mere schoolmen upon points unconnected either with real science or with practical religion. Theology, though pre-eminently entitled to

the designation of a science, scarcely admits of theory. Revelation forms the awful boundary of our knowledge. Christianity, as hath been admirably remarked, is a religion of *fact* and of *experience*. Intricacies which reason cannot unravel, as well as mysteries which it cannot fathom, attach to the simplest exhibition of its vast phenomena. Although a spirit of pertinacious discussion is not exactly the disposition in which truth should be investigated or maintained, we believe that a neglect of theological studies has proved much oftener fatal to the interests of genuine piety.

Towards the close of this chapter, our excellent Author suffers herself to be almost borne away by the fervour of her patriotism, which rises to the height of the boldest exultation. 'Had any patriarch or saint,' she imagines, 'been allowed in prophetic vision, to penetrate through the long vista of ages,' and to choose in what age and nation he would have wished to have his lot assigned him, it is 'more than probable' that he would have replied — 'IN GREAT BRITAIN, IN THE BEGINNING OF THE NINETEENTH CENTURY.'

She conjectures what would have been the feelings of David, had he seen the glorious accomplishment of his own predictions, in 'the incarnation and resurrection of Christ, the plentiful gift of the Holy Spirit,' and 'the wide propagation of the everlasting Gospel in far more tongues than were heard on the day of Pentecost :—

'Had he seen, a Bible in every cottage, a little seminary of Christian instruction in every village; had he beheld the firm establishment of the Christian Church, no longer opposed, but supported by secular powers, after having conquered opposition by weapons purely spiritual; had he seen a *standing ministry continued in a regular succession, from the age of the apostles to the present hour*; had he seen, in addition to these *domestic blessings*, England emancipating Africa and evangelizing India, commerce spreading her sails to promote civilization, and Christianity elevating civilization and sanctifying commerce.—

'This conqueror of the heathen, this denouncer of false gods, this chosen monarch of the chosen people, this fervent lover of the devotions of the Sanctuary, this hallowed poet of Sion, this noble contributor to *our* public worship, this man after God's own heart, was not permitted to build one single church—we in this island only possess ten thousand!!'

And must we intrude upon this soothing twilight dream of our excellent Author, and remind her that this fantastic vision, composed of so incongruous an assemblage of ideas, is disowned by reality? 'We possess ten thousand churches,' and, we may add, three thousand chapels of ease! As for all the conventicles, they do not form a picturesque object in the landscape in which the village spire is seen 'pointing to heaven;'

they are framed of too rude materials to delight a royal architect! But were 'the man after God's own heart,' indeed permitted to take the survey of this favoured land, at this favoured era,—would he pass by the *houses* and the *barns* of religion, to dwell, in accents of felicitation and rapture, on the ten thousand churches which Popery has bequeathed to us? Would the mysterious name of *Church*, even suggest to him a building made with hands; or would the architecture of the building, rather than the purpose to which the structure was consecrated, employ his admiration? Would *he* recognise the regular *apostolic* succession, in the standing ministry of a complicated hierarchy, and in them exclusively? Or would *he* identify the external prosperity of a human institution, with the 'firm establishment of the Christian Church?'

We do not wish to dwell on this invidious topic. Perhaps we have misunderstood our Author, and have taken her words in a more restricted sense than they were intended to convey. Perhaps the 'ten thousand churches' was a phrase indefinitely used, although involving in that case a considerable under-statement, in reference to the vast number of edifices which in this island are consecrated to the worship of the true God. If so, we entreat her forgiveness for so undesigned a misrepresentation. We share with our Author in the exultation which the animating prospects of the present day are calculated to excite, especially in the minds of those individuals, who remember the former days of comparative inaction and hopelessness. But let us not extend the illusions of self-love to our country, and call the glittering abstraction of excellence—*England*. How long have the emancipation of Africa, and the evangelizing of India, ranked among the works of supererogation achieved by England? Can the unwearied labours of a small body of individuals, or the efforts of a few despised sectaries, who were, for a long time, the only agents in these immense fields of exertion, procure, thus easily, for their country, the honours of an Emancipator and Evangelist; when the very Government of that country so long exhibited itself in the form of decided opposition to their benevolent exertions, opposing interest to justice, and impious prudence to the authoritative dictates of Christianity? Who are the evangelists of India? Who *were* they, when, in the 'ten thousand churches' of England, the cause of Christianity in India scarcely obtained an advocate, and *England* despised the missionaries who, *tolerated* by her Government, went to spend their lives there, in the service of their Divine Master?

But we must hasten to the concluding chapter of the work before us, which contains a 'cursory inquiry into some of the

‘causes which impede general improvement.’ It abounds with judicious observations on a variety of topics, and deserves to be read with particular attention.

On reviewing the account which we have given of these volumes, we feel as if we had awarded to their Author something less than the praise which this last effort of her pen appears to us pre-eminently to merit. To mete out the commendation or the dispraise which the Author might deserve, has not, however, been the object which has chiefly employed our solicitude. But we have very inadequately fulfilled our duty and our intention, if we have not given that character of the work, which will induce our readers to do their utmost in aiding in its circulation. We do not expect that it will attain the popularity of some of Mrs. More’s former productions ; it is of a less inviting title and character : but those persons, on whom her influence has, through her former works, been beneficially exerted, will esteem the *Essay on St. Paul* as, perhaps, the most valuable of her labours. We consider Mrs. More as addressing herself, in this instance, more particularly to the religious public, to whom her reputation will ultimately be found to be indebted for its permanence ; and to whom these volumes will be, we think, peculiarly acceptable.

We had intended to notice very briefly a few colloquialisms and verbal improprieties, which we earnestly wish to see removed from such a work : *e. g.* ‘clubbed their opinions ;’ ‘patched up a code ;’ ‘tally with a dovetail correspondence ;’ ‘did not it (such a state) pant for the blood of Christ ;’—and, as liable to a graver objection, ‘deified humanity.’ These, and some rather excessive redundancies of expression, (as at p. 28.) we only advert to, as blemishes of style of easy avoidance, which detract nothing from the excellence of the work itself.

Art. IX. *Memorial on Behalf of the Native Irish.* With a View to their Improvement in Moral and Religious Knowledge, through the Medium of their own Language. 8vo. pp. 80. Price 3s. Gale and Co., Conder, London. 1815.

NO chieftain was ever more worthy of the gratitude of the Celtic tribes, than the amiable and excellent Author of this Memorial. We do not indeed trace his affinity by having the *Mac*, or the *O*, or the *Ap*, prefixed to his name ; but we entertain, notwithstanding, very little doubt of his relationship, since he presents to our view all the peculiarities of the Celtic character, purified by religion, cultivated by literature, and rendered subservient to the happiness of man by an enlarged philanthropy. Were the Celtic tribes to erect monuments to the memory of their benefactors, the Welsh would no doubt fix upon Jones and Charles ; the Highlanders, upon Lord

Chatham and Dr. Samuel Johnson ;—the former, for maintaining their political rights,—the latter, for being the means of giving them the Scriptures in their own language :*—but both the Irish and the Highlanders, with the enthusiasm by which they are distinguished, will unite in regarding Mr. Anderson as one of their first and firmest friends.

It cannot be denied, that the operations of the Society for the support of Gaelic schools, have given an impulse to the mental powers of the Highlanders, as in point of education, which it does not seem they had obtained at any former period. These schools present one of the most gratifying scenes we have ever witnessed ; and we have known a confirmed opponent—a proprietor of extensive estates, become a warm and steady friend by the argument which he himself deduced from the happy effects of one of the schools situated on his own lands. Nor does this present any thing wonderful ; for, by teaching the Highlanders to read the Scriptures in their own language instead of disgusting them with unintelligible sounds, they are delighted with the knowledge which they acquire, and the warmth of feeling and acuteness of mind by which they are naturally characterized, are discovered in the ardour and rapidity with which they receive instructions of their teacher.

It is more than time that the public should be awakened to a full sense of the singular absurdity of that preposterous system of education, which has been tried in Ireland, Scotland, and Wales, the professed object of which is to communicate knowledge, while its direct tendency and effect are to retain the human mind in perfect ignorance ; and which bears the semblance of charitable exertion, by the thousands of pounds that are expended in its support, but which really accomplishes no other end than that of persuading the community to believe that much is done towards enlightening their neighbours, when they are all the while walking in thick darkness. If Mr. Anderson was not the first to discover the palpable absurdity of a system, which has imposed on the understandings of very wise men, he has had the credit of inducing the public to pursue in the Highlands a very different plan ; and though this gentleman, in his beneficent labours, does not seek the praise of men, we cannot forbear expressing the gratitude which he has merited from the Highlanders, from the native Irish, and from all who are anxious for the progress of knowledge.

The Memorial before us is a very interesting pamphlet ; containing a statement of what has been done towards the instruction of the native Irish, through the medium of their own

* See a letter of Dr. Johnson's in the Memorial.

language, chiefly by means of the press : including an account of the translation of the Scriptures into Irish, their printing and circulation ; of the present extent of the Irish language, and of the counties or districts in which it is spoken ; answers to the most prevalent and plausible objections against teaching the Irish language ; a plan recommended for adoption ; and encouragements to proceed on the plan recommended.

On the first of these particulars, Mr. Anderson has collected some curious information : but in place of illustrating the wisdom and beneficence of mankind, it only confirms an opinion, which we had been previously compelled to entertain, that the most simple and direct plan of doing good to our fellow creatures, is that which is generally the last thought of by the children of this world ; and which, when it is recommended, will meet with much opposition. It is truly melancholy to think, that during past centuries, millions of our brethren in Ireland were industriously secluded from the sources of knowledge : they have been abused as wild and barbarous, by those whose unchristian policy contributed to make them so ;—and, as if we had been entitled to gather grapes of thorns, or figs of thistles, we have looked for the fruits of righteousness, without having used the proper means for their production.

There is something pleasing as well as painful, suggested by the subject before us ; for while it fixes our view on the deplorable condition of Ireland, it helps to confirm the expectations which we entertain respecting the ultimate progress of knowledge. In the various branches of political economy, truths, which twenty years ago, were received only by a few philosophers, have now become elementary principles, influencing the decisions of popular assemblies. With regard to Ireland in particular, it is most gratifying to observe the importance its claims have gradually acquired on the public mind. It is not more than eight years since the grossest ignorance prevailed, and the greatest indifference was shewn on this interesting subject. It seemed scarcely possible to awaken the feelings of the inhabitants of this country, to commiserate the situation of our Irish brethren. Ireland, however, has now become the object of universal attention ; and the various classes of the community are anxious to be informed how they can most effectually promote its interests. We are no longer solitary in raising our voice for the duty and necessity of instructing the native Irish in the language which they understand, as well as of giving them the Oracles of the Living God in the same tongue.

It is, indeed, gratifying to observe the wonderful change that has been produced in the course of a few years in Ireland.

Superstition is there gradually losing its hold on the human mind;—the Scriptures are in full circulation in the Irish language;—teachers of youth are preparing the people for the reception of the Living Oracles: they are going before the face of the Lord to prepare his way in the desert, and to make his path straight. The mighty work has been begun, which will advance in renovating and enlightening the neighbouring isle, and which, while it will moralize and sanctify its interesting population, will bring to the aid of this country a powerful auxiliary in diffusing the knowledge of everlasting salvation. It is then that the Douglas and the Percy united will be proof against the world in arms; and Ireland, rising from that long night of darkness with which it has been covered, will reflect the light that now falls on its shores, and will itself in its turn become a luminary for the enlightening of other nations, directing their views to the salvation which God has prepared before the face of all people,—a light to lighten the Gentiles, and to be the glory of his people Israel.

The Pamphlet before us well deserves the consideration of the public. It clearly points out the means by which these important ends may be attained. To take a full view of its contents, and of the various subjects to which they are allied, would oblige us to assign a larger space to this article than our limits permit. We earnestly recommend its attentive perusal to all who wish to be well informed on a subject which, till of late, has been greatly misunderstood. We shall only add the very forcible observations of Dr. Johnson on the state of the Highlands, and which are no less applicable to the state of Ireland at the present moment. These observations are contained in a letter addressed to a gentleman in Edinburgh.

‘I did not expect to hear that it could be, in an assembly convened for the propagation of Christian knowledge, a question, whether any nation uninstructed in religion, should receive instruction; or whether that instruction should be imparted to them by a translation of the holy books into their own language. If obedience to the will of God be necessary to happiness, and knowledge of his will be necessary to obedience, I know not how he that withholds this knowledge, or delays it, can be said to love his neighbour or himself. He that voluntarily continues in ignorance, is guilty of all the crimes which ignorance produces; as to him that should extinguish the tapers of a lighthouse, might justly be imputed the calamities of shipwreck. Christianity is the highest perfection of humanity; and as no man is good, but as he wishes the good of others, no man can be good in the highest degree, who wishes not to others the largest measure of the greatest good. To omit for a year, or for a day, the most efficacious methods of advancing Christianity, in compliance with any purposes that terminate on this side of the grave, is a crime of which I know not that the world has yet

had an example, except in the practice of the planters in America, a race of mortals whom, I suppose, no other man wishes to resemble.

‘When the Highlanders read the Bible, they will naturally wish to have its obscurities cleared, and to know the history, collateral or dependent. Knowledge always desires increase: it is like fire, which must be kindled by some external agent, but which will afterwards propagate itself. When they once desire to learn, they will naturally have recourse to the nearest language by which that desire can be gratified; and one will tell another, that if he would attain knowledge, he must learn English.’

Art. X. Remarks on an Article in the Edinburgh Review, in which the Doctrine of Hume on Miracles is maintained. By the Rev. James Somerville, Minister of Drumelzier. 8vo. pp. 34. price 1s. Edinburgh, Oliphant, and Co.; London, Hatchard, 1815.

WHEN we noticed, in our Number for last December, the strange revival and recommendation, by an Edinburgh Reviewer, of Hume's repeatedly exploded tenets respecting miracles, we felt persuaded that the vigilant defenders of the Christian religion, north of the Tweed, would, no more than ourselves, suffer so censurable and dangerous an attack upon established doctrines, to pass without animadversion. We have not been disappointed. Two papers, in refutation of the Edinburgh Reviewer's reasonings, have appeared in a very respectable magazine, “The Edinburgh Christian Instructor;” one of which, with a little enlargement, is now laid before the public in a separate pamphlet.

This masterly production, for such in truth it is, is divided into three sections. In the first, the Author examines the reasoning of Laplace. He shows, decisively, that that distinguished mathematician reasons from false premises; that he deals in mere assertion without proof, and not only without proof, but without foundation; that when Laplace says, we should not believe extraordinary or miraculous occurrences on any testimony whatever, ‘he is contradicted by the whole history of mankind; for it is the unquestionable fact, that mankind have, in all ages, believed the most extraordinary occurrences on what they considered as good testimony’ He shews, that the first of Laplace's premises, is no other than his *conclusion*;—that he assumes the very question in dispute, and makes that assumption the medium of proving it;—thus proving the thing by itself!—The Author terminates this section by an observation, which, as it proves that when a geometer pretends to settle this question definitively, he wanders out of his appropriate province, we shall quote at length.

‘ Before Laplace can establish his theory, he must first prove, that we would not believe the greatest number of the most intelligent and upright witnesses who should assert that they had seen a hundred dice fall on the same faces ; and he must prove, that when we believe the testimony of our own eyes, we do it from a persuasion of the immutability of the laws of vision. He has made no attempt to prove either the one or the other ; and we believe *he did not make the attempt because he knew he had no such proofs to offer*. He comes not forward here as a *geometrician*, but as an *observer of human nature*. Geometry could afford *no* proofs ; and all the proofs which could be brought from the observation of the sense and conduct of mankind, were *against* him ; for in all ages mankind have actually believed the most astonishing events when well attested ; and they still go on to do so, in spite of all that Hume and the enemies of revelation have said to the contrary. If it is a question which must be referred to the general judgment of mankind,—there is no doubt of *that* being against them !’

In the second section Mr. Somerville proceeds to examine the reasoning of the Edinburgh Reviewer. Here he shews, in the first place, that the Reviewer employs a most pitiful sophism, calling that *experience*, which, in reality, is *testimony*, and ought to have been so called, and then arguing from it against testimony.

‘ If (says Mr. S.) it was owing to the want of acumen that the Reviewer did not perceive this confusion of ideas and terms, he must be placed very low in the class of reasoners. If he *did* perceive it, but adhered to it, because he easily saw that the distinction would overthrow all his reasoning, he must stand still lower as a man of integrity.’

He then proceeds to shew that the proposition, which assumes that no testimony can prevail against perfect uniformity of experience, is a mere childish truism, in which it is first assumed, that experience is perfectly uniform, and then argued, that if it *be* perfectly uniform, it *must* be perfectly uniform ! The result, indeed, is this, that, according to the principles of the Reviewer, ‘ *no testimony is to be credited beyond our own observation ;*’ a result which necessarily includes the grossest absurdity, and contradicts common sense.

In the third section Mr. Somerville proves that the Reviewer has made a concession which overthrows his whole argument.

‘ He computes that the probability of the sun rising to-morrow, is as $\frac{1826214}{1826215}$, or that a person may wager 1826214 to 1 in favour of it. This implies, that if a person should wager more, as for instance, a hundred millions to one, he would act against the laws of probability. Here it is taken for granted that there is *some* probability of the sun *not* rising to-morrow : it is very small, but still it is something. Now,

I should be glad to know, by what mood or figure he will attempt to prove that an event which is not only possible, but to a certain degree probable, to-morrow, cannot by any evidence be established to have happened in any *past* period. If he say, that it is in itself impossible, we deny it upon his own showing, for he has proved that it is possible, and even to a certain degree probable. If he say, that uniform experience is against it, we deny it, and say that only the experience of the present generation is against it. If he say that uniform testimony is against it, this we deny also; for it is testified by the author of the book of Joshua, that in his time the sun stood still for a whole day; and there is no testimony at all on the other side, as applicable to that particular day. The same observations may be applied to all the miracles recorded in Scripture. Experience is not applicable to them, for it is limited to the objects under our notice; and testimony is so far from being against them, that there is testimony for them, and *none* against them. Many persons testify that they saw them happen, and none testify that they were upon the spot, and examined all the circumstances, and saw that they did not happen. As to the testimony of those who were not there, however *uniform* it might be, *it does not bear at all upon the subject.*

Our acute Author then proves that the Reviewer has not, any more than Laplace, been able to bring his own science to act upon the subject, and that nothing approaching to the certainty of geometrical demonstration has been brought by either of them into the discussion. Their argumentation, indeed, rests upon the most egregious sophistry, and Mr. Somerville has properly exposed it. His reasoning is close and cogent, and his conclusions are irrefragable. The refutation of these two mathematicians, (who seem to have rashly approached a topic which they had very inadequately considered,) is complete, and, at the same time, temperate. We most cordially recommend the pamphlet to the attention of all who have in any way been thrown into a state of doubt, by the positive tone of the Edinburgh Reviewer; and we are convinced that where the head only has been bewildered by his sophistry, doubts must soon yield to the force of Mr. Somerville's arguments.

As the subject is momentous, we shall subjoin a few observations.

And first, let us notice the singular fatality which often attends men of acumen and science, when they are tempted to oppose the truths of Revelation. The mathematical articles in the Edinburgh Review, though they are sometimes marked with strange peculiarities and prejudices, always evince considerable talent and research. The writer assumes the tone of a master, and generally proves that he is one. The only blunders in reasoning or investigation, into which (as far as we recollect) he has fallen, in the course of twelve years, are *two*, viz. this in

reference to miracles, and that in which he confounded the motive, and the accelerative forces, in order to prove that God did not superintend the world he had made! How is this to be regarded but as another confirmation of the Divine decree, that "*they who despise God shall be lightly esteemed*," either for the baseness and folly of their lives, or the childishness and imbecility of their reasonings, when they presume to employ human intellect in opposition to the teachings of Him who gave it?

Let the conduct of the Edinburgh Reviewers, in reference to their article, and to this refutation, be considered. Mr. Somerville's paper appeared in the "*Edinburgh Instructor*" on the 1st of December, 1814, and was published separately early in the February of the present year. There can be no doubt that the Editor of the *Instructor*, in the first instance, and Mr. Somerville, in the next, would leave copies of this paper with the publisher of the *Edinburgh Review*, to be forwarded to the Reviewer. We have now lying at our elbow the 48th Number of the "*Edinburgh Review*," which contains articles manifestly *written* about the end of March, or beginning of April. Does it exhibit any refutation of Mr. Somerville's essay? No. Does it contain any acknowledgement of error, or even of inadvertence, in reference to the language it held, in the 46th Number, on the subject of miracles? It does not. What then are we to infer from this, but that these Reviewers have neither intellectual ability to refute Mr. Somerville, nor manliness sufficient to acknowledge their own mistake, and deplore its evil tendency? It is to no purpose to say that they cannot be expected to stoop to notice what they may regard as insignificant magazines, and insignificant pamphlets. The *Edinburgh Instructor* is read by hundreds of well-informed persons, who are occasionally thrown into the society of the members of "*the coterie*;" and Mr. Somerville's pamphlet, though humble in its appearance, is the subject of frequent conversation at Edinburgh. The Reviewer of Laplace, therefore, *must* know, (it is next to impossible it should be otherwise,) that the bulk of well-informed persons at Edinburgh, consider him as completely refuted: the same impression will, doubtless, be made upon every unbiassed reader of Mr. Somerville's essay; and unless the Reviewer immediately attempt a reply to his clerical antagonist, the public will inevitably conclude, not merely that he is, but that he considers himself, defeated. We venture to predict, however, that this gentleman will neither reply nor retract; but that he and his colleagues will, as usual, seize every convenient opportunity of sapping the foundations of religion, and sneering at the folly and fanaticism of those who consider Christianity to be of supreme importance. But this is, and always has been the man-

ner of proceeding adopted by infidels. We notice it thus fully for the purpose of teaching our young readers especially, to be aware of it, and to abhor it.

‘ Dr. Campbell informs us (says Mr. Somerville) that it excited much surprise in his days, that Hume continued to publish one edition after another of his Essays, without taking the least notice of the answer. though he had, in a letter to the author, expressed himself in terms very different from those of contempt, concerning that work. It has excited no less surprise, at present, that the Reviewer has republished Hume’s doctrine, and maintained as profound a silence about the answer to it, as if none had ever been made. But there is no occasion for any surprise. They wish to produce a certain effect, and that effect is to be produced by promulgating their own doctrines, *not by noticing the answers*. They have perhaps taken the hint from those persevering personages, the quack doctors, who continue year after year to advertise their nostrums, long after their pernicious effects have been detected. They persevere, because they hope that many will read and believe, and purchase and swallow, who never heard of the detection.’

We must just glance at one passage more, and then take our leave of this interesting pamphlet.

‘ An Infidel, we *know*, may be so destitute of common honesty, as to declare his belief of the Bible, and even of the Scottish Confession of Faith, for a church living, or a professorship.’

Surely this is not meant to convey the idea that there are infidel Professors in the Scotch Universities, much less to insinuate that the lucubrations of such infidel Professors adorn the pages of the Edinburgh Review. Be this, however, as it may, the passage suggests a caution which we cannot, consistently with our duty, suppress. If there be Professors in any of the Scotch Universities, who disbelieve Christianity, and who, either anonymously or otherwise, impugn its principles and doctrines, we trust that English Dissenters, many of whom send their sons north of the Tweed to finish their education, will take especial care to select those Universities, in which the religious, as well as the literary and scientific character of the Professors, is unquestionable.

cruelty, and here, on the subject of live baits, he acquits himself in a very unsatisfactory manner. The questions are, however, quite distinct. Most river fish may be taken by artificial, and by dead baits. Indeed, we have heard that some who esteem themselves *true anglers*, actually reject the use of live baits.

With respect to the Treatise itself, it seems fully adequate to every purpose which it professes to teach. It is principally distinguished from others on the same subject, in being more particularly adapted to the angler in the neighbourhood of London, so much so indeed, that a map of twenty miles round London would be no unserviceable addition to it. The city angler, unlike the city sportsman, as being certainly the most skilful of the fraternity, will thank Mr. S. for the sections of the rivers Thames and Lea, and for the particular local information connected with them. The *wood-engravings* are sufficiently illustrative of the various modes of baiting.

The poetry—for what is a “Treatise on Angling” without poetry—is vile: we mean that which we suppose is given as original. Anglers, however, need not be poets, if they *may* be anglers. Thomson’s inimitable description of the taking of an old cautious trout, the monarch of the brook, by the fly angler, could have been written only by a most skilful hand in each department.

At the end of the work Mr. S. has very judiciously given the rules prescribed by the Royal Humane Society for the recovery of *drowned* persons. By making himself acquainted with these rules, the angler may render a much greater benefit to his fellow creatures, than that of sharing his day’s produce with the cottager who may have kindly afforded him shelter from the storm, or with the wearied peasant, returning home from his day’s labour. In the low meadows in many counties, the adjoining river is a great temptation to the heated haymaker to bathe, and the consequence is too often fatal; deep pits, weeds, and even in shallow places, the cramp, rendering it impossible for him to regain the shore. And if the unhappy man be taken out in a state of suspended animation, the distance from medical aid precludes all hope of restoration. Here the well-instructed angler may render the most essential service.

It might be well worthy the attention of the Royal Humane Society, to print their instructions on cards, and distribute them to the shops, to be put into the books of tackle as a constant appendage to them. The angler indeed will do well always to provide himself with a few copies, and in his excursions to distribute them at the various places of refreshment he may visit.

There is another case in which the angler may do good service to society, we mean in the way of distributing tracts, but

‘in the simple and original perception; and, even when physical sensations are assumed, we can seldom account for them in the secondary and complicated shapes, in which they take the name of diversions. I never yet met with a sportsman, who could tell me in what the sport consisted; who could resolve it into its principle, and state that principle. I have been a great follower of fishing myself, and in its cheerful solitude have passed some of the happiest hours of a sufficiently happy life; but, to this moment, I could never trace out the source of the pleasure which it afforded me.’*

Is angling a lawful pursuit?—And this question reminds us of the Treatise before us, of which we had almost lost sight. Mr. Salter anticipates this objection against the subject on which he writes, and has thought it necessary to give us a page or two of ‘Apology for Anglers.’

‘Ought we (he says) to abandon the Cod-fisheries on the score of *humanity*? Yet what is the Cod-fishery but angling on a larger scale? Every cod that smokes upon our board has been caught by a line and hook, and every turbot has been obtained by the same means. Surely, then, if it is not a crime to angle for fish of a larger class, inhabitants of the ocean, it cannot be criminal to take the smaller kinds that abound in our rivers. The nursery which the Newfoundland Cod-fishery affords of hardy seamen, accustomed to danger, and, in the hour of adversity, our best hope, may be reckoned as no trifling advantage resulting from the use of the *baited hook*. Few would willingly have it abandoned because the fish may suffer pain when they are hooked.’

In these remarks Mr. S. seems to have inverted the apophthegm: with him what is nationally right, cannot be morally wrong.

He afterwards proceeds to shew that angling is justifiable, and may be practised without offence to God or man; and among other things he remarks,—

‘That in various parts of the Old and New Testament, fishermen, angles and hooks, are mentioned, but in no instance is the practice condemned, even by implication.

And again,

‘In order to convince the most incredulous that catching fish with hooks was never considered a *sinful* pursuit, I shall quote our Saviour’s order given to the apostle St. Peter: “Go thou to the sea, and cast *an hook*, and take up the fish that first cometh up.”’

This last argument would seem almost decisive: it goes near to preclude the propriety of offering any thing in the way of an objection in regard to its lawfulness. Mr. S. next sets himself to combat the charge advanced on the plea of alleged

* Paley’s Natural Theology, 9th edit. pp. 531, 2.

following address to 'His Imperial Majesty, the Christian
'Alexander the Great.'

'Anointed Prince! whose bright Imperial Crown
By prescient Heav'n fore-doom'd to high renown,
With new effulgence fills the Christian sphere:
To every people sends its radiance near;
Great Alexander! Not as He of old
In Pagan times, in Pagan story told:
His lust, was power; Thy gracious will, to save;
Thy praise to free; His glory to enslave:
With name more sacred, glory more elate,
Thee nations hail, The Christian and The Great!

'O High-commissioned! sent at length to close
With Christian Peace the tale of Christian Woes!
To Thee we see consign'd the sword of God,
To save His Church and break her Tyrant's rod.
On Russia's plains the Almighty word is giv'n,
And nations press to own the voice of Heav'n;
With prostrate faith th' Eternal Will to praise,
And hail the saviours whom its counsels raise.'—pp. 7—8.

After the example of the Poet Laureate's "Three Odes," these "Original Lines" are preceded by a similar address to his Royal Highness the Prince Regent; but our Author has chosen the Duke of Wellington, instead of his Majesty of Prussia, to complete the *heroic* triumvirate. Those to the Prince Regent are naturally the worst: there is something ludicrous in the effect of the rhyme in the second couplet.

'HIGH-FAVOUR'D BRUNSWICK! on whose Royal crest
The marks divine of Heavenly Mercy rest:
See the third fleeting year now op'ning ~~thence~~
Thy own Britannia hail'd Thee REGENT PRINCE.'

And again:

'So pass the years in rising glory, *since*
Thy own Britannia hails Thee REGENT PRINCE.'

But there are better things than these in the volume: and although our excellent Author cannot be considered as having succeeded in establishing his claims to the sacred character of *Vates*, in either of its imports, the reader will, we think, close these "Original Lines," not only in perfect good humour, but with sentiments of esteem for the character which they serve to convey to us. The volume was evidently designed for the circle of his friends, and within that circle it will interest. We will make room for the following specimen, which we extract from 'Lines to Childe Harold.'

'O! "if, as holiest men have deem'd, there be
"A land of souls beyond Death's sable shore,"
How would quickhearted Harold burn to see
The much lov'd objects of his life once more;

And nature's new sublimities explore.
 Ah ! say not *if* to those whom God hath taught :
 If aught on earth, that blessed truth is sure ;
 All-gracious God, to quiet human thought,
 Hath pledg'd His Sacred Word, and demonstration wrought.

' Did Babylon, in truth, by Cyrus fall ?
 Is't true, that Persia stain'd the Grecian land ?
 Did Philip's son the Persian host-enthral ?
 Or Cæsar's legions press the British strand ?
 Fell Palestine by Titus' sword and brand ?
 Can Harold to those facts *his faith* intrust ?
 Then, let him humbly learn, and understand,
 Then "*is Christ risen from the dead,*" the first
 Dear pledge of mortal frames yet mould'ring in the dust.

' But Harold "will not look beyond the tomb."
 And thinks "he may not hope for rest before :"
 Fie ! Harold, fie ! unconscious of thy doom,
 The nature of thy soul thou know'st not more :
 Nor know'st, thy lofty mind which loves to soar,
 Thy glowing spirit, and thy thoughts sublime
 Are foreign on this flat and naked shore ;
 And languish for their own celestial clime,
 Far in the bounds of Space, beyond the bounds of Time.' p. 24.

Art. XIII. *The Doctrine of Atonement, an essential Part of the Christian System* : A Sermon preached at Beccles, to the Members of the Norfolk and Suffolk Associations. By William Hull. 8vo. pp. vii. 58. Price 2s. 6d. Conder. 1815.

A TONE of vigorous thinking and impassioned feeling, so happily pervades this discourse, that we deem it entitled to a more than ordinary degree of public attention. It is founded on the apostolic declaration to the Corinthians, "We preach Christ crucified ;" and after some preliminary observations on the doctrine of atonement, Mr. Hull amplifies at considerable length the general arguments by which it is supported. He proves that it accords with the typical nature of ancient sacrifices ; with the exalted terms in which the Scriptures have described the person of Christ ; with the unparalleled sufferings he endured ; and with the importance attached to his death by the sacred writers. He then illustrates the suitableness of this doctrine to the moral condition of our nature, and proves the 'impotence of those who oppose it to substitute a better hope ' in its stead.'

It will be perceived from this brief analysts of the principal reasonings in the discourse before us, that there is not any original argumentation ; but what is advanced is well supported

by scriptural authorities, and usefully applied to the great purposes of personal religion. The whole discourse is particularly marked by the ardour and energy of the preacher; and he is no common-place declaimer. He reasons with perspicuity and force; and, to use the appropriate language of Scripture, "speaks out of the abundance of his heart." We have seldom witnessed a more felicitous combination of argument and feeling. If, occasionally, the thoughts are so much expanded, as to lose in solidity what they gain in amplitude, this is evidently the effect of the preacher's solemn conviction of the importance of the subject; it is the expansion of an ardent and ingenuous mind. We extract the following eloquent passage in confirmation of our opinion.

' Much has been written on the death of Christ, as the seal and confirmation of his doctrines:—an explication of that great catastrophe, which is worse than puerile; for, besides that it is insufficient to account for the death of an innocent being, it is clear, that had he never suffered on the cross, the truth of his doctrines would have been sufficiently established, not only by their own internal evidence, but by the predictions of ancient writ, and by the attestations of miraculous power. He did not suffer to prepare the way for his resurrection. This will not explain the infliction of death on a sinless being, much less the acuteness of his agony in his last hours. If this were all, other means might have been employed to secure that "blessed consummation," than the conflict in the garden, and the appalling horrors of the cross.

' No man can be familiar with ecclesiastical history, especially with those parts which detail the persecutions of the church of God, without being astonished at the holy heroism of the martyrs, their patience in suffering, and their fortitude in death. They have endured with equal magnanimity the fierce intolerance of pagan and of Christian Rome. Dragged from dungeons dark as midnight, and pestilential as the grave, or from the caverns of the earth, when, amidst the savages of the desert, they have sought a refuge from the more frightful cruelty of men; while multitudes have gazed and wondered at the sight, they have approached the pile, and the block, with an intrepid step, and evinced, amidst sufferings, at the remembrance of which the boldest spirit is appalled, feelings faithful to themselves and to their God, too lofty to recede, too triumphant to complain, too ethereal to be quenched. Never has human nature appeared in greater majesty than in the last hours of some of the Christian martyrs: its grandeur has been redeemed amidst the gloom and horrors of death. They have given us lessons of sublime instruction, on the superiority of the spiritual to the corporeal part of our nature; the deathless energy of the higher faculties of man amidst the crash and dislocation of his material frame; but, above all, as most applicable to our present subject, they have taught us effectually the great truth, that notwithstanding our weakness and our frailty, the most timid mortal, fortified by holy principles, and armed with Christian faith, becomes invulnerable to fear.

'Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?—Nay, in all these things, we are more than conquerors through him that loved us.'

'It, however, we compare with some illustrious examples of this kind, the closing scenes of the life of the Son of God, we behold a striking disparity. It is true, he did not recoil from the conflict; he met it with fortitude and with dignity. But it was the dignity of patient suffering. It was the fortitude which is silent when it can be cheerful no longer; which refuses to be subdued by the most fiery trial of its strength; and which, if it be allowed us to compare the feelings of this awful character with those of a mortal breast, prefers to perish rather than to yield. It is evident, that a more than ordinary dejection, a mysterious and terrific melancholy, preyed upon the spirit of the Redeemer, from the hour of the conflict in the garden to that in which he expired on the cross. Why, then, if the death of Christ was only that of a martyr, why had he more than the martyr's suffering, and less than the martyr's support? Why was he left in his last moments to exclaim in anguish, "My God! my God! why hast thou forsaken me?" It is evident, from the narrative of the evangelists, that the sufferings of the Saviour were more immediately those of the mind, while those of ordinary martyrs have been chiefly limited to the body: and, when we contrast his desertion with their supports, his agony with their joys, his expiring cry with their tone of triumph; when, amidst flames and tortures, gleams of approaching glory have burst upon their sight,—we are compelled to exclaim, with an energy of conviction not to be suppressed, "Behold the Lamb of God, which taketh away the sins of the world." ' pp. 26—28.

Art XIV *Sonnets, Odes, and other Poems*, by the late Mr. Charles Leftley, together with a short Account of his Life and Writings. To which is added a Poetical Collection, consisting of Elegies, Ballads, and Sketches, on various Subjects, chiefly descriptive. Written in India, and during a Voyage to and from Madras. By William Linley, Esq. late in the Civil Service of the East India Company. 12mo pp. 200 Price 7s. Longman and Co. 1815.

THE short, but interesting account of Charles Leftley, prefixed to this collection of his poetical works, forms another page in the melancholy annals of genius. The tale has been often told. 'Domestic and pecuniary difficulties' attended him from his first entry into life; his health, naturally delicate, could ill sustain the laborious exertions by which he was doomed to toil at once for competence and for fame; sickness, anxiety, and disappointment wrought up his irritable frame to petulance, till at length Consumption laid her hand upon her victim, and terminated the short and feverish scene. Mr. Linley informs us, that

‘He had fallen into the common error of consumptive persons, and resolutely maintained, that there were no symptoms in his complaint but what change of air, a skilful physician, and comfortable accommodation would speedily remove. The few friends who daily visited him, and witnessed the increasing ravages of his disease, had not, on the contrary, the most distant hope of his recovery; yet, that the medical assistance he seemed to place so much confidence in should not be wanting, he was introduced to Dr. Pearson, then living in Leicester-fields, to whom his case and indigent circumstances had been previously explained. This humane man, whose professional ability cannot make him more respected than his benevolence has made him beloved, immediately and gratuitously prescribed for him, and attended him afterwards, while his attendance could prove of the slightest avail, with unremitting zeal and solicitude. The day preceding his dissolution, the sacrament, at his earnest desire, was administered to him by the clergyman of the parish, and he expired at three o’clock on the following afternoon, in the 27th year of his age, and in the year of our Lord 1797.’ pp. 4, 5.

‘His principles,’ adds his friend, ‘were honourable: he had a steady confidence in the truths of Christianity, nor rejected the mysteries of revelation because they soared beyond the sphere of mere human philosophy. His disposition was generally good, and his heart charitable; but he had the failings inseparable from humanity, he was proud, even to weakness, in the midst of his severest deprivations. He was frequently capricious, obstinate, and irritable; he had occasional fits of gloom, and rejected with haughty petulance the advances and assiduities of his oldest and sincerest friends; but surely he had many causes for gloom, and even despondency: if he looked back, it was at nothing he could remember with satisfaction; if he looked forward, the prospect was still more cheerless; hope was frequently the companion of his muse, but did little towards smoothing the rugged journey of his life.’ pp. 6, 7.

Mr. Leftley is, undoubtedly, entitled to the wreath of Genius, which, we are informed, it was his sole ambition to attain; and which can now only be hung upon his tomb. There is a boldness of expression, a liveliness of fancy, and occasionally a richness of imagery, which constitute the very elements of poetry, and give indications of no ordinary mind. Our limits will not allow of copious extracts. The first we shall give, is from a series of fantastical little odes, entitled ‘Flights of Fancy.’

‘Would you the fairy regions see,
Hence to the green woods run with me;
From mortals safe the live-long night,
There, countless feats the fays delight.
Where burns the glow-worm’s lamp so blue,
One gives each flower its proper hue;
While near, his busy huswife weaves
Ribbands of grass and mantling leaves:

Some teach young plants with grace to move,
 Some lead the woodbine to her love,
 Some strew the shore with shells and sand,
 While others pilot weeds from land.
 'Tis moonlight, sweet, come, follow me,
 And the chafer's bugle our guide shall be.' p. 64.

here is much sportiveness of conception and elegance, in following Ode, 'written as an Incantation to the Tooth-e.'

' Spirit of relentless hate,
 Cruel minister of fate,
 Demon of accursed power
 Sent to plague the social hour,
 Savage torturer of sense,
 Hence ! you restless fury, hence !

Whether, born with us, you be
 Generate in fragrant tea ;
 Float on wine's nectareous tide ;
 Sightless on the air-beam glide ;
 Or, envelop'd in our food,
 Lodge your young prolific brood ;
 Once, and twice, and thrice obey
 My sovereign magic—hence ! away !

Whatever be your name or form,
 Tartar, caries, or worm ;
 What your cell, the gum or tooth ;
 What your victim, age or youth ;
 What your nature, sly or bold ;
 What your temper, hot or cold ;
 What your climate, moist or dry ;
 Hence ! avoid my mistress ; fly !

By that sweet expressive name
 Virgil has made dear to fame ;
 That, which Horace to his lyre
 Sung with so much grace and fire ;
 That which tender Ovid chose
 For a faithful woman's woes,
 When Demophoon no more
 Visited the Thracian shore ;
 That which lives in Shenstone's strain ;
 That which youthful poets feign,
 When in tufted mead or grove
 They first pour the complaints of love ;
 By Phillis, a propitious spell,
 I charge you hence ! avaunt to hell !
 Haply, lest her name should fail,
 Let her lovely form prevail :

By those objects of desire,
 Auburn tresses, eyes of fire,
 By her polish'd front of snow,
 By her rosy cheeks below,
 By her dimples and her wiles,
 By her frowns and by her smiles,
 Frowns that murder with disdain,
 Smiles that animate again,
 By her lips, which when they move
 Breathe the tenderest sighs of love,
 By her ivory neck and arms,
 And ten thousand other charms,
 I conjure you to forbear,
 Spare her sex, her beauty spare.

By her virtues, talents, arts,
 By the pleasure she imparts,
 Far above the proud and great,
 Through her mild domestic state ;
 By the graces of her muse,
 By the flowers her needle strews,
 By the heavenly strains she sings,
 When she wakes the obedient strings,
 By her magic pencil, fraught
 With every excellence of thought,
 By the gardens which reward
 Her cultivation and regard,
 By her gentleness, and ease,
 And all her countless powers to please,
 Vanish !—behold the charm has sped,
 The agonizing fiend has fled.

Now my incantation's done,
 Blithe I meet the noon-tide sun ;
 Deeds of science, deeds of fancy,
 Chemistry and necromancy,
 Talisman and mystic rod,
 Flow'rets by the fairies trod.
 Vessels, rings, and all beside
 That enchantresses provide.
 Potent spells, and magic slights,
 Ghosts, and goblins, genii, sprites,
 Moonbeam, mummy, gall, and blood,
 All that dwells in flame and flood,
 Or to earth and air belong,
 Yield to my immortal song !' pp. 45—49.

Mr. Leftley's sonnets are peculiarly elegant. They display a very cultivated taste, and appear to be formed on the model of our elder writers. We can make room only for the following.

'How comes my mistress? like a bride-maid clad,
 Or like a nun, who thinks all pleasure vain?
 I would not have her throb like me, with pain,
 And yet, methinks, I would not have her glad:
 So long an absence should have made her sad;
 Yet why be sad to meet my kiss again?
 Oh! no; like me, she should affect disdain,
 And yet, like me, be rapturously mad!
 I fain would see her, full of hopes and fears,
 Hang on my neck with pleasure and with shame;
 Behold her bright eyes smile, and smile in tears,
 And hear her falter as she lisps my name:
 Oh! if the vagrant beauty thus appears,
 Love light thy torch!—I bid adieu to fame!' p. 19.

a volume of miscellaneous poems, there will doubtless
 ail a great inequality of merit: and there are defects of
 and versification in Mr. Leftley's poetry, which his ma-
 judgement would have led him to avoid. They are,
 ever, the nobler faults into which Genius alone is found to
 ite; and they may be in some measure attributed, perhaps,
 s too implicit, or too negligent imitation of the best mo-

ne poems of his Biographer, which are introduced with a
 est Preface, though of a very inferior order to those of his
 d, are not destitute of merit. The 'descriptive Sketches'
 perhaps, the best in the collection. We are very sorry to
 liged to particularize that entitled 'July.' The Pagoda,
 exceedingly offensive, from the attempt to throw a veil of
 mental poetry over the loathsome abominations of Hindoo
 try. As we wish to part with Mr. Linley on friendly
 s, we will conclude this article with the following speci-

SEPTEMBER—TO OPPRESSION.

'Fell tyrant, who to pangs before unknown,
 Hast doom'd pale misery's child, hence with thy train,
 The blood besprinkled ministers of pain,
 That mock th' imploring tear!
 Thy captives' feeble cries, their dying moan,
 Lurk 'mid the gay festoons that deck thy hall,
 And, in the pauses of the festive song,
 That at thy bidding flows, burst on thine ear,
 Arrest thy shrinking thoughts, and every sense appal.
 Then to thy thoughts guilt's dire reflections throng
 To vex thy startled soul;
 Tinging with bloody drops the sparkling bowl
 Just lifted to thy lip! Again the cry
 Assails, and deeper heaves th' imaginary sigh!
 Can aught of comfort's healing balm be thine,

Sad wretch ! who sometimes through the midnight gloom
 Viewest, where fancy points, the visionary tomb
 That yawns to thy approach, while spectres pale
 Fill with wild shrieks the storm-increasing gale?
 Ah ! no : fresh sorrows cloud each closing year ;
 Through *thy* dark path no rays of peace appear,
 No hope-befriending stars on thy life's journey shine.
 Dost thou seek rural scenes for purer air,
 For calmer sleep court nature's fragrant bowers ?
 In vain for thee she spreads her couch of flowers ;
 Still on thy pomp, distrust and anguish wait,
 And *conscience* still (though with the cheering view
 Of faithful love on thy wan visage smiling,
 A prattling offspring thy heart's pangs beguiling
 With many a fond caress, and pastime new)
 Haunts each retreat from woe, while grim Despair
 Stalks on thy palace top, and mocks thy idle state.'

pp. 181—183

Art. XV. 1. *A circumstantial Narrative of the Campaign in Russia, embellished with Plans of the Battles of the Moskwa and Mal-Jaravitz. Containing a faithful Description of the affecting and interesting Scenes of which the Author was an Eye-Witness.* By Eugene Labaume, Captain of Engineers. Translated from the French. 8vo. pp. viii, 412. price 10s. 6d. Leigh, 1815.

2. *A faithful Narrative of the Repassing of the Beresina, by the French Army in 1812.* By an Eye-Witness. Translated from the French, with Notes, written by an Officer who was with the Russian Army, at the same Period. 8vo. pp. 66. Hatchard, 1815.

WE perfectly agree with the writer of the last of these two publications, that 'it were greatly to be wished that some able and impartial writer would undertake the history of the whole campaign of 1812 ;' for we have not hitherto seen any work which in the least degree deserves that title. In our own language, indeed, we are without anything even tolerably decent on this subject. Ker Porter's ranting book is nothing more than a idle compilation from the newspapers and gazettes.

This deficiency neither of the writers before us is, in our opinion, qualified to supply ; for, independently of the partial nature of their narratives, Labaume is much given to romance ; and the "Eye-Witness" we strongly suspect of being addicted to falsifying. The Captain of Engineers, however, seems to aim at giving a correct detail of the principal events of his story, while he allows himself a licence of embellishment in the little episodes only which he occasionally intr-

duces as auxiliaries to the main narration. But the writer of the pamphlet is obviously a partisan:—all his statements are directed to serve a particular purpose; every thing is discoloured and distorted, and the military talents of Kutusoff and Wittgenstein, are sacrificed most shamelessly to the avowed object of exculpating Admiral Chichagoff. We will not credit the assertion, that the Admiral himself is the Author of the notes; for, although we are not disposed to impute to the writer any more severe charge than that of omission, yet, in our apprehension, even this is of a very serious kind. We can allow much for the real or imaginary feeling of injury, and for the irritability of wounded pride; but these would not vindicate an officer's resolute abstinence from every comment upon assertions grossly claiming for the invaders of his country victory, where they undeniably sustained defeat, and throwing upon his countrymen all the disgrace of discomfiture, where their progress had been marked by labour and perseverance, by skill, intrepidity, and triumph.

As we cannot afford any great space for this article, we shall take a very cursory view of the narrative of Labaume, that we may have room for a few remarks on the criticisms of the Eyewitness; and we do this the rather, as the former is less the history of the manœuvres of the whole army, than of those in which the Fourth Corps, commanded by Beauharnois, was principally concerned.

Labaume is a spirited and intelligent narrator; his accounts of movements and battles, if not scientific, are clear, animated, and picturesque; the interest of his story never flags, and were it not for the occasional annoyance of an evidently fictitious personage, with long-winded speeches, descriptions, and expostulations, we should have read his work with uninterrupted gratification. We meet with three or four of these gentry in the course of the narrative;—a non-descript monk, a forlorn Muscovite gentleman, who acts the part of a *cicerone*, and a pithy French tutor, who repeats *verbatim* the long speeches of the Emperor and Rastopchin.

Labaume sets out with a brief survey of the state of Europe, previous to the Russian Campaign; and enumerates the various divisions which were destined to take part in it, amounting in the gross to three hundred thousand infantry, and sixty thousand cavalry, in discipline and equipment superior probably to any other army, even of half that amount which was ever before led to battle. Confident in their numbers and their prowess, and enthusiastically devoted to their leader, this immense body crossed the Niemen on the twenty-third, twenty-fourth, and twenty-fifth of June, 1812, and advanced on Wilna. The Russian troops, inferior in numbers, and injudiciously scattered

in position, retired in all directions. The effects of this error in judgement, were felt long after. Bagration, who was cut off from the main army, performed wonders; but he was for a long time prevented from joining the Commander-in-chief—Barclay de Tolly. The account of the battle of Ostrowno is spirited, but not very distinct; it contains, however, a characteristic specimen of the superior decision and promptness of Napoleon's manœuvres, compared with those of other officers of undoubted eminence.

‘ The success of the combat was certain; but we dared not venture to cross the extensive forest before us, on the other side of which were the hills of Witepsk, where we knew the forces of the enemy were encamped. While we were deliberating on the means of effecting that important passage, we heard a great tumult behind us. No one could guess the cause, and uneasiness was added to our curiosity; but when we perceived Napoleon surrounded by a brilliant suite, our fears were dissipated; and the enthusiasm which his presence always excited, made us hope that he would add to the glory of that eventful day. The King of Naples and the Prince hastened to meet him, and informed him of the event of the engagement, and the measures which they had since adopted. But Napoleon, desirous to become more intimately acquainted with every circumstance, quickly proceeded to the most advanced posts of our line, and viewed from an eminence, the position of the enemy, and the nature of the ground. His eye penetrated into the Russian camp. He guessed their plans, and immediately ordered new dispositions, which being executed with precision and rapidity, the army was soon in the middle of the forest. We followed at a quick pace, and reached the hills of Witepsk as the day began to close.’ p. 68, 69.

The Russians abandoned the position of Witepsk with such admirable order, as to put the French most completely at fault.

‘ We wandered,’ says Labaume, ‘ in all directions over an immense plain, without perceiving the faintest trace of his retreat. Not one carriage, not a single dead horse, not even a solitary vehicle, indicated the road which the enemy had taken.’

The storming of Smolensko is described from the report of another officer, as the Viceroy's division was not present at that sanguinary conflict. It is well observed, in connexion with this event, that if Napoleon had limited

‘ The operations of this campaign to the taking of Riga, the fortifying of Witepsk and Smolensko, and more particularly the organization of Poland, he would, doubtless, in the following spring, have forced the Russians either to subscribe to his conditions, or to run the risk of the almost certain destruction both of Moscow and Petersburg.’

But cautious calculation was not suited to the impetuosity of Buonaparte, and he hurried forward on the road to Moscow, until his career was stopped by the village and redoubts of Borodino. His *reconnoissance*, previous to the celebrated battle of that name, is thus described :

‘ Our dragoons, placed as sharp-shooters, announced the approach of Napoleon. Immediately the name of the Emperor passed from mouth to mouth, and every one awaited his arrival with the greatest impatience. He soon made his appearance followed by his principal officers, and took his station on an eminence whence he could easily command the whole camp of the enemy. After having long and attentively regarded their position, and carefully observed all the adjacent country, he began to hum some insignificant tune. He then conversed a moment with the Viceroy ; and, mounting his horse, he went to consult the Prince of Eckmuhl.’ p. 126, 127.

An advanced redoubt was carried, after a bloody contest, by the division of Compan, and

‘ The next morning, as Napoleon was reviewing the 61st regiment which had suffered most, he asked the Colonel what he had done with one of his battalions ?’ “ SIR,” replied he, “ *it is in the redoubt.*” ’

Of the tremendous conflict that ensued, we have neither leisure nor inclination to speak. It is described here, as far as it fell under Labaume's observation, with great animation, but with imperfect fidelity. The Russian, and the French accounts of this battle, are completely at variance; and we do not feel ourselves qualified to point out the precise line of truth : we imagine, however, that at the close of a hard-fought day, the advantage on the whole was with the French, and that Kutusoff retreated, because he felt his utter inability to renew the contest. On no other ground, indeed, can his retreat be vindicated : his troops had fought well, and were not disheartened ; many of the strong points of his position were yet unforced, and his loss of men had certainly not exceeded that of the enemy. He retreated, however, and the invaders entered Moscow. The fire which laid this vast city waste, is, by our Author, attributed to Count Rastopchin ; and a very picturesque description is given of the burning of the Exchange, where it appears to have commenced, and whence it spread in all directions, until nine tenths of the city were consumed.

Embarrassed by the judicious disposition of the Russian armies, kept continually on the alert by the incursions of the Cossacks, and unable to obtain supplies for his troops, Napoleon was at length compelled to break up. A successful attack on the cavalry of Murat, hastened his movements, and on the

eighteenth of October, he directed his march on the Kalougha road, and speedily came in contact with the Muscovites at Malo-Jaroslavitz. Here again Labaume claims the victory for his countrymen; but the following extract will shew how dearly it was purchased, as well as the stern indifference with which the Imperial Chief could contemplate the dreadful ravages of his ambition.

‘ The town where we had fought no longer remained. We could not even distinguish the lines of the streets, on account of the numerous dead bodies with which they were heaped. On every side we saw a multitude of scattered limbs, and human heads, crushed by the wheels of the artillery. The houses formed a pile of ruins, and under their burning ashes, appeared many skeletons half consumed. Many of the sick and wounded had, on quitting the field of battle, taken refuge in these houses. The small number of them who had escaped the flames, now presented themselves before us, with their faces blackened, and their clothes and hair dreadfully burnt.’ p. 252, 253.

‘ Towards the afternoon, Napoleon, having arrived with a numerous suite, coolly surveyed the field of battle, and heard, without emotion, the heart-rending cries of the unhappy wounded, who eagerly demanded assistance. But this man, although accustomed for twenty years to the calamities of war, could not, on entering the town, repress his astonishment at the desperation with which both parties must have fought. Even had he intended to continue his march on Tula and Kaluga, the experience of this battle would have deterred him. On this occasion, even his insensibility was forced to render justice to those to whom it was due. He gave a convincing proof of it by praising the valour of the fourth corps, and saying to the Viceroy, “The honour of this glorious day belongs entirely to you.” ’ p. 253, 254.

The results of this battle were entirely in favour of the Russians, for they succeeded in outflanking the French army, and in cutting off its columns from the ‘ route of Medouin, Joukh-
‘ nov and Elnia.’ It was thus thrown back on the Smolensko great road, which had been completely desolated by the ravages of its former march, offering neither food nor shelter to its retreating divisions. Along this dreadful road the French retraced their steps, traversing the scenes of former conflict, still covered with thousands of decaying carcasses; incessantly harrassed by the Cossacks, and suffering the very extremity of privation. At Viazma, they were overtaken and routed by Milarodovitch, and ‘ at one o’clock in the morning the Viceroy deemed it
‘ prudent to profit by the obscurity of the night, to effect his
‘ retreat and gain some hours march on the Russians.’ The passage of the Wop was eminently disastrous to the Viceroy’s division: nearly the whole of the baggage and artillery was

obliged to be abandoned, and it was with difficulty that the troops themselves could pass the ford. Some relief was hoped for from the magazines, which it was presumed had been formed and husbanded at Smolensko : this hope, however, was vain : — ‘ Nothing,’ says Labaume, ‘ had been prepared to relieve and comfort an army whose salvation depended on that place alone.’

‘ Marching from Smolensko, a spectacle the most horrible was presented to our view. From that point till we arrived at a wretched ruined hamlet*, at the distance of about three leagues, the road was entirely covered with cannon and ammunition-waggon, which they had scarce time to spike, or to blow up. Horses in the agonies of death were seen at every step, and sometimes whole teams, sinking under their labours, fell together. All the defiles which the carriages could not pass, were filled with muskets, helmets, and breast-plates. Trunks broken open, portmanteaus torn to pieces, and garments of every kind were scattered over the valley. At every little distance, we met with trees, at the foot of which the soldiers had attempted to light a fire, but the poor wretches had perished ere they could accomplish their object. We saw them stretched by dozens around the green branches which they had vainly endeavoured to kindle ; and so numerous were the bodies, that they would have obstructed the road, had not the soldiers been often employed in throwing them into the ditches and the ruts.’ p. 327.

At Krasnoë, Miloradovitch again awaited them, and again inflicted signal vengeance on their exhausted columns. From his place, ‘ Napoleon advanced by forced marches on the Beresina,’ aware of the dangerous situation in which he was placed by the progress of Wittgenstein, and the advance of Chichagoff. At Liadouï, the following ‘ horrible scene’ took place.

‘ Amongst the buildings which were burning, were three vast barns, filled with soldiers, most of whom were wounded. They could not escape from the two which were behind, without passing through the one that was in front, and that was enveloped in flames. The most active saved themselves by leaping out of the windows ; but the sick and the wounded, unable to move, saw, with horrible consternation, the flames rapidly advancing to devour them. Moved by the cries with which those unhappy beings rent the air, some, whose hearts were less hardened than others, attempted to save them. Vain effort ! Before we could reach them, they were more than half buried under the burning rafters. Eagerly did they cry to their comrades through the whirlwinds of the fire, to shorten their sufferings by immediately depriving them of life. It became the painful duty of humanity to comply with their intreaties. “ Fire upon us, fire upon us,—at the head, at the head ; do not hesitate,” were the

* On inspecting the map, this appears to be Loubna.

cries which proceeded from every part of the building, nor did they cease, till every wretched victim was consumed.' p. 343—4.

We shall now direct our attention principally to the latter of the two publications, whose titles stand at the head of this article. It is, as we have before remarked, intended to exonerate Chichagoff at the expense of Kutusoff and Wittgenstein, which, we think, it altogether fails to do. We find it absolutely impossible, without the advantage of illustrating our comments by a map, to make our remarks as intelligible as we could wish: we shall therefore abandon the intention we had formed of giving a complete and critical analysis of this pamphlet. The whole statement is liable to strong animadversion; but we must content ourselves with noting a few only of the more questionable positions.

It is well known that the hopes of all Europe were fixed on the Beresina as the limit of Napoleon's career. Chichagoff, it was every where reported, and implicitly believed, had, with a large and well appointed army of veteran troops, obtained entire possession and command of its banks, and was, in part, as Lord Stewart would say, *à cheval* on the Beresina. Now it very clearly appears, that this was far from being a fair representation of the circumstances of the case. The Admiral was, as it is here asserted, unable to direct more than twenty-four thousand troops on the various threatened points, and it will be obvious, that the subdivision of this small force could not do more than obstruct, without absolutely preventing, the passage of the river. From the very outset he was in circumstances of extraordinary difficulty. In the first place, the army of Prince Schwartzenberg, although inferior in numbers to the united Moldavian and Volhynian armies, was yet quite sufficient of itself to have completely occupied the whole attention of Chichagoff; and if the Austrians had entered upon a series of active and vigorous operations; or if, instead of falling back entirely upon Warsaw, he had retired on Minsk, the Russian general, we conceive, would never have seen the Beresina.

In addition to this, and without any reference to the movements of Schwartzenberg, an army quite disposable, in good order, and amounting to forty thousand men, might have been easily assembled at Minsk, to protect the retreat of Buonaparte. In fact, Chichagoff seems to have been indebted, for his partial successes, to the downright fatuity of the governor of Minsk, rather than to his own skill and activity. If proper measures had been adopted by this incomprehensible being, the division of Oudinot, Dombrowski, and other strong detachments, would have united, and not only possessed themselves of the passage of the Beresina, but probably annihilated the Admiral's army.

Still we cannot altogether approve the conduct of the Russian general. Undeniably brave, and, in ordinary circumstances, we have no doubt, sufficiently skilful, he does not seem to have been quite equal to the very great difficulties of his situation. Instead of moving on every point with the greatest celerity; of multiplying himself by the rapidity of his manœuvres and marches, and of adopting a system of movements calculated to distract the attention of the enemy, and destroy his detachments in detail; he appears to have moved forward with the most scrupulous deliberation, to have executed his evolutions with the utmost gravity and precision, and to have, as the French say, *tatonné le terrain* with incredible caution.

The Admiral took the command of the united armies of the Danube and Volhynia, posted behind the Styr, on the fifteenth and seventeenth of September. Schwartzenberg was not compelled to recross the Bug till the tenth of October; and Chichagoff did not quit the banks of that river until the twenty-seventh. On the thirteenth of November his advanced guard fought at Suerjin; on the fifteenth at Kaidanovo; on the sixteenth he entered Minsk without opposition, and staid there till the nineteenth, busily employed in rough-shoeing his horses. On the twenty-first the *tête de pont* of Borisow was gallantly stormed by the division of General Lambert; on the twenty-third Count Pahlen was sent to Bobr for no other purpose, that we can guess, than that of being beaten. On the twenty-eighth, Chichagoff fought a drawn battle with the Duke of Reggio, and Wittgenstein drove Victor across the Beresina. Let any one trace on the map the Admiral's marches from the banks of the Styr, first to Brjest-Litowski, on the Bug, and then to the places we have just named; let him next refer to the space of time included within the dates of the seventeenth of September, and the 28th November; and then find out, if he can, a satisfactory reason for the long and leisurely intervals between the Admiral's busy days.

But this is not all: General Hertel was stationed with fifteen thousand men at Bobruisk, under the Admiral's command, and repeated orders, both verbal and in writing, were sent him to co-operate with his commanding officer. These orders he disobeyed; at first, peremptorily; and afterwards, it is here said, on the ridiculous pretext, that 'an infectious cattle distemper prevailed in the country, to which he was afraid of exposing himself.' If this strange story be correct, the conduct of General Hertel can be accounted for only on the supposition of idiocy or treachery; and we find it almost equally difficult to excuse the want of decision and energy in Chichagoff, who was bound instantly to supersede Hertel. This was so obviously necessary, as to give a very mysterious air to the whole transaction; and

tends, with other considerations, to make us exceedingly doubt the fidelity of the whole narrative. It does, indeed, sometimes happen, in military, as well as in civil transactions, that in very critical conjunctures, very strange collocations of blockheads take place; but that there should be found, in circumstances of so great emergency, three such inefficient beings as this pamphlet describes the nameless governor of Minsk, Hertel, and the Admiral, to be, we find difficulty in believing without better evidence.

It is indeed unfortunate for Admiral Chichagoff, whom we believe to be a brave and good soldier, that the 'Eye-witness', and the Annotator, think it necessary to clear him at the expense of so many other commanding officers. Hertel we may feel very indifferent about;—Kutusoff might be tardy in his movements;—but Wittgenstein we cannot consent to give up; and we are disposed to censure, as worse than absurd, any arrangement which would have placed him under the command of a naval officer.

It is extremely suspicious too, that none of the obviously partial statements of the text, even when they make the grossest pretensions to military superiority, in behalf of the French, are ever contradicted by the Russian annotator, till they interfere with the Admiral's claims to victory. Then he can very readily point out the absurd inconsistency evident between different points of the narrator's details. Who, for instance, will believe a Frenchman, when he represents the raw militia of Wittgenstein as, in fact, equivalent to the veteran troops of Reggio and Belluno;—who but must smile when he talks of 'the glorious conflict of Marshal Victor, *who had not fifteen thousand men*, with General Wittgenstein, *who had forty-five thousand*;'—and yet these palpable nationalities do not call forth the slightest animadversion from the writer of the notes!

Again, when this veridical 'Eye-witness' describes the disastrous passage of the Beresina, he expressly asserts, that when the bridges were blown up, there remained only 'a crowd of unfortunate beings,' *scarcely any of them soldiers*;' but, on the other hand, we have the assurance of Labrousse, that 'more than twenty thousand sick and wounded fell into the hands of the enemy.'

The following sixty pages exhibit a laboured, and, as it appears to us, extremely weak attempt to criminate the conduct of Count Wittgenstein. According to this *knot* of incoherent hypotheses he ought, in every instance, to have done precisely the opposite of what he actually did do. It really surprises us that any man can be so completely blinded by personal antipathy and national vanity, as not to perceive that this indiscriminating censure defeats its own object. If Count W. was so perfectly in-

efficient, how happened it that he not only kept the French generals so completely and so long at bay, but was constantly gaining ground?—How came it that the army of the Dwina, composed almost wholly of militia, and, according to the ‘Eye-witness,’ so wretchedly commanded, was yet continually advancing, and, at last, found itself victorious on the Beresina?

It is asserted, that instead of following Victor, the Count should have pressed forward to the Beresina, without regard to the troops to which he had been opposed. But, on the other hand, it is perfectly clear, that if he had acted thus, the whole system of operation must have been changed; and, as it would seem, entirely in favour of the French. It could have been the presence only of Wittgenstein, that detained Victor and Oudinot between the Nieper and the Beresina, and but for the apprehensions occasioned by the army of the Dwina, Oudinot would himself, without reference to the governor of Minsk, or any other officer, have held both banks of the Beresina; and the division of Belluno, or even strong detachments, would have been amply sufficient to maintain the communications on the Moscow road. That all this would have been in favour of Napoleon, there can be no doubt: the passage of the Beresina would have been secured, his army strengthened by the addition of refreshed and unharrassed troops, the pressure on his rear-guard taken off, all his movements would have been unfettered, and the combined armies of Chichagoff and Wittgenstein rendered utterly incapable of intersecting the march of his united and concentrated force. All this, and much more than this, would have been the effect of Count W.’s movement on the right bank of the Beresina. Our speculations are strengthened by the actual conduct of the Duke of Reggio, who was no sooner aware of the conduct of the governor of Minsk, than he countermarched on Borisow, and made every effort for the recovery of the bridge.

These brief comments may, perhaps, serve to shew the absurdity, or the injustice of arguing as the ‘Eye-witness’ does, and of marking out a line of action for one general, without reference to the movement of another; without allowing for the manœuvres of his opponent; and without including in his calculations the altered circumstances which changes in conduct must necessarily draw after them.

For the rest, we believe it to have been well for Napoleon, personally, that Prince Bagration had fallen on the field of Borodino. Of the merits of that illustrious officer, too much cannot be said: in losing him, Russia lost at once her *shield* and her *sword*;—her *Fabius* and her *Marcellus*.

ART. XVI. SELECT LITERARY INFORMATION.

**** Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its plan.**

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Mr. G. Dyer has in the press, in a large octavo volume, the Privileges of the University of Cambridge; to which will be subjoined copious additions and some emendations to his History of the University.

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